

SEG
SUPPLEMENTUM
EPIGRAPHICUM
GRAECUM

BRILL

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SUPPLEMENTUM
EPIGRAPHICUM GRAECUM

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PREFACE

This volume covers the publications of the year 2005, with some additions from previous years that we missed in earlier volumes (especially from Attica and the Peloponnesos) and from studies published after 2005 but pertaining to material from 2005.

Responding to enquiries from our colleagues, the editors of *SEG* would like to stress the fact that the online publication of *SEG* by Brill, of which they are not in charge, will not affect the publication of *SEG* in book form.

This year Christina Kuhn (Lady Margaret Hall, Oxford) has joined the editorial board as an assistant editor. For the present volume, Stroud and Papazarkadas were responsible for Attica and the Peloponnesos. Chaniotis, assisted by Richardson and Sverkos, contributed the lemmata pertaining to Greece (from Boiotia to Thrace), Moesia, Dacia, the North Shore of the Black Sea, and the islands (except Cyprus). Corsten, assisted by Kuhn and Richardson, wrote the lemmata on Asia Minor. Tybout contributed the sections dedicated to Sicily, Italy, the other regions covered by *IG XIV* (western Europe), the Near East (the sections from Cyprus to Kyrenaika), and Unknown Provenance. The lemmata in the section 'Varia' were primarily written by Tybout with contributions from his editorial colleagues, and especially from Harry Pleket, whose contribution to *SEG* goes far beyond his services as an advisory editor. The four editors have compiled indices I-IV for their respective sections, which were then consolidated by Corsten (Index I) and Chaniotis (II-IV). Chaniotis compiled the rest of the Index (V-VIII), with the assistance of Dimosthenis Papamarkou and Irene Salvo. The concordance was made by Sverkos.

We are deeply indebted to our advisory editors for their valuable assistance. Pleket has submitted a large number of lemmata, primarily concerning inscriptions from Asia Minor and also for other regions and for the 'Varia' section; he has also carefully read and commented on large parts of the manuscript. Avram has read the sections dedicated to Thrace, Moesia, Dacia, and the North Shore of the Black Sea, offering many valuable comments. Hallöf has read lemmata nos. 594-625 and 885-1000, making several corrections and providing the numbering of Koan inscriptions in the forthcoming *IG XII.4.1*. Lazzarini and Martin, with characteristic precision read the sections pertaining to *IG XIV* and the Near East (from Cyprus to Kyrenaika), respectively. They saved us from many errors, added valuable editorial comments, and provided bibliographical help.

Papazarkadas and Stroud thank Noah Kaye (Berkeley), Ben Millis, Angelos Matthaiou, and Elena Zavvou (Athens), and in particular Randall Souza (Berkeley) for his valuable technical and editorial assistance, which was funded with a generous research grant awarded to Papazarkadas by the Committee on Research (UCB). Chaniotis would like to express his gratitude to G.Kantor (Oxford), who has helped him with publications in Russian and other Slavic languages. Corsten would like to thank P.Özlem Aytacilar (Izmir) for making available several otherwise inaccessible Turkish publications. Tybout would like to express his gratitude to Maria Paz de Hoz (Salamanca) and Leah di Segni (Jerusalem) for their continued support in

collecting and interpreting the inscriptions from the Iberian peninsula and Palaestina, respectively, and for sending xeroxes of publications that were either inaccessible or unknown to him. W.Günther (Munich), C.Habicht (Princeton), C.Kritzas (Athens), P.Pilhofer (Erlangen), G.Renberg, and H.Solin (Helsinki) have provided information and publications concerning inscriptions in various sections of *SEG*.

We acknowledge our deep gratitude to the Packard Humanities Institute; without its generous grant the publication of *SEG* would have been impossible. For the preparation of *SEG* LV, Corsten's position in Heidelberg and Tybout's position in Leiden were funded by the Packard Humanities Institute. Our publisher, Brill, covers part of our operating expenses. The Fédération Internationale des Associations d'Études Classiques (FIEC) has also made a contribution to costs of publication. We are also indebted to Dr Hendrik Muller's Vaderlandsch Fonds for shouldering the costs of copy-editing and publication. We thank Michiel Klein Swormink, who has succeeded Irene van Rossum, as Brill's acquisition editor responsible for Classical Studies, and Caroline van Erp, who maintains direct contacts with the editors, for their pleasant and efficient co-operation.

As to the abbreviation system (see the Preface of *SEG* XXXIX) we continue our policy outlined in the Preface of *SEG* XLVI. We start from the list of abbreviations in the Consolidated Index for *SEG* XXXVI-XLV (1986-1995) pp. 677-688, and from the lists of abbreviations in *L'Année Philologique* 67-74 (1999-2005). Abbreviations not covered by these lists have been included in the list of abbreviations on pp. XXI-XXXVI.

A serious obstacle in our work is the fact that journals of local museums, especially in Italy, Eastern Europe, and the Near East, are usually not accessible to us. We can guarantee that a publication pertaining to Greek epigraphy will be presented in *SEG* only when a copy is sent to us. We repeat our request to our colleagues around the world to send us copies, offprints, or Xeroxes of their epigraphical publications, particularly those that appear in *Festschriften*, *Acta of Conferences and Symposia*, occasional collections of papers, and other obscure media. Xeroxes and offprints should be sent to A. Chaniotis, All Souls College, Oxford OX1 4 AL, United Kingdom; T.Corsten, Lexicon of Greek Personal Names, Ioannou Centre for Classical and Byzantine Studies, 66 St Giles, Oxford OX1 3LU; N.Papazarkadas or R.S.Stroud, University of California, Department of Classics, Dwinelle Hall, Berkeley CA 94720, USA; and R.A.Tybout, University of Leiden, Department of History, Postbox 9515, 2300 RA Leiden, Holland.

July 2009

A.Chaniotis
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ABBREVIATIONS

(see p. vi of the Preface)

- AAAS = *Annales Archéologiques Arabes Syriennes*
- ACSS = *Ancient Civilizations from Scythia to Siberia*
- ADAJ = *Annual of the Department of Antiquities of Jordan*
- AEMΘ = *To Αρχαιολογικό Έργο στη Μακεδονία και Θράκη* (Thessaloniki 1989→)
- Ager, Arbitrations = S.L. Ager, *Interstate Arbitrations in the Greek World, 337-90 B.C.* (Berkeley-Los Angeles-London 1996)
- Agora XXIX = S.I. Rotroff, *Hellenistic Pottery: Athenian and Imported Wheelmade Table Ware and Related Material* (The Athenian Agora 29; Princeton 1997)
- ala 2004 = C. Roueché, second edition of ALA on the internet: <http://www.insaph.kcl.ac.uk/ala2004> (see SEG LIV 1018)
- AMS = *Asia Minor Studien* (Münster)
- Aneziri, Techniten = S. Aneziri, *Die Vereine der dionysischen Techniten im Kontext der hellenistischen Gesellschaft. Untersuchungen zur Geschichte, Organisation und Wirkung der hellenistischen Technitenvereine* (Stuttgart 2003)
- AO = R. Develin, *Athenian Officials, 684-321 B.C.* (Cambridge 1989)
- AP = *Anthologia Palatina*
- APF = J.K. Davies, *Athenian Propertied Families, 600-300 B.C.* (Oxford 1971)
- Arena I-V = R. Arena, *Iscrizioni greche arcaiche di Sicilia e Magna Grecia* vol. I-V (Milan-Torino 1989-1998). Second editions of vol. I and II, referred to as Arena I² and II², appeared in 1996 and 2002, respectively
- Argosaronikos = E. Konsolaki-Giannopoulou (ed.), *Αργοςσαρωνικός: Πρακτικά*

- lou Διεθνούς Συνεδρίου Τοπορίας και Αρχαιολογίας του Αργοςσαρωνικού, Πόρος 26-29 Ιουνίου 1998 (Athens 2003)
- AST = *Araştırma Sonuçları Toplantısı* (Ankara)
- ΑΤΤΙΚΗ 2004 = V. Vasilopoulou (ed.), *ΑΤΤΙΚΗ 2004. Ανασκαφές, Ευρήματα, Νέα Μουσεία* (Athens 2005)
- AvP VIII.3 = C. Habicht, *Altertum von Pergamon. VIII 3. Die Inschriften des Asklepieions* (Berlin 1969)
- BAAH = *Βιβλιοθήκη τῆς ἐν Ἀθήναις Αρχαιολογικῆς Ἑταιρείας*
- Bean, JNLYc = G.E. Bean, *Journeys in Northern Lycia 1965-1967* (*Denkschrift der Österreichische Akademie der Wissenschaften, phil.-hist. Klasse*, 104) (Vienna 1971)
- Bresson, Recueil Pérée = A. Bresson, *Recueil des inscriptions de la Périe Rhodienne (Pérée Intégrée)* (Paris 1991)
- Brixhe, Essai² = C. Brixhe, *Essai sur le grec anatolien au début de notre ère* (Nancy 1987²)
- Cabanes, L'Épire = P. Cabanes, *L'Épire de la mort de Pyrrhos à la conquête romaine* (Paris 1976)
- Canali De Rossi, Selezione = F. Canali De Rossi, *Selezione di iscrizioni storiche tardo-ellenistiche* (Rome 2000) (Rome 1999; 'stampato in proprio', cf. SEG L 1685)
- Chronologies of the Black Sea Area = L. Hännestad, V. Stoilba (edd.), *Chronologies of the Black Sea Area* (Rome 2005)
- CIGD = L. Ruscu, *Corpus inscriptionum Graecarum Ducicarum* (Debrecen 2003)
- CIPG², CIPG³ = P. Kónacs, *Corpus inscriptionum graecarum Pannonicarum (Editio maior)* (Debrecen 2001) (cf. SEG LI 1478), *Corpus Inscriptionum Graecarum Pannonicarum Editio III. Aucta* (Budapest 2007)

- Citoyenneté* = P. Fröhlich, C. Müller (edd.), *Citoyenneté et participation à la basse époque hellénistique. Actes de la table ronde des 22 et 23 mai 2004*, Paris (Geneva 2005)
- Culasso Gastaldi, Prosenie* = E. Culasso Gastaldi, *Le prosenie ateniesi del IV secolo a.C.: Gli onorati asiatici* (Alessandria 2004)
- The Culture of Thracians* = J. Bouzek, L. Domaradzka (edd.), *The Culture of Thracians and their Neighbours. Proceedings of the International Symposium in Memory of Prof. Mieczysław Domaradzki, with a Round Table "Archaeological Map of Bulgaria"* (Oxford 2005)
- Delemen, Rider-Gods* = I. Delemen, *Anatolian Rider-Gods. A Study on Stone Finds from the Regions of Lycia, Pisidia, Isauria, Lycania, Phrygia, Lydia and Caria in the Late Roman Period* (AMS 35; Bonn 1999)
- Dumont-Homolle, Mélanges* = T. Homolle (ed.), *Mélanges d'archéologie et d'épigraphie par A. Dumont* (Paris 1892)
- Durrbach, Choix* = F. Durrbach, *Choix d'inscriptions de Délos* (Paris 1921)
- EAH* = Tò Έργον τῆς ἐν Ἀθῆναις Ἀρχαιολογικῆς Ἑταιρείας
- EBGR* = A. Chaniotis et alii, *Epigraphic Bulletin for Greek Religion in Kernos*
- L'écriture publique* = A. Bresson, A.-M. Cocula, C. Pébarthe, *L'écriture publique du pouvoir. Table ronde, Bordeaux, 14-15 mars, 2002* (Paris 2005)
- EGH* = M. P. de Hoz, 'Epigraphia griega en Hispania', *Epigraphica* 59 (1997) 29-96 (see SEG XLVII 1533)
- Επιτύμβιον Neumann* = Επιτύμβιον Gerhard Neumann. Mouseio Benaki, Suppl. 2 (Athens 2003)
- Feissel, Recueil* = D. Feissel, *Recueil des inscriptions chrétiennes de Macédoine du III^e au VI^e siècle* (Paris 1983)
- FHN* = T. Eide, T. Hägg, R. Holton Pierce, L. Török, *Fontes Historiae Nubiorum. Textual Sources for the History of the Middle Nile Region between the eighth century B.C. and the sixth century A.D.*, vol. I-IV (Bergen 1994-2000; cf. SEG XLIV 1529, XLVI 2181; XLVIII 2043; L 1625)

- Foreign Residents* = M. J. Osborne, S. G. Byrne (edd.), *Foreign Residents of Athens* (Leuven 1996)
- Forsdyke, Exile* = S. Forsdyke, *Exile, Ostracism, and Democracy: The Politics of Expulsion in Ancient Greece* (Princeton 2005)
- Gignac, Grammar* = F. T. Gignac, *A Grammar of the Greek Papyri of the Roman and Byzantine Periods* (Milano 1976-1981)
- Greek Art in View* = S. Keay, S. Moser (edd.), *Greek Art in View. Essays in Honour of Brian Sparkes* (Oxford 2004)
- Greek Romans and Roman Greeks* = E. N. Ostenfeld (ed.), *Greek Romans and Roman Greeks: Studies in Cultural Interaction* (Aarhus 2002)
- Hagel-Tomaschitz, Repertorium* = S. Hagel, K. Tomaschitz, *Repertorium der westkilitischen Inschriften nach den Scheden der Kleinasiatischen Kommission der Österreichischen Akademie der Wissenschaften* (ETAM 22; Vienna 1998)
- Hatzopoulos, Macedonian Institutions I, II* = M. B. Hatzopoulos, *Macedonian Institutions under the Kings I. A Historical and Epigraphic Study and II. Epigraphic Appendix* (Μελετήματα 22; Athens 1996)
- L'hellénisme* = S. Follet (ed.), *L'hellénisme d'époque romaine. Nouveaux documents, nouvelles approches (I^{er} s. a. C.-III^e s. p. C.). Actes du colloque international à la mémoire de Louis Robert, Paris 7-8 juillet 2000* (Paris 2004)
- HTC* = A. Bresson, P. Brun, E. Varinlioglu in P. Debord, E. Varinlioglu (edd.), *Les Hautes Terres de Carie* (Bordeaux 2001) 81-241
- Hyettos* = R. Étienne, D. Knoepfler, *Hyettos de Béone et la chronologie des archontes fédéraux entre 250 et 171 avant J.-C.* (Paris 1976)
- I. Alexandreia Trouas* = M. Riel, *The Inscriptions of Alexandreia Troas* (JGSK 53; Bonn 1997)
- I. Alex. Imp.* = F. Kayser, *Recueil des inscriptions grecques et latines (non funéraires) d'Alexandrie impériale (I^{er}-III^e s. apr. J.-C.)* (Cairo 1994)

- I.Alex.Ptol* = E. Bernard, *Inscriptions grecques d'Alexandrie ptolémaïque* (Cairo 2001)
- I.Apollonia* = P. Cabanes, N. Ceka, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire I. Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia*. 2A. *Inscriptions d'Apollonia d'Illyrie* (Athens-Paris 1997)
- I.Apulum* = I. Piso, *Inscriptions d'Apulum. Inscriptions de la Dacie Romaine* III.5 (Paris 2001)
- I.Aquileia* = J. Brusia, *Inscriptiones Aquileiae I-III* (Udine 1991-1993)
- I.Arykanda* = S. Şahin, *Die Inschriften von Arykanda (IGSK 48; Bonn 1994)*
- I.Beroia* = L. Gounaropoulou, M. B. Hatzopoulos, *Ἐπιγραφές Κάτω Μακεδονίας (μεταξύ τοῦ Βερμίου Ὄρους καὶ τοῦ Ἀξιού Ποταμοῦ). Τεύχος Α' Ἐπιγραφές Βεροίας* (Athens 1998)
- I.BurdurMus* = G. H. R. Horsley, *The Greek and Latin Inscriptions in the Burdur Archaeological Museum (RECAM vol. V; The British Institute at Ankara Monograph 34; London 2007)*
- I.Byzantion* = A. Lajtar, *Die Inschriften von Byzantion. Teil I. Die Inschriften* (IGSK 58; Bonn 2000)
- I.Caesarea Maritima* = C. M. Lehmann, K. G. Holum, *The Greek and Latin Inscriptions of Caesarea Maritima* (Boston 2000)
- I.Catania* = K. Korhonen, *Le iscrizioni del Museo Civico di Catania. Storia delle collezioni - Cultura epigrafica - Edizione* (Helsinki/Tammiisaari 2004)
- I.Col.Memnon* = E. Bernard, *Les inscriptions grecques et latines du Colosse de Memnon* (Cairo 1960)
- Ἰδία καὶ δημοσίαι* = V. Dasen, M. Piérart (edd.), *Ἰδία καὶ δημοσίαι. Les cadres 'privés' et 'publics' de la religion grecque antique* (Liège 2005)
- I.Dor.Ins.* = W. Peek, *Inschriften von den dorischen Inseln* (Berlin 1969)
- IDR I-III.4* = I. I. Russu, *Inscriptiile Daciei Romane I-III.4* (Bucharest 1975-2001) [for vol. III.5 see *I.Apulum*]

- IDR III.6* = C. I. Băluță, *Inscriptiile Daciei Romane III. Dacia Superior 6. Apulum. Instrumentum domesticum* (Bucharest 1999)
- IDRE II* = C. C. Petolescu, *Inscriptions de la Dacie Romaine. Inscriptions externes concernant l'histoire de la Dacie (I^{er}-III^e siècles): tome II* (Bucharest 2000)
- I.Eleusis* = K. Clinton, *Eleusis. The Inscriptions on Stone. Documents of the Sanctuary of the Two Goddesses and Public Documents of the Deme. Volume I A: Text. Volume I B: Plates* (BAAH vol. 236; Athens 2005)
- I.Épidamne* = P. Cabanes, F. Drini, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire I. Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia. I. Inscriptions d'Épidamne-Dyrrhachion* (Athens-Paris 1995)
- I.Estremo Oriente* = F. Canali De Rossi, *Iscrizioni delle Estremo Oriente Greco. Un repertorio* (IGSK 65; Bonn 2004)
- I.Éthiopie* = E. Bernard, A. J. Drewes, R. Schneider, *Recueil des inscriptions de l'Éthiopie du périodes pré-axoumite et axoumite* (Paris 1991-2000; cf. SEG XLII 1637-1656; L 1625)
- IGDGG I, II* = L. Dubois, *Inscriptions grecques dialectales de Grande Grèce; vol. I: Colonies eubéennes. Colonies ioniennes. Emporia* (Genève 1995); vol. II: *Colonies achéennes* (Genève 2002)
- IGDOP* = L. Dubois, *Inscriptions grecques dialectales d'Olbia du Pont* (Genève 1996)
- I.Gerasa* = C. B. Welles in C. H. Kraeling, *Gerasa. City of the Decapolis* (New Haven 1938)
- IGF* = J.-C. Decourt, *Inscriptions grecques de la France* (Lyon 2004)
- IGLN* = V. Božilova et al., *Inscriptions grecques et latines de Novae (Mésie Inférieure)* (Bordeaux 1997)
- I.Hermoupolis* = E. Bernard, *Inscriptions grecques d'Hermoupolis Magna et de sa nécropole* (Cairo 1999)

- I.Karia* = A.P.Matthaiou, G.K.Papadopoulos, *Ἐπιγραφές Ἰκαρίας* (Athens 2003)
- I.O* = D.Noy, *Inscriptiones Judaicae Orientis* I (Tübingen 2004);
W.Ameling, *Inscriptiones Judaicae Orientis* II (Tübingen 2004);
D.Noy, *Inscriptiones Judaicae Orientis* III (Tübingen 2004)
- I.Kallatis* = A.Avrani, *Inscriptions antiques de Dacie et de Scythie Mineure*.
Deuxième série. *Inscriptions grecques et latines de Scythie Mineure*. Vol. III. *Callatis et son territoire* (Buckarest-Paris 1999)
- I.Kaunos* = C.Marek, *Die Inschriften von Kaunos* (Vestigia, vol. 53; München 2006)
- I.Khartoum* = A.Lajtar, *Catalogue of the Greek Inscriptions in the Sudan National Museum at Khartoum* (Leuven 2003)
- I.Kibyra* = T.Corsten, *Die Inschriften von Kibyra. Teil I: Die Inschriften der Stadt und ihrer näheren Umgebung* (IGSK 60; Bonn 2002)
- I.Kition* = M.Yon (ed.), *Kition-Bamboula V. Kition dans les textes. Testimonia littéraires et épigraphiques et Corpus des inscriptions* (Paris 2004)
- I.Leukopetra* = P.M.Petsas, M.B.Hatzopoulos, L.Gounaropoulou, P.Paschidis, *Inscriptions du sanctuaire de la Mère des Dieux autochthone de Leukopetra (Macédoine)* (Athens 2000)
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- I.Messina* = L.Bitto, *Le iscrizioni greche e latine di Messina I* (Messina 2001)
- I.Napoli* = E.Miranda, *Iscrizioni Greche d'Italia: Napoli*, 2 vols. (Rome 1990 and 1995)
- Inscr.Ital.* = *Inscriptiones Italiae* (Rome 1931→)
- Inv.Palm.* = *Inventaire des inscriptions de Palmyre* I-IX (ed. J.Cantineau; Beirut 1930-1933); X (ed. J.Starczyk; Damascus 1949); XI (ed.

- I.Teixidor*: Beirut 1965); XII (edd. A.Bounni, J.Teixidor; Damascus 1975)
- I.Orapos* = B.C.Petrakos, *Οἱ ἐπιγραφές τοῦ Ὀρῶπου* (Athens 1997)
- I.Pal. Tertia IaIb* = Y.E.Meimaris, K.I.Kritikakou-Nikolaropoulou, *Inscriptions from Palaestina Tertia*, vol. Ia. *The Greek inscriptions from Ghor es-Safi (Byzantine Zora)* (Μελετήματα 41; Athens-Paris 2005);
Inscriptions from Palaestina Tertia, vol. Ib. *The Greek Inscriptions from Ghor es-Safi (Byzantine Zora)* (Supplement), *Khir-beth Qazone and Feinan* (Μελετήματα 57; Athens-Paris 2008)
- I.Parion* = P.Frisch, *Die Inschriften von Parion* (IGSK 25; Bonn 1983)
- IPArk* = G.Thür, H.Taguber, *Prozessrechtliche Inschriften der griechischen Poleis Arkadien (IPArk)* (SB Akad. Wien 607; Vienna 1994)
- I.Perge* = S.Şahin, *Die Inschriften von Perge* (IGSK 54, Bonn 1999; IGSK 61, Bonn 2004)
- I.Perinthos* = M.H.Sayar, *Perinthos-Herakleia (Marmara Ereğlisi) und Umgebung. Geschichte, Testimonien, griechische und lateinische Inschriften* (Vienna 1998)
- I.Pessinous* = J.Strubbe, *The Inscriptions of Pessinous* (IGSK Band 66; Bonn 2005)
- I.Pisid.Cen.* = G.H.R.Horsley, S.Mitchell, *The Inscriptions of Central Pisidia* (IGSK 57, Bonn 2000)
- I.Reggio Calabria* = L.D'Amore, *Iscrizioni greche d'Italia. Reggio Calabria* (Rome 2007)
- I.Salamis* = T.B.Mitford, I.Nicolaou, *The Greek and Latin Inscriptions of Salamis* (Nicosia 1974)
- ISE III* = F.Canali De Rossi, *Iscrizioni storiche ellenistiche. Decreti per ambasciatori greci al senato* (Rome 2002)
- I.Sinope* = D.H.French, *The Inscriptions of Sinope. Part I* (IGSK 64; Bonn 2004)

- I.Sultan Dağı I* = L.Jonnes, *The Inscriptions of the Sultan Dağı I (Philomelion, Thymbriion/Hadrianopolis, Tyrtaion)* (IGSK 62: Bonn 2002)
- I.Syringes* = J. Baillet, *Inscriptions grecques et latines des tombeaux des rois ou syringes* (Cairo 1926)
- I.Thespiai* = P.Roesch, *Les inscriptions de Thespias*, édition électronique mise en forme par G.Argoud, A.Schachter, et G.Vottéro (Lyon 2007)
- I.ThessEnipeus* = J.-C.Decourt, *Inscriptions de Thessalie. I. Les cités de la vallée de l'Enipeus* (Paris 1995)
- I.Thrac.Aeg.* = L.D.Loukopoulou et alii, *Επιγραφές της Θράκης του Αιγαίου μεταξύ των ποταμών Νέστου και Έβρου (Νομοί Ξάνθης, Ροδόπης και Έβρου)* (Athens 2005)
- I.Tyr VII* = J.-P.Rey-Coquais, *Inscriptions grecques et latines découvertes dans les fouilles de Tyr (1963-1974). I. Inscription de la Nécropole* (Beirut 1977; cf. SEG XXVII 995) [= *I.Tyr I*]; id., *Inscriptions grecques et latines de Tyr* (Bulletin d'Archéologie et d'Architecture Libanaïses, Hors-Série III; Beirut 2006) [= *I.Tyr II*]
- I.Varsovie* = A.Łajtar, A.Twardocki, *Catalogue des inscriptions grecques du Musée National de Varsovie* (Warsaw 2003)
- I.Velia* = L.Vecchio, *Le iscrizioni greche di Velia* (Österr. Akad. Wiss., philos. hist. Kl., Denkschr. 316; Vienna 2003)
- Jenseits des Euphrat* = R.Merkelbach, J.Stauber, *Jenseits des Euphrat. Griechische Inschriften. Ein epigraphisches Lesebuch* (Leipzig 2005)
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- Zgusta, *KP* = L. Zgusta, *Kleinasiatische Personennamen* (Prague 1964)
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NOTE ON TRANSCRIPTIONS

- [αβ] = letters restored by the editors as once having been inscribed but now lost
- {αβ} = superfluous letters added in error by the inscriber of the text and excised by the editor
- <αβ> = letters added by the editor which the inscriber of the text has either omitted or for which he has by error inscribed other letters
- (αβ) = letters which complete words left in abbreviation in the text
- [αβ]
[.] = letters or spaces deliberately erased in antiquity
- αβ = letters of which sufficient traces remain to print them in the text but not enough to exclude other possible readings
- = ligature
- [. . . .] = lost or illegible letters equal to the number of dots for which no restoration is proposed
- [----] = lost or illegible letters of an uncertain number
- v = one uninscribed letter-space
- vacat = the remainder of the line has been left uninscribed
- ed.pr. = the first editor of the inscription under discussion
- ph. = photograph
- dr. = drawing
- ! = denotes the start of a new line on the stone where we have not printed the text in the same configuration as on the stone
- ← = denotes the direction of each line in texts inscribed in boustrophedon or retrograde manner

1. Athens. Athenian inscriptions examined in 1687. L. Beschi, *RAL* 13 (2002) 323-372 (ph., dr.), publishes a critical text with archaeological and historical commentary of an anonymous Venetian description of the antiquities of Athens in December of the year of Morosini's bombardment of the Acropolis. The manuscript is in the Gennadeion Library in Athens (Mss. No. 247). The author acknowledges his debt to George Wheeler, *A Journey into Greece in company of Dr. Spon* (London 1682), but apparently examined some of the following inscriptions at first hand. He discusses dates and identities of some of the individuals named in the inscriptions and their historical significance, without copying the texts.

We give a list of the inscriptions discussed in this manuscript with page references to Beschi's text, which is printed on 336-372.

<i>IG II²</i>	Beschi	<i>IG II²</i>	Beschi	<i>IG II²</i>	Beschi
3042	371	3451	359	6419	352
3056	349	3597	356	<i>IG VII</i>	
3083	349	4217	344	88	356
3163	351	4222	344	<i>CIL III</i>	
3175	366	5185	352	552	359
3251	366, 368	5206	337		

Texts are printed for the following inscriptions: *IG II²* 1100, Hadrian's law on olive oil, translated into Italian (366-368); *CIG* 1 518 (*SEG* XXXIII 199; not in *IG*), the names of the winds on the Tower of the Winds (369/370); *CIL* III 549, Hadrianic aqueduct at the base of Lykabettos (353).

2. Athens. Ludwig Ross. The contribution of L. Ross to Attic epigraphy is examined by A. P. Matthaiou, in *Ross und Griechenland* 97-112, who notes that Ross published ca. 350 Attic texts in 12 years, starting with *IG II²* 3270 (in 1832) and finishing with *IG II²* 1072 (in 1844). The Attic output of Ross is exemplified by reference to *IG I³* 52B, 515, 847, and *IG I³* 1952; cf. our lemmata nos. 77, 86. Matthaiou adds a brief analysis of Ross's involvement in the publication of the naval catalogues *IG II²* 1604-1632 by Bockh: this caused a huge rift with Pittakys which in the long run damaged the field of Epigraphy (for this dispute see *SEG* LI 143.)

In *Ross und Griechenland* 219-231, H.R.Goette surveys Ross's archaeological and topographical investigations in Attica, including the shrine of Poseidon at Sounion, Porto Raptu, and Rhamnous (see our lemma no. 297). On 227, he reprints a page from Ross' 'Tagebuch', which shows that Ross was the first to identify Thera as the place of origin of Ἀρχέδαμος of IG I³ 977/978 of the Vari cave (SEG LIV 171).

For Ross elsewhere see our lemmata nos. 375/376, 914, 918, 2013.

3. Laureotike. Silver mines and inscriptions. E.Kakavoyiannis, *Μέταλλα*, is an important new monograph on the history and archaeology of the mining region in SE Attica (briefly mentioned in SEG LIV 246). Of particular interest for the epigraphist is a chapter entitled 'Inscribed boundary stones of mines and mining installations in Laureotike' (39-85), which includes a list of such documents with Greek text, mostly excellent photos, bibliography, and commentary. Kakavoyiannis distinguishes the following three categories:

1) Boundary stones of mines (30 entries: IG II² 2634-2638, SEG XXVIII 203-206; XXIX 155; XXXII 233; XXXIV 171; XL 174; LIV 244, 246, 248/249, 251; our lemmata nos. 269-285).

2) Boundary stones of workshops for processing and cleaning ore: IG II² 2747/2748; SEG XXXII 236; LIV 245; our lemma no. 76.

3) Boundary stones of furnaces: IG II² 2750.

Several inscriptions are unpublished, have never been included in any major corpus, or are re-edited by Kakavoyiannis: we report them in individual lemmata.

In chapters 3 (111-144) and 4 (147-214), Kakavoyiannis makes extensive use of literary and epigraphical sources (mainly horoi and the poletai-records, for which see *Agora* XIX), discussing the terms καινοτομία, κατατομή, ἐπικατατομή, συντομή, the mines ἐργάσιμα, ἀνασάξιμα, παλαιὰ ἀνασάξιμα, the expression μέταλλον στήλην ἔχον/οὐκ ἔχον.

English summary (331-339), excellent color photos of archaeological material.

4. Athens. Kerameikos. Inscribed grave offerings. With considerable delay we hereby cover *Kerameikos* VII.2. We note that some texts have long been known to the academic community. The authors have not printed one single epigraphical text in Greek, but often provide descriptions or transliterations of names, and more importantly excellent ph. and dr., which we have used to compose our lemmata. [We apologize in advance for any duplications, SEG.]

5. Athens. Inscribed objects from Bau Z in the Kerameikos. In *Kerameikos* XVII, U.Knigge, presents the final publication of her excavations for the German Archaeological Institute (1978-1982) in this building framed by the Themistoklean Wall, the Sacred Gate, and modern Hermes Street. Preserved were five superimposed buildings (Z1-Z5) extending in date from ca. 430 B.C. to the end of the 5th cent. A.D. Knigge identifies Z1 and Z2 as domestic houses, replaced ca. 350 B.C. by Z3 a 'Wirtshaus,' probably devoted to weaving. Z4 and Z5

contained banquetting rooms, the latter surviving until the Sullan sack of 86 B.C. Soon thereafter a bronzeworking establishment was built over these earlier structures. Her excavations produced numerous inscribed objects such as pottery, stamped amphora handles, a security horos stone, and other miscellaneous inscriptions, which we cover in separate lemmata.

6. Athens. Inscriptions and the Panathenaic Stadium. In a pictorial record of the history of this structure, ancient and modern, A.Papanicolaou-Christensen, *The Panathenaic Stadium. Its history over the centuries* (Athens 2003), quotes and illustrates a number of inscriptions found in the region, in the excavations of E.Ziller in 1869/70, and otherwise connected with its history. Among these are IG II² 351 (21-23); 674 (24); Christian gravestone (64-66); 2934 (24, 63-65; ph.); 6791 (117/118 ph.); 11329 (118); 12794 (118).

7. Athens. Finding-places of relief sculpture and inscriptions in the National Museum. In *Ἐκτίρυξις* Neumann 177-182, M.Salta announces a new project to locate the finding-places of dedicatory reliefs from Athens in the National Museum and to provide a concordance with the catalogues of sculpture in the National Museum and IG. This undertaking parallels her invaluable previous projects on the finding-places of Attic gravestones, *To Movasiou* I (2000) 67-72 (SEG I, 212); 2 (2001) 81-92 (SEG LI 247); 3 (2002/2003) 111-114. On 182 note 80, she briefly notes progress already in locating and identifying IG II² 4371, 4429, and 4506. On 182 note 78, she provides a list of relief sculpture from the Asklepion with inventory numbers of the National Museum. On 181/182 note 77, Salta lists the inventory numbers in the National Museum for the following inscriptions of unknown provenance in B.Forsén, *Griechische Gliederweihungen* (Helsinki 1996) (SEG XLVI 2359) IG II² 4503, 4506, 4429. [Epigraphists should be doubly grateful to this scholar, for she usually takes care to add references to epigraphic corpora and publications, even when her main focus is on the sculpture. Stroud]

7 bis. Eleusis. Corpus of Inscriptions. SEG LIII 43. K.Clinton has now produced *I.Eleusis*, a comprehensive well-illustrated corpus of Eleusinian inscriptions. We were waiting for the third and final volume (Vol. II: Commentary) of this opus before presenting it in SEG. Its late publication (2008) did not allow us to make use of it in this volume, but we have already started citing *I.Eleusis*, which we will fully present in 2006; in the meantime see A.Chaniotis, *EBGR* (2005) [2008] 232-236 no. 30.

8. Athens. Jewish inscriptions. SEG LIV 1888. NO 1 144-167 nos. Ach26-Ach41 and 335-339 nos. App12-App17 (ph.; translation), presents the Jewish inscriptions from Athens and Peiraeus (Ach26-Ach41) as well as inscriptions, the Jewish character of which is regarded as doubtful by the edd. (App12-App17). Almost all the texts are epitaphs (Ach26-Ach37, Ach40,

App12-17). They include an ineditum (Ach36 bis), a Greek/Hebrew bilingual epitaph, of which only a few letters survive (to be published by Jonathan Price). The collection also includes two honorary inscriptions for Herodes the Great (Ach38/Ach39) and an honorary inscription of a thiasos, which mentions a Σαμαρίτης (Ach41). We provide a comparatio numerorum with corpora and SEG.

IG II ¹	IJO 1	IG III.2	IJO 1	OGIS	IJO 1
2943	Ach41	1882	App12	414	Ach38
3440	Ach38	3496	Ach29	427	Ach39
3441	Ach39	3545	Ach28	CHIM ¹	
8231	Ach31	3546	Ach30	712	Ach28
8232	App13	3547	Ach34	713	Ach30
8358	Ach32	SEG		715	Ach34
8934	Ach26	XIV 241	Ach27	715a	Ach26
8938	App16	XVI 228	Ach33	715b	Ach27
9756	App14	XXV 275	App15	715c	Ach33
10219	Ach35	CIG		715d	Ach31
10220	Ach36	889	Ach35	715e	App13
10221	Ach37	9313	Ach28	715f	Ach32
10222	App17	9315	App12	715g	App14
10949	Ach27	9900	Ach34	715h	Ach29
12609	Ach33			715i	Ach40

9. Athens. Inscriptions and political regimes. C. Pébarthe, in *L'écriture publique* 169-182, rejects the widespread view that the overwhelming numerical superiority of Athens in surviving ancient inscriptions is a direct reflection of its participatory democratic constitution and the need to inform citizens of public decisions, regulations, financial transactions, etc. He subscribes to the modern theory that the stoichedon style, lack of punctuation and word-division, the bright Greek sunlight [sic], and the multiplication of stelai in the city made reading inscriptions difficult. 'Rien ne permet donc de conclure à une lecture systématique des inscriptions.' (178) 'Le documentation en lui-même est donc pensé en fonction de sa monumentalité et non de son contenu. Il paraît difficile d'en déduire que la stèle érigée pour être lue' (179).

10. Athens. The axones and kyrbels of Drakon and Solon. SEG LI 2.* For a brief summary discussion of the form, contents, and location of these objects in the Archaic and Classical periods, see C. Pébarthe, *L'écriture publique* 172-175.

11. Athens. The Εὐαργεῖσαι. After examination of literary and epigraphical sources, A. Duplouy, CCG 14 (2003) 7-22, submits that the εὐαργεῖσαι were neither a *genos* nor the Archaic nobility of Athens in its totality, but the anti-Peisistratidean faction of the aristocracy. Only later, in the Classical period, did re-contextualization of the term lead to its identification with the generic nobility. We note Duplouy's citation, translation and discussion of IG I¹ 502 (epigram for the tyrannicides), 590 (dedication of Chairion), 618 (dedication of Alkimachos), 1234 (funerary epigram for Alkimachos), 1516 (gravestone of Chairion; the earliest attestation of the term εὐαργεῖδης), and SEG XVII 392 (Chian inscription referring to the tyrannicides).

12. Athens. Acropolis. Patrons, sculptors, and the introduction of the Ionic script to Athens. C.M. Keesling, *Hesperia* 74 (2005) 408-414, contrasts the evidence for the existence of a considerable East Greek clientele for grave monuments in the 6th and 5th cent. B.C. with that for sanctuary dedications of the same period. She finds rather that an Athenian clientele exerted strong influence over the inscribing practices of non-Athenian letter cutters thereby pointing 'toward an awareness of script on the part of both the letter cutters who carved inscriptions on stone and their patrons.'

13. Athens. Archers in pre-Euclidean inscriptions. Primarily via study of literary sources, P.A. Tuci, *Aevum* 78 (2004) 3-18, examines the role of the Skythian archers in 5th cent. B.C. Athens, suggesting for these public slaves a high degree of social integration and democratic sympathies. On 5-8, Tuci points out the occurrence of τοξόται βάπταροι and/or ἡπυροτοξόται in the casualty lists IG I¹ 1172, 1180, 1190, 1192 (Tuci only cites IG I¹ and Agora XVII Papazaradas). The status of these archers, however, remains controversial; similar problems arise in relation to IG I¹ 138, L. 3 (τὸς τοξότας τὸς τε ἀστ[ρο]ς καὶ τὸς χεῖνος), and the four τοξόται of the casualty list of Erechtheis IG I¹ 1147 (Meiggs-Lewis, *GHI* 33).

On 'Skythian' archers on Archaic Attic vases, see A.I. Ivanchik, in *Scythians and Greeks* 100-113, who notes the ethnic and 'speaking' names of such figures, offering some translations but no Greek text (on 106-110). See also our lemma no. 79.

14. Marathon. The Athenian trophy for the battle of Marathon and others. L. Beschi, *RAL* 13 (2002) 52-67 (ph., dr.), illustrates and reviews the ancient literary and archaeological evidence for the tall marble Ionic column and capital that marked the site of this famous trophy. He provides bibliography, phs. and drs. of previous research on this monument, primarily by Vanderpool, Travlos, and Petrakos. To this evidence Beschi now adds an unpublished scale drawing by L.S. Fauvel in the Cabinet des Estampes: Bibliothèque Nationale in Paris, Gb 15, f. 23, of the Ionic capital, labeled 'Arc d'un trophée des Athéniens au milieu de la plaine de Marathon, en marbre blanc de Pentelique.' Below, in Fauvel's own hand, we read 'Restes du trophée des Athéniens au milieu de la plaine de Marathon/en marbre blanc de pentelique, la pierre des têtes du trophée est de marbre gris découvert par Petros Revelaki et

mesuré par Fauvel le 30 br 1819.' After prosopographic notes on Petros Prevelakis, a monk in the Monastery of Karea on Hymettos, Beschi focuses on the representation of a rectangular block to the right of the capital, shown in three-quarter frontal view, bearing near the top of the front surface between two lightly drawn lines the inscription ΤΡΟΠΑΙΟΥ. Fauvel also refers to this inscribed block in a letter of October 2, 1820 sent to Lebrun. Beschi postulates two phases for the trophy, (1) ca. 460 B.C. corresponding to the date of the Ionic column, and (2) a later rebuilding which incorporated the inscribed block with its characteristic letterforms and use of -ou for the genitive. The position of the trophy is recorded on another unpublished plan of Marathon by Fauvel illustrated by Beschi. It is uncertain whether the inscribed block stood alone or was part of a larger structure possibly also inscribed. (With regard to the new lost block inscribed ΤΡΟΠΑΙΟΥ, cf. R.Parker, *Polytheism* 400 note 49: 'There was a trophy at Marathon (E.Vanderpool, *Hesperia* 35, 1966, 93-106), but no reliable trace of a cult of Zeus Troiaios there (S.D. Lambert plausibly proposes [*Ἄπο*]σπονάτορ for the received [*Δι*]σπονάτορ in IG I¹ 255 A 11: *ZPE* 130, 2000, 71-2).'¹ (*SEG* L 54; see however our lemma no. 57) Stroud).

In a second part of this study (68-94), Beschi examines the ancient literary and archaeological evidence, together with more unpublished drawings of Fauvel, for columnar trophy-monuments on Kynosoura on Salamis, on Psytaleia, at the 'Tomb of Themistokles' in Peiraieus, and on the promontory of Cape Krakari [To Beschi's bibliography on the Kynosoura monument on Salamis, add P. Stefanou, *CSCA* 10 (1978) 160, Stroud].

In her report on the refurbishment of the Museum of Marathon, O. Kakavoyianni, in *Αττική* 2004, 111, briefly refers to the Marathon trophy as 'the most significant find from the area' and provides a good colored ph.

15. Athens. French translations of Athenian inscriptions, ca. 500-317 B.C. P. Brun has published a collection of some 160 Athenian inscriptions translated into French; no Greek texts, brief individual commentaries and bibliography; concordance, indices: *Impérialisme et démocratie à Athènes: Inscriptions de l'époque classique* (Paris 2005), divided into 11 chapters, 'Les guerres médiques, Les débuts de la ligue de Délos (478-431), La guerre du Péloponnèse (431-403), Le redressement d'Athènes (403-378), La seconde confédération (377-338), Les athéniens sous la domination macédonienne (338-317), La vie politique, Finances, comptes et inventaires, La vie religieuse, Phratries, genè, tribus et demes, Citoyens, mèques et esclaves.'

P.Gauthier, *BE* (2007) no. 184, briefly raises some criticisms.

16. **Athens, Inscriptions and the language of Athenian imperialism.** Using as a foil the blunt and aggressive tone in which Athenian imperial power and dominance are expressed in Thucydides, P. Low, *JHS* 125 (2005) 93–111 (ph.), finds in two groups of 5th cent. B.C. Attic inscriptions, examined in an epigraphic context, 'a more subtle, nuanced and diplomatic approach to imperial politics.' These are (1) documents which contain the formulation πόλεως ὅσων Ἀθηναῖοι κρατοῦσι or some variation and (2) Athenian official documents imposing

regulations on subject allies for which the latter pay the publication costs. She ranges over a large number of individual inscriptions from both these groups, quoting and translating pertinent passages and illustrating some with ph. Among the documents on which she comments in significant detail are *IG I²* 37-40, 71, 101, 118, 179 (= *IG I²* 73). She suggests that the choice of the Ionic alphabet for some of these inscriptions is a conscious, Athenian choice aimed ■ 'a more subtle, homogenizing approach to the construction of power, in which Athens ■ not so much the enforcer of an Athenian way of life as a facilitator of some wider, perhaps Panhellenic, relationship.'

16 bis. Athens. Archives and archival procedure. See our lemmata nos. 1972 and 1998.

17. Athens, Decrees: enactment- and motion-formulas. Starting from the seminal work of Rhodes, *Boule*, B.Guagliumi, in *La prassi* 27-52, surveys a multitude of Attic decrees in order to investigate apparent irregularities in enactment and motion formulas. First, she adds to Rhodes' list of the 92 unproblematic decrees displaying an enactment-formula ἐνδ (ἐδοξεν τῷ δήμῳ) followed by a motion-formula πρὶ (δεδόξανθεν ἐπιφέρεισθαι τῷ δήμῳ) the following two texts: *SEG* XXXVI 164; *LIV* 170. Second, she expands Rhodes' list of 80 decrees containing an ἐπὶπρὶ (ἐδοξεν ἐπὶ βουλῇ καὶ τῷ δήμῳ) enactment-formula followed by a P(robotomatic) F(ormula), with the inclusion of the following texts: *SEG* XXVI 98; XXVIII 60, 115; XXIX 116; XXXII 50, 110; XLIX 621. *Acroa* XVI 52, 217. *LDelos* 1497 bis; 1507.

Guagliumi pays particular attention to 'crossbreeds' in which the enactment-formula $\epsilon\tau\beta\kappa\epsilon\delta$ is followed by the motion-formula $\gamma\tau\delta$: *IG* II² 10, 19, 43, 70, 111/112, 114, 116, 134, 138, 213, 672; *Agora* XV 115. Each text is summarized and briefly discussed. In an appendix (46-48), she collects instances of inexplicable hybrids where the enactment formula $\epsilon\tau\beta$ is followed by a PF: *IG* II² 661, 735, 772, 781, 798 + *Hesperia* 4 (1935) 583, 1011, 1028. *IG* VII 4253. *SEG* XV 104; *XVI* 52. *Agora* XVI 213, 310.

18. Athens, Laws and νομοθεσία in the 4th cent. B.C. J. Atkinson, *AClass* 46 (2003) 21-47, investigates the topic above, especially in the light of Aristotle's complaint about the deterioration of legislative procedures in contemporary Athens (Aristotle, *Comp. Pol.* 41.2) To that effect some epigraphically attested laws are briefly analyzed (*SEG* XXVI 72, law on silver coinage, our lemma no. 134; *SEG* XLVIII 96, grain-tax law, our lemma no. 135; *SEG* XII 87, Eukrates' anti-tyranny law). Atkinson goes on to discuss decrees and their riders, mostly 'innocuous extensions', but sometimes 'contentious clauses', adducing the evidence of *IG* II² 29, 107, 218, 226. Various other inscriptions discussed in passing (*IG* II² 140, 222, 230, 244, 334 + *SEG* XVIII 13) suggest to Atkinson that probouleusis shrank over time and that νομοθεσία was trivialized.

19. Athens. State decrees, 352/1-322/1 B.C. *SEG* LIV 6. We here continue our coverage of the series of papers by S.D. Lambert on this topic, as outlined in *SEG* LIV 6, inserting relevant lemmata now rather than holding them back to correspond to the year of publication. Again, however, because of the great mass of material covered and our own constraints of space, we have had to limit the lemmata in the current volume of *SEG* to those inscriptions treated by Lambert in the third of his papers, 'III. B. Decrees Honouring Foreigners: Other Awards.' *ZPE* 159 (2007) 101-154, reserving 'IV. Treaties and Other Texts,' *ZPE* 161 (2007) 67-100, for *SEG* LVI, where we shall also include all addenda and corrigenda. As noted in *SEG* LIV 6, we have chosen not to follow Lambert's new serial numbers for these documents, preferring to use the numbering of *IG*, *SEG*, *Agora* XV and XVI, etc. For honorific decrees related to the theater and the Dionysia, see our lemma no. 20.

On 129/130 Lambert provides a list of all the sculptured reliefs listed by Lawton in *ADR* (17 items) on which no inscribed letter has been preserved, 'but where it can be inferred from physical features and the design of the relief that they are or may be from Athenian state decrees. Most but not all (cf. e.g. Rhodes-Osborne, *GHI* 79), state decrees with relief were honorific. No decree with relief at this period certainly honored an Athenian.' See also our lemma no. 231.

20. Athens. Polis and theater in Lykourgan Athens: the honorific decrees. Under this title, S.D. Lambert in *Μικρὸς Ἱερομνήμων*: *Μελέτες* Jameson 53-85 (ph.), assembles a group of ten previously published Athenian decrees honoring foreigners for their services relating to Attic drama under Lykourgos. On 53-62 he discusses the date, venue, and agenda of the meetings of the ekklesia (in the theater of Dionysos) on the days following the Dionysia, the motivation for the honorific decrees, the status and/or profession of the honorands, the awards granted (none bestowing citizenship), erection clauses (acropolis and near the theater), the proposers (Lykourgos 2 and Demades 2), and interaction of culture and international politics latent in some of these documents. On 63-85 he presents a catalogue of these inscriptions including for each a text based on autopsy, translation, photograph, bibliography, brief commentaries on readings, prosopography, chronology, etc. We have integrated this material into the relevant individual lemmata in the current volume of *SEG*, again rather than holding it back until 2008, the date of publication of *Μικρὸς Ἱερομνήμων*. The inscriptions in question are:

- IG* II² 345+Add. p. 659. *Μικρὸς Ἱερομνήμων* 70-73 no. 4 (our lemma no. 166).
- IG* II² 346. *Μικρὸς Ἱερομνήμων* 68-70 no. 3 (our lemma no. 167).
- IG* II² 347. *Μικρὸς Ἱερομνήμων* 64-68 no. 2. (our lemma no. 168).
- IG* II² 348. *Μικρὸς Ἱερομνήμων* 81-83 no. 9 (our lemma no. 189).
- IG* II² 351+624. *Μικρὸς Ἱερομνήμων* 73-77 no. 5 (our lemma no. 173).
- IG* II² 372+Add. p. 660. *Μικρὸς Ἱερομνήμων* 78/79 no. 7 (our lemma no. 196).
- IG* II² 429. *Μικρὸς Ἱερομνήμων* 79-81 no. 8. (our lemma no. 202).
- IG* II² 551. *Μικρὸς Ἱερομνήμων* 83-85 no. 10 (our lemma no. 195).
- SEG* XXXV 71. *Μικρὸς Ἱερομνήμων* 63-64 no. 1 (our lemma no. 169).
- SEG* XXXVI 149. *Μικρὸς Ἱερομνήμων* 77/78 no. 6 (our lemma no. 171).

21. Athens. Intercultural exchanges in 4th cent. B.C. Attic decrees. On this topic see K. Hagemeier-Allen, *CIAnt* 22 (2003) 199-246, who aims at a wide-ranging investigation of Athens' diplomatic relations, as attested mainly in the preserved decrees. Of the 263 official foreign-policy documents dating to the period from 403-336 B.C., 125 concern Greeks and only 19 non-Greeks; the rest are too fragmentary to classify. Hagemeier-Allen studies: i) decree types, i.e. honorific decrees and alliances; ii) types of honors, e.g. *προξενία*, *εὐεργεσία*, *ἀτέλεια*, *πρόσδοος*, *ἐγκτήσις*, and many others; iii) honorands, e.g. individuals, groups of individuals, communities, etc. Statistical analysis, illustrated by numerous graphs, shows Athenian foreign-policy making no real distinction between Greeks and non-Greeks. After a brief examination of honorific decrees as symbolic, sacred, and visual monuments, the author focuses on specific examples: *IG* II² 31 (honors for Hebryzelmis, king of the Odrysians), 141 (honors for Straton, king of Sidon; see our lemma no. 136), 212 (honors for the Spartokids of Bosphoros; cf. our lemma no. 22), and 226 (honors for Arybbas, king of the Molossians). She concludes (on 242/243): 'Athenian honorific grants for, and alliances with, non-Greek dynasts . . . can be viewed as communications about [Athens' foreign] relationships'; '[t]hese communications are consistently positive'. '[T]he decrees convey a set of attitudes to the "barbarian other" that are diametrically opposite those prevalent in extant literature'.

22. Athens. Diplomatic relations with the Spartokids. G.A. Koshelenko, *Drevnosti Bospora* 5 (2002) 133-138 (in Russian; English summary), discusses the role of Androtion (*Syll.*³ 206) and Polyeyktos, son of Timokrates (*IG* II² 212; *Dem.* 21.139; [*Dem.*] 42.11), in shaping the relations between Athens and the Spartokids and the opposition of Demosthenes; see also our lemma no. 21.

23. Athens. Antipatros and the demise of the Athenian democracy, 323/2-319/8 B.C. E. Poddighe, *Antipatro*, has produced an informative monograph on the oligarchical regime imposed on Athens by Antipatros after the end of the Lamian War. The book unfolds through scrutiny of both literary and epigraphical sources. Some of the topics investigated by Poddighe include: the Lamian War, Antipatros' decree restricting Athenian citizenship, exile of the disenfranchised, magistracies (*ἀστυνόμοι*, *ἀναγραφεὺς*, *νομοφύλακες* etc.), *τίμημα* and *εἰσφορά*. On 141-169, Poddighe appends an epigraphical section, 'Part I: 322/1-320/19 A.C.', consisting of 14 documents: *IG* II² 372, 380, 383b, 392-396, 398a-b + 438, 399, 400, 448 (our lemma no. 211), 545; *Agora* XVI 100. Each text is accompanied by up-to-date bibliographical references, Italian translation, and concise commentary. On 191-196, Poddighe offers a shorter epigraphical appendix, 'Part II: 318/7 A.C.', consisting of *IG* II² 350 and *Agora* XVI 104 [the latter was treated in more detail by Poddighe herself on a later occasion in an article already reported in *SEG* LIV 184].

24. Athens. The ephebeia from the Mithridatic wars ■ Hadrian. SEG LIV 30; 1849. A conspectus of this topic is offered by É. Perrin-Saminadayer, in *L'hellénisme* 87-103, as a means of reflecting on contemporary Athenian society. In the process, the author detects the following major developments and trends:

- a) A quantitative reduction of ephebic decrees following the sack of Athens by Sulla. Of the six such decrees only two, IG II² 1039 and 1043, have been preserved intact, with the latter being the last sample of the genre (38/7 B.C.).
- b) A reappearance of ephebic documents in the form of lists of names, starting with IG II² 1963 (13/2 B.C.); such lists proliferate only after the death of Caligula, and reach their peak in the reign of Hadrian.

c) A particularly strong and long-lasting link between certain aristocratic families and ephebeia. Unsurprisingly, members of these families are overrepresented in lists of prytaneis, magistrates etc. In that, Roman ephebeia was hardly different from its Hellenistic predecessor. d) An elitist transformation of the institution, as evinced in the categorization of ephebes into *πρωτέννοροι*, *ἐπέννοροι* etc. Similar conclusions may be drawn from the fact that certain well-established offices (e.g. *κοσμητής*, *παιδοτρίβης*) become more conspicuous or even permanent.

Perrin-Saminadayer concludes that the local elites almost expropriated the institution, which was only saved by Hadrian's intervention: 'Signe des temps sans doute' (102). The discussion is heavily based on numerous epigraphical documents, too many to single out here.

25. Athens. Polytheism and society at Athens. Inscriptions naturally form a large part of the source material, along with literary texts, and archaeological remains, in R. Parker's book under this title (Oxford 2005). Among many other topics, too numerous ■ list here, he throws his focus on Athenian festivals in Part II (155-383) with a tabulation of aitiological myths of Attic festivals (380-383) and 'Attic Festivals. A Check List' in Appendix I (456-487); extended discussion of the Skira (173-177), Dipolieia/Bouphonia (187-191), Oschophoria (211-217), Brauronia (228-249), Panathenaia (253-269), Thesmophoria and Adonia (270-289), Anthesteria 290-316), Dionysia (316-326), Eleusinian festivals 326-368). Part I (9-152) is devoted to different contexts and personnel involved in cult activity and Part III (387-451) is concerned with gods and heroes. We cover different aspects of the book, in which epigraphic evidence is prominent, in individual lemmata.

26. Athens. Dedications by family groups. In a chapter entitled 'Those with whom I sacrifice,' R. Parker, *Polytheism* 37-49, 419-421, compiles a catalogue of reliefs, inscribed and otherwise, depicting family groups sacrificing to an assortment of deities, especially Pankrates, Asklepios, Brauronia Artemis, Demeter, Nymphs, Herakles, Zeus Melichios, banqueting hero, et al. Discussion of the *ὕπερ*-formula; extension of the family group to include kin and friends. Dedications with more than one named dedicator.

27. Athens. Priestly families ■ Hellenistic Athens. E. Perrin-Saminadayer, in M.-F. Baslez and F. Prévot (edd.), *Prosopographie et histoire religieuse* 51-67, studies the vicissitudes of a number of priestly families: those of Lysandros, Medeios and Glaukos from the Peiraieus, Sarapion of Melite, Theophrastos and Themistokles of Hagnous, and Leontios of Acharnai. The family-members held both priesthoods (and other religious functions, also in Delphi and on Delos) and magistracies and developed matrimonial strategies in order to secure the continuity of their families in the realm of religion and politics ('une certaine endogamie sociale' (62)). In an Appendix on 401-404 P.-S. presents a list, organized according to demes, of the members of these families recorded in literary sources and, above all, in inscriptions, and ■ comprehensive stemma illustrating the connections between the various families. The latter strongly adhered to the cults of the traditional gods rather than to those of oriental deities.

28. Delphi. Athenian Pythais. After summarizing the political and religious function of the Pythais in late Hellenistic Athens, K. Karila-Cohen, in *Prosopographie et histoire religieuse*, 69-83, studies the origins of the *Πυθαῖσται*, arguing that the prosopographical evidence allows us to recognize local and family traditions, which explain the participation of members of certain demes (Tetrapolis, Ikarion, Erchia) and families (the *genos* of the Πυρρακίδαι, the family of Ἀρχιππος Λεοντίχου Ἀχαρνεύς) in the Pythais; in these cases the participation was determined by a religious motivation.

In Kernos ■ (2005) 219-239, K. Karila-Cohen employs a wide range of epigraphic and literary sources in her exploration of 'le discours "mythique" surrounding the Pythais. Central, of course, are the two hymns to Apollo inscribed on the Treasury of the Athenians at Delphi, *F. Delphes* III.2.137/8; *CID* III 1/2; *SEG* LI 611; * discussion of their dates and contents. Also adduced briefly are Athens, *SEG* XXI 464 (*Agora* XV 9); XXI 469. Delphi, *F. Delphes* III.2.13, 32, 33, 48, 49; *CID* IV.117.

See also R. Parker, *Polytheism* 82-86; K. Karila-Cohen, in J. Couvenhes - S. Milanezi (edd.), *Individus, groupes et politique à Athènes de Solon à Mithridate* (Tours 2007) 365-383 [we will cover this volume in a future *SEG*]; cf. *BE* (2007) no. 205

29. Athens. Associations in Roman Athens. M.-F. Baslez, in *L'hellénisme* 105-120, deals with this topic, on the basis of the following documents: *SEG* XXXI 122 (synodos of the Ἡρακλειασταί, late 1st/early 2nd cent. A.D.); *IG* II² 1339 (eranos of Ἡρωισταί, 57/6 B.C.); 1343 (eranos of Σωτηριασταί, 37/6 B.C.); 1346 (religious association of women); 1351 (orgeones of a goddess, after 170 A.D.); 1368 (our lemma no. 259); 1369 (same synodos as in *SEG* XXXI 122 above); 2361 (orgeones of Εὐπορία; our lemma no. 265); 2963 (Πατρισταί of Μουνίχτιος Ἀσκληπιός, 212 A.D.); *I. Delos* 1522 (synodos of Ἀμεινιχταί, early 2nd cent. A.D.). Baslez discusses the composition of these associations, their titles (e.g. σύνδοδος, ἐρανος), and their legal status.

37. Athens. Athletic contests and athletes in southeastern Attica. This topic is succinctly treated by O. Kakavoyianni in *Attikḗ* 2004 107-110, who provides a useful catalogue of victors treated by the Olympia and the Great Panathenaia originating from the demes of the area, as well as a compendium of local athletic contests: i) at Brauron; ii) at Sounion in honor of Ποσειδῶν (*SEG* XLVI 802); iii) torch-race at Laureotike in honor of the Thracian goddess Βενδίκη (*SEG* XXXIX 210); iv) contests at Oa (*SEG* XIII 31). For the aristocrat participant Stesagoras see our lemma no. 102.

38. Athens. Religion in the Attic demes. *SEG* LIV 19. R. Parker, *Polytheism* 50-78, presents here a reworking of his earlier investigation, 'Festivals of the Attic Demes' [see *SEG* XXXVII 105], relying heavily, of necessity, on deme decrees (e.g. *IG* II² 1356+*SEG* LIV 214; *IG* II² 1183 = Rhodes-Osborne, *GHI* 63), and the sacrificial calendars particularly of Erchia (*SEG* XXI 542) and Thorikos (*IG* I² 256 bis, see our lemma no. 58).

39. Athens. Honorific decrees of the Attic demes. This is the subject matter of C. Lasagni, in *La Prassi* 91-128, who has divided her material applying the typological criterion of the identity of the honorands:

(I) Deme officials: *IG* II² 949, 1173, 1178/1179, 1199, 1203, 1207/1208, 1220. *SEG* XXII 117; XXXIX 148; XLII 116; XLIII 26; XLVI 149, 154; XLIX 141. *AD* 11 (1927/8) 40/41 no. 4.

(II) Non-deme officials: *IG* II² 1156 (LL. 52-63), 1187/1188, 1191, 1201, 1209/1210, 1280, 1313. *SEG* XLII 116. *Agora* XV 45. Petrakos, *Δῆμος τοῦ Παμνοῦντος* II 2-4, 7, 9, 14-18, 28, 39, 54, 59, 73. *MDAI* (A) 67 (1942) 21/22 no. 24; 265-274 no. 51.

(III) Liturgists and ad hoc (αἰρεθέντες) dignitaries: *IG* II² 1178, 1186, 1191, 1197/1198, 1200, 1202, 1205, 1215. *SEG* II 7; XV 112; XXV 155; XXXIV 103; XLI 76; XLVI 153. Petrakos, *Δῆμος τοῦ Παμνοῦντος* II 6, 28, 31. *MDAI* (A) 66 (1941) 218/219 no. 1; 67 (1942) 8/9 no. 6. *AD* 11 (1927/8) 40/41 no. 4. Exempted are *IG* II² 1191 and *SEG* XV 112, which honor city-rather than deme-choregoi.

(IV) Individuals acting in a private capacity: *IG* II² 1184/1185, 1192, 1204, 1214. *SEG* XXII 116; XXIV 151; XXVIII 103; XXXII 147; XLVII 155. See also our lemma no. 252.

Each section contains concise analysis of the respective decrees, with some singled out as paradigms. See also our individual lemmata nos. 253-255.

40. The deme Athmonon. In a richly illustrated monograph, *To Μαρούσι της Αττικής* (Marousi 2004), G. Palles describes the topography, geography, history, cults, festivals, political institutions, cemeteries of this ancient deme with treatment of its later history down to the present day. For Classical antiquity most of his evidence derives from inscriptions and he adduces, quotes, and often illustrates several of these, among which we note *IG* I² 865 A and B, archaistic boundary stone of the temenos of Artemis Amarousia (24); *IG* II² 1203, honorific

deme decree (28); Finley, *SLC* 126 no. 22, security horos stone (29); *IG* II² 2670, security horos stone (30); *IG* II² 12562, epitaph of Pyrrhos and Thetale (31); *IG* II² 12553, epitaph of Pythodike (32); *SEG* XXXVII 103, agonistic document (37); *IG* II² 13200, funerary epigram for Appia Annia Regilla (38); *IG* II² 9725, epitaph of Polykarpos (39); *IG* III 3519, epitaph of Hermes and Philina (40). The work is divided into two parts, history (19-98) and description of monuments (99-147).

40 bis. Athens. Terrace and enclosure walls. For a collection of examples of the usage of ἀμύματα and τεῖχος in inscriptions (mainly Rhamnous and Sounion), see our lemma no. 1968.

41. Athens. Cleruchies. This category of settlements and the social status of the local, non-Athenian, inhabitants are reviewed by R. Zelnick-Abramovitz, *Mnemosyne* 57 (2004) 325-345, who makes considerable use of literary and epigraphical sources: *IG* I² 14; 40; 66; 104; 118; 237; 418. *IG* II² 43. *IG* XII 8 4. *Agora* XIX L3. She concludes that locals, often ex landowners, either farmed as lessees of their confiscated property, or were exploited as hirelings.

42. Delos. Athenian cleruchs, 165/4-144/3 B.C. E. Rolando, in *La prassi* 129-187, offers a detailed prosopographic and onomastic analysis of Athenian cleruchs and/or Athenian citizens attested in public documents, in particular Delian decrees, of which 9 are cleruchic (*I. Delos* 1497/1498, 1501/1502, 1504-1507; *SEG* XLVIII 1040), 3 were voted by the Athenian assembly (*I. Delos* 1497 bis, 1499; *SEG* XLVII 1218) and 4 could belong to either rubric (*I. Delos* 1500, 1503, 1508/1509). Cleruchs fall within one of the following categories: i) lessees, borrowers and guarantors; ii) members of the cleruchic Boule; iii) ephebes and their fathers; iv) sacred officials; v) magistrates serving at Delos (ἀγορανόμοι, γυμνασιάρχαι etc.); vi) ambassadors ratifying cleruchic decrees at Athens. The ἐπιμελητής of Delos, however, was in all probability not a cleruch, but a member of an illustrious Athenian family, and the ἱεροποιοί were not always of Athenian stock. Cleruchic status can be affirmed with some certainty only when individuals simultaneously fall under two or more of the categories above. On 144-152, Rolando examines family links, patterns of residence (permanency, mobility) and the socio-economic behavior of the cleruchs, who, by and large, appear to have been well-off. On 152-190, she presents an alphabetic list of 190 individuals directly or indirectly linked to the cleruchy; each entry contains bibliographical references, epigraphical sources, and brief career description. On 178/183, she appends the stemmata of eleven (11) Athenian families.

42 bis. Athens. Political relations with Delos in the Classical period. On this topic and related inscriptions, see our lemma no. 893.

43. Athens. Metics. The system of *μετοίκια*, especially in its closing stage, is surveyed by M. Niku, *Arctos* 38 (2004) 75-93, who makes extensive use of inscriptions. Epigraphical evidence seems to suggest that offspring of mixed marriages routinely became citizens after 229/8 B.C.: *IG II²* 2332, 6720, 9975 (family of Hegemachos); *IG II²* 1001, 9968 (family of 229/8 B.C.); *IG II²* 7721, 7726, 8581 (Leukippos' family, whose stemma Niku convincingly identifies as *Ἡρμαγόρος*); *IG II²* 7721, 7726, 8581 (Leukippos' family, whose stemma Niku convincingly identifies as *Ἡρμαγόρος*). The term *μετοίκιον* is last attested in *IG II²* 545 (late 3rd cent. B.C.), but *ἰσοτελής* and cognates (in *IG II²* 660; 768+802; *SEG III* 122) provide indirect evidence for the continuation of *μετοίκια* down to the 250s B.C., but not later than 229/8 B.C. The few 2nd/1st cent. B.C. funerary inscriptions preserving the term *ἰσοτελής* (*IG II²* 7866/7867; 7878) are exceptions. Similarly, *εἰσφοραὶ/προεισφοραὶ* (*IG II²* 505; 834/835) disappeared, probably supplanted by *ἐπιδόσεις* (*IG II²* 682; 744; 768; 791; 2332; 2334). [See now M. Niku, *The Official Status of the Foreign Residents in Athens, 322-120 B.C.* (Helsinki 2007), which we will cover in a future volume of *SEG*.]

44. Athens. The Eleven. S.J. Burgess, *Hermes* 133 (2005) 328-336, quotes and translates *IG II²* 1646 L. 12, and *Agora XIX* 24 LL. 44-46 (*Agora I* 3738) as part of her argument that this board of Athenian magistrates (οἱ ἐνδεκα) goes back at least to Solon, that the odd number was designed to avoid tie-votes in its judicial deliberations, and that in the 4th cent. B.C. at least it had its own lawcourt (the *Παράβυστον*) in the Agora.

45. Athens. Money and coinage. In order to examine ancient perceptions of the pair above, M. Faraguna, in G. Urso (ed.), *Moneta mercanti banchieri. I precedenti greci e romani dell'Euro* (Pisa 2003) 109-136, scrutinizes various sources, primarily literary texts. He notes that *IG XII.9* 1273/1274 (*SEG XLI* 725) is probably the earliest attestation of *χρήματα* in a numismatic context, whereas νόμισμα, to judge from the occurrence of the term in the inscriptions *IG I²* 52, 90, 383, and 1453, was an Athenian 5th cent. B.C. novelty.

45 bis. Athens. Banking activities in sanctuaries. On this topic see our lemma no. 1979.

46. Athens. Hadrian in Athens. A. Karivieri, in *Greek Romans and Roman Greeks* 40-54, gives a rundown on Hadrian's benefactions to Athens, and the emperor's association with Zeus, Thoth, and in particular Dionysos through the iconographic program of the scaenae frons of the Dionysiac Theater. Amongst others, Karivieri cites and/or discusses *IG II²* 3182, 3311-3314, 3321/3322, 5035, 5185.

47. Athens. The sculptor Demetrios of Ptelea. In an attempt to dispel existing myths about the lifespan and career of the sculptor Δημήτριος Φίλωνος Πτελεάσιος, M. Hanke, *ZPE* 153 (2005) 127-130, examines the relevant epigraphical sources, concluding that only *IG II²* 3782, *IG II²* 4257, *SEG XVII* 78, and the Messenian base *SEG XLI* 347 refer to this man, and that he certainly thrived in the 2nd cent. B.C. *IG II²* 3828 and 4895 refer to an earlier (4th cent. B.C.) homonymous sculptor, whereas the 2nd cent. B.C. *SEG XXI* 793 is too fragmentary to allow any definitive conclusions. See also our lemma no. 960.

48. Athens. Inscriptions on Attic vases. A. Snodgrass, in *Word and Image* 22-34, examines the significance of writing on early (primarily Attic) painted pottery, discussing inter alia *καλός*, 'bubble', and 'nonsense' inscriptions. Using Immerwahr's fundamental *Attic Script*, 'not . . . an exhaustive list of Athenian painted inscriptions' (26), Snodgrass reaffirms the long observed link between inscriptions and sympotic pottery. Within the time-span ca. 660-350 B.C., Attic dipinti reach the peak of their popularity in the 2nd half of the 6th cent. B.C.; Snodgrass cautiously attributes the trend to the 'synoptic' method of visual narrative on Attic pots (contra R. Osborne - A. Pappas, in Z. Newby - R. Leader-Newby, *Art and Inscriptions* (Cambridge 2007) 153, Tybout).

In *OJA* 22 (2003) 109-114, J. Boardman critically responds by summarizing and dismissing several theories that see vase inscriptions almost exclusively aimed at being read out at symposia. Statistical analysis of vases by Douris bearing no *καὶ καλός* inscriptions shows little correspondence between labels and figures represented. Immerwahr's *Attic Script*, Boardman continues, has often been misused by modern scholars: it is a paleographical guide, not a basis for quantitative analysis. Finally, nonsense inscriptions seemingly contradict the 'reading-out' theories.

Some of the same ground is covered by D. Yatromanolakis, *ZPE* 152 (2005) 16-29, who, inter alia, touches upon signatures of potters, 'nonsense' inscriptions, *καλός*- and *καλή*-inscriptions and especially inscriptions referring to Sappho (cf. an earlier article by Y. reported in *SEG LII* 76). We note that on 21, Y. records the multiple epigraphically attested spelling variants of Sappho's name, e.g. Σαππώ, Σαφό, Φαφό. See also our lemmata nos. 109/110.

49. Marathon. Signatures on Corinthian lamps, Hadrianic. I. Dekoulakou, in *Ἐπιτύμβιον Neumann* 213-221 (ph.), publishes representative examples of a large find of unglazed Corinthian clay lamps (about 70) in excavations in the sanctuary of the Egyptian Gods at Brexiza. Each bears confronting busts of Sarapis and Isis in relief on the disks and many have the following signatures of Corinthian lampmakers (Broneer Type XXVII) on the bottom: Μινικτιανοῦ, Σπασσιανοῦ, Κρήσκειντος, Πωσφόρου, Ἀγήμενος, Λουκιῶν, Ἀπολλοφάνους, Εὐτυχιανῶν.

50. Eleusis. List of sacrifices at the Eleusinia, ca. 500 B.C.? IG I¹ 5. 1. *Eleusis* 13. SEG XLII 1*. R. Parker, *Polytheism* 328/329, in a discussion of the deities and heroes who receive sacrifices, defends the reading [πρὸς]λεία in L. 2 against R.M. Simms' [πρὸς]λεία, *GRBS* 16 (1975) 272. He urges that this word requires a dependent genitive, 'whereas a connection between τὸς ἱεροποιῶν and 'Ἐλευσινίων is problematic; *hieropoioi* were not appointed for specific festivals. . . the translation '*hieropoioi* of the Eleusinians' would seem to require τὸς specific festivals. . . the translation shared by two heroes in L. 4, introduced ἱεροποιῶν τὸς 'Ἐλευσινίων.' Noting that the offering shared by two heroes in L. 4, introduced by reading Τριπ[τολέμοι], is without a parallel, he suggests that the word might have been by reading Τριπ[τολέμοι], the reading of the pi being very doubtful. He is also sceptical that the sacrifices listed in the state sacrificial calendar Face A. fr. 3 LL. 60-86 (SEG LII 48) are to be associated with the Eleusinia rather than with the Mysteries.

51. Athens. Decree concerning the Sigeians, 451/0 B.C.? IG I¹ 17. SEG XLII 5*; XLIX 26; LII 36. *Agora* XVI 1. After accepting the high date for this decree, L. Gallo, *art. cit.* (cf. our lemma no. 59) 310/311, briefly discusses the turmoil implied in LL. 14-16 in relation to Sigeion's irregular presence in the tribute-quota lists.

52. Athens. Decree concerning Chalkis, 447/6 or 424/3 B.C.? IG I¹ 40. SEG LIII 48*. C. Carey, *Aevum(ant)* 3 (2003) 488/489, prints and subsequently translates LL. 1-4, 33-36 of this decree, in his discussion of political and legislative terminology as reflected in Athenian drama.

In his wide-ranging discussion of the relationship between the jury and ὁ δῆμος, A.J.L. Blanshard, *Phoenix* 58 (2004) 31/32, reprints and translates LL. 4-16, which contain an oath sworn by the Council of the 500 and the jurors. Without taking sides on the vexing issue of the date of the document, Blanshard stresses the fact that '[i]nvoked three times during the course of the oath, the *demos* proves to be a live concept in the pledge of imperial restraint.' The jurors' promise to refrain from acting ἄνευ τοῦ δέμου τῷ Ἀθηναίῳ (LL. 9/10) is a qualification, rather than an 'explanatory gloss' on ἀκρίτο οὐδενός (L. 9). The formulation of the oath proves, according to Blanshard, that '[t]he one thing that the jury is not is the *demos*.' Similar binding oaths were taken in relation to other Euboian cities, as in IG I¹ 39 (Eretria).

S. Forsdyke, *Exile* 205-207, 210-223, relies heavily on the decree in order to demonstrate that the Athenians 'were utilizing the political institutions, vocabulary, and visual imagery of the Athenian democracy itself to place quite remarkable limitations on their own use of the power of expulsion' (207). She cites and translates extensive extracts from IG I¹ 40, focusing particularly on the oaths and the rider of Archestratos.

After reprinting LL. 52-57, C. Pébarthe, *Historia* 54 (2005) 84-92, compares ὅσοι οἰκούντες μὲν τελευτοῦν Ἀθηναίᾳ (LL. 53/54) with [Ἀθ]ῆναι τελευτοῦν of IG I¹ 1, LL. 2/3, and with several fourth-century B.C. literary occurrences of the adverb Ἀθηναίᾳ. He concludes that the phrase refers to transit taxes imposed on commercial ships. After all, Athenian tax collectors were active in the economically crucial Euboian Gulf, as we know from, e.g., IG I¹ 41 (LL. 67-76

reprinted). Pébarthe offers the following translation of IG I¹ 40, LL. 52-57: 'Concernant les étrangers à Chalcis, tous les résidents qui ne paient pas en direction d'Athènes, si une attelle leur a été donnée par le peuple athénien, ceux-là paient alors en direction de Chalcis comme les Chalcidiens'. P. Gauthier, *BE* (2005) no. 193, finds Pébarthe's analysis interesting, but notes the irrationality in calling the transitory merchants of P.'s theory 'τὸς δὲ ἕξουσ τὸς ἐν Χαλκιδί'.

53. Athens. Decree concerning Methone and Macedon, 430 B.C. and later. IG I¹ 61. SEG LI 29*; LII 585; LIV 1831. R. Parker, *Polytheism* 92 note 11, in a discussion of seers and chresmologoi, especially Diopieithes, reviews the condition of the stone at LL. 4/5, where IG I¹ prints Δ[ιολέι]θες εἶπε. He reports that 'nothing is visible (in the first letter space) on published photographs or on an Oxford squeeze. Stephen Lambert kindly reports from autopsy that a bottom bar is not visible (though not impossible); a very faint trace of a left diagonal (of Δ, A or M) can perhaps be detected. If the Δ is disallowed, several other restorations become possible.'

54. Athens. Assessment decree, 425/4 B.C. IG I¹ 71. SEG LIV 43*. Discussing island connectivity in the Aegean, C. Constantakopoulou, *art. cit.* (cf. our lemma no. 968) 26-28, adduces the συντέλεια established between Ἀναφαιῖοι and Κεῖρα in the reassessment of the tribute in 425/424 B.C. (IG I¹ 71, LL. 85/86); Keria may be identified with the homonymous island south-east of Naxos (26). The existence of συντέλεια explains why numerous small islands never appear in the tribute-quota lists: they must have paid the tribute together with a larger neighbor (e.g. Δονούσα and Φάκουσαι together with Νάξος; Ὀλίμπος and Πρεπέσινθος together with Πάρος; Θηρασία together with Θήρα). It is not clear whether such συντέλεια were imposed by the Athenians or suggested by the islanders themselves (27/28).

In his scrutiny of Pericles' Pontic expedition (Plutarch, *Pericles* 20), D. Braund, in *Scythians and Greeks* 80-99, reaffirms that Olbia featured in the missing part of IG I¹ 71 (contra A. Avram, reported in SEG LIV 43), given the inclusion of Apollonia (col. IV, L. 128), a neighboring place of arguably lesser importance. Moreover, the plausibly restored Κυ[μερικόν] or Κυ[μερίς] (col. IV, L. 166), and Πάτ[ρα] (col. IV, L. 168), almost certainly imply that Pericles sailed to the Crimean Bosphorus in order to impress the local rulers (85/86).

55. Athens. Law regulating the Council of the 500, ca. 409/8 B.C. IG I¹ 105. SEG L 50*. S. Forsdyke, *Exile* 215-217, argues that the phrase ἄνευ τοῦ δέμου τῷ Ἀθηναίῳ πλεθόντος, which appears eight times in this fragmentary inscription, is similar to the phrases ἄνευ τ[ε]λ[ε]ς βο[λ]ῆς τ[ε]ς Ἀθ[η]ναίων καὶ τοῦ δ[έ]μου (IG I¹ 14, LL. 28/29) and ἄνευ τοῦ δέμου τῷ Ἀθηναίῳ (IG I¹ 40) respectively. 'It is clear, therefore, that by the mid-fifth century, the phrase ἄνευ τοῦ δέμου τῷ Ἀθηναίῳ πλεθόντος denoted reference to a popular court, with the court standing by synecdoche for the Athenian demos itself.'

more advocates the reading of a dual noun, since 'the final ν of the word τὸ ἀνθεμον is missing.' [What P. claims about what is preserved of the crucial word in L. 142 contradicts the authority of the text in IG, where the N is dotted. Papazarkadas].

63. Athens. Building accounts of the Erechtheion, 407-405 B.C. IG I^P 477. SEG XXXI 26,* 277; XXXV 12; XLVI 52, 189; L 69. R.Parker, *Polytheism* 464, in a discussion of the Χάλκεια festival, suggests that LL. 7/8 be restored as [ν εἰς θυσίαν τοῖς Χαλκείοις rather than τοῖς Ἀνθελίοις, on the grounds that this would be a more fitting festival for a sacrifice by the Erechtheion workmen than an athletic festival such as the Anakeia, for which we should also have expected Ἀνθελίοις. Stephen Lambert has kindly inspected the stone, and reports that it breaks halfway down the letters read as AK: the traces hitherto interpreted as a crossbar of an alpha could arise from accidental damage.' [The letter before K should probably be printed with an underdot. Stroud]

64. Athens. Acropolis dedications, Archaic and Classical. C.M.Keesling, *Hesperia* 74 (2005) 395-426 (ph.), examines selected inscribed monuments of this genre from this place and time with particular reference to (1) additive sculptural groups produced by the contributions of multiple dedicators (2) collaboration between East Greek sculptors and Athenian patrons (3) dedications that have been erroneously identified as belonging to Athenian potters and vase painters. We deal with the individual monuments in the separate lemmata nos. 66-68.

65. Athens. Acropolis. Dedication to Athena Hygieia, 430-420 B.C.? IG I^P 506. SEG XLIX 62, 64; LIII 13; LIV 71. In an article employing the anthropological concept of 'iconatroph', C.Keesling, *CIAnt* 24 (2005) 42-80, attempts to unravel the confused tradition about the votive statue of Athena Hygieia set up by the Propylaia (on 64-70). She focuses on the base IG I^P 506 (erroneously labelling it IG I^P 824), of which she provides a thorough description, a translation, ph., but no Greek text. Keesling endorses the theory that the dedication postdates the beginning of the Peloponnesian War and possibly the last outbreak of the plague (426 B.C.), but she further suggests that it predates the introduction of the cult of Asklepios and of personified Hygieia in 420/19 B.C.

The text of IG I^P 506 is reproduced by Tanoulas, *art.cit.* (our lemma no. 86) 94, who briefly notes that the inscription was first published by L.Ross, and who speculates on the connection between Athena Hygieia and the inscribed clamps and dowels of the Propylaia.

66. Athens. Acropolis. Dedications of vases? Archaic. IG I^P 614 (SEG XIV D 209); 631, 690 (SEG XLIX 39); 718 (SEG L 1712). SEG XXXVI 39. C.M.Keesling, *art.cit.* (our lemma no. 64) 415-421 (ph.), after closely examining the prosopography of the dedicators and the physical characteristics of the bases, rejects the theory of A.E.Raubitschek, *DAA* 42, 48, 53,

209, that these dedications consisted of ceramic, stone, or bronze vases set up by potters. The bases of IG I^P 614, 631, and 718 probably supported stone statues and although IG I^P 690 probably held a metal vase, there is little justification for identifying the dedicator as a potter. See also our lemma no. 304.

67. Athens. Acropolis. Dedications of Chares and Tychandros, ca. 500-480 B.C.? IG I^P 695. SEG XIV 12, D 210. C.M.Keesling, *art.cit.* (cf. our lemma no. 64) 403-407 (dr.), examines the cuttings on the top surface in an attempt to reconstruct the size, form, and position of the two statues once supported by this base, concluding that they were possibly both marble quadrupeds (horses?) of radically different proportions and scale.

68. Athens. Acropolis. Dedication of Onesimos and his son Theodoros, ca. 500-480 B.C.? IG I^P 699. SEG XLIX 39; L 1712. C.M.Keesling, *art.cit.* (cf. our lemma no. 64) 401-403 (ph., dr.), attracted to the identification of Ὀνήσιμος as the red-figure vase painter, reconstructs the cuttings on the top surface as belonging to an original dedication of a single statuette or perhaps three statuettes set equidistant from each other in cuttings 1, 2, and 3 and, in a second phase, another statuette, corresponding to the top line of the inscription, dedicated by Theodoros. She offers alternative reconstructions, suggesting that the statuettes may have represented quadrupeds or striding Athenas in the Promachos pose.

69. Athens. Acropolis. Dedication of the potter Euphronios to Athena, ca. 475 B.C. IG I^P 824. SEG LI 43*. CEG 271. DAA 225. C.Keesling, *art.cit.* (our lemma no. 65) 68, briefly records S.Aleshire's restoration [Ἀθηναι]αυ [h]υγία[v] in L. 6, before dismissing it on formulaic and metrical grounds. Citing her own *The Votive Statues of the Athenian Acropolis* (Cambridge 2003) (reported in SEG LIII 13 bis), Keesling finds it more plausible that Euphronios had prayed to Athena to preserve his health or the 'health' of his pots, hence '[h]υγία[v]'.

70. Athens (Klepsydra). Joint dedication to Apollo, 500-480 B.C.? IG I^P 950. SEG LIV 75.* In an examination of joint dedications from the Acropolis (33 surviving examples) C.M.Keesling *art.cit.* (cf. our lemma no. 64) 399/400 (ph.; dr.), observes that since this block was turned over and reused in the Hellenistic period, its place of finding in the Klepsydra cannot be used as evidence for the location of a sanctuary of Apollo. She identifies the four small round dowel holes on the top surface as mountings for a bronze quadruped statuette added by a second dedicator, Διφιλος, of the inscription.

71. Agios Andreas (Nea Makri). Inscribed marble discus, Classical? In a brief report of the settlement excavated at the site of the summer camp of the Ministry of Health and Care in

the area of Agios Andreas/Zoumberi, M.Oikonomakou, in *Αττική* 2004, 41, also mentions a marble discus with the following inscription:

Δικαῖος ἀνέθεκεν

Majuscule text, no measurements, no. ph., no date [we assume a pre-403/2 B.C. date because of the Attic spelling, Papazarkadas]. Ed.pr. speculates that this is a dedication by an athlete at a local sanctuary. The site is provisionally identified as the deme of Προβάλινθος or of Φηγαία; on the topographical issue cf. *SEG* LIII 254 bis.

72. Athens. List of eponymous archons, 425-400 B.C. *IG* I^p 1031. *SEG* LII 59.* C.Pébarthe, *RBPh* 83 (2005) 25-53, returns to this document, printing and transliterating the names preserved and/or restored on frgs. a and c. His treatment contains abundant modern bibliographical references and analysis of sundry chronological issues, including the archonships of Solon and Peisistratos the Younger. Pébarthe's primary aim is to establish whether, on the basis of the restoration [K]λεισθένης (L. 16), the famous Alkmeonid really held office under the Peisistratids in the year 525/4 B.C. Making extensive use of modern theories on orality, historiography, and individual and collective memory, Pébarthe accepts the historicity of Kleisthenes' archonship, even though he contends that the official anti-tyranny ideology that prevailed in Athens in the late 6th/early 5th cent. B.C. obliterated the memory of the Alkmeonids' connection to the tyrants.

73. Athens. Boundary stone of a sanctuary, 5th cent. B.C. *IG* I^p 1049. *Agora* XIX H1. After etymologizing Athena's epithet Ἰατρία from the iterative verb ἰτάω, N.Robertson, in *Teseo e Romolo* 50 note 15, insists that the traditional restoration [Ἰ]ατρείας is linguistically impossible.

74. Athens. The boundary stones of the Agora and the Kerameikos. *IG* I^p 1087-1090. *SEG* LIII 64.* *SEG* XLI 122; LII 155. *Agora* XIX H30/31. *SEG* LIII 193.* K.Hitzl, in *Επιτύμβιον* Neumann 101-112, argues that since the Archaic boundary stones of the Agora were no longer visible at the time of the visit of Pausanias, he drew the incorrect inference from the still surviving boundary stones of the Kerameikos that the area of the Agora was in fact called the Kerameikos. 'Pausanias war kein Kenner Athens, er wollte es erst werden. Durch einen Zufall der Erhaltung wurde er in die Irre geführt und sorgte mit diesem Irrtum seinerseits für eine grosse Verwirrung in der Wissenschaft. Nur eines hat Pausanias garantiert nicht geschehen: eine Alte Agora.' Cf. C.Ruggeri, 'Innerer und "Äusserer Kerameikos" von Athen,' *MDAI(A)* 120 (2005) [2006] 233-240.

75. Laureotike. Boundary stone, 5th cent. B.C. Rupestral inscription found in Agia Triada, in an area adjacent to an unidentified building (farmstead or administrative quarters), a mine and a cemetery of the Classical period. Ed.pr. E.Kakavoyiannis, *Μεταλλά* 64/65, no. XXVIII (ph.): ἡδ(ρος)

76. Laureotike. Boundary stone of a workshop, 5th cent. B.C. Fragment of white marble, now Laureion Museum inv. no. 18. Ed.pr. E.Kakavoyiannis, *Μεταλλά* 67/68 (ph.), who on the basis of the stone's form and find-spot near a workshop ambitiously reads: ἡδρος τὸ ἐργαστήριον]

76 bis. Eua. Loukou. Casualty list of Athenian dead from the battle of Marathon, 490 B.C. See our lemma no. 413.

77. Athens. Casualty list for the dead of Drabeskos (?), 464 B.C. *IG* I^p 1144. *SEG* XL 124; XLVIII 82; LI 50. A.P.Matthaiou, *art.crit.* (our lemma no. 2) 100-103 (dr.) discusses the contribution of Ross to the publication of this monument via his facsimiles of fragments b and c from the year 1837. As Matthaiou points out, the editors of *IG* I^p 1144, unlike Kirchhoff and Hiller, ignored the copy sent by Ross to Böckh; as a result of this negligence the format of the inscribed lines of fragment c in the corpus 'is erroneous and has to be rectified'.

78. Halai Araphenides (Velanideza). Epitaph of Aristion with sculptor's signature, ca. 510 B.C. *IG* I^p 1256. *SEG* XLVII 95; * XLIX 39. Without mentioning the above number of this inscription in *IG*, B.Schmaltz, *MDAI(A)* 120 (2005) [2006] 163-171 (ph.), after a minute analysis of the sculptured relief, argues that this stele originally carried a figure of a nude youth that was later reworked into the existing depiction of a hoplite. The youth's name was Ἀριστίων. The reworking was carried out by the sculptor Ἀριστοκλῆς and Schmaltz leaves it as an open question whether or not the unusual ἔργον in inscription II refers to this process.

79. Athens. Kerameikos. Epitaph of Getes, ca. 450-425 B.C. *IG* I^p 1376. *SEG* LI 15. B.Bäbler, in *Scythians and Greeks* 119/120, describes this monument, and [without ever citing *IG*] translates and briefly analyzes the inscription, 'also from the fourth century', in her discussion of the Scythian police force and its survival into the 4th century B.C.

80. Salamis. Epitaph of Chairedemos and Lykeas, ca. 410 B.C. *IG II² 13030. SEG XXXIII 57bis*; L 19. Clairmont. *CAT* 2.156. For a detailed analysis of the sculptured relief on this stele with particular attention to the nudity of Χαῖρέδημος, see J. Daehner, *JDAI* 120 (2005) 202-206 (ph.).

81. Athens. Decree regulating the use of Athenian coins, weights and measures, date? *IG I² 1453. SEG LIII 74. D. Braund, art. cit.* (our lemma no. 54) 85, 202/203 note 23, offers a valuable overview of the fragment *IG I² 1453F* (now in the Odessa Museum), forcefully arguing in favor of its provenance from Olbia, and tentatively connecting it to Pericles' expedition into the Black Sea.

81 bis. Samos. Boundary stones of the temenos of Athena, after 439/8 B.C. *IG I² 1492/1493*. See our lemma no. 963.

82. Athens. Kerameikos. Inscribed stone statuette of a dog, late 5th cent. B.C.? Intact, black stone (basalt?) statuette of a Lakonian hunting dog 'im Moment des Aufnehmens einer Spur angespannt vorgebeugt. Die Schnauze ist durch einen Steg mit der Basis verbunden.' On the bottom surface of the oval base, incised, Ἀπολλοδώρῳ. Found in the excavations of the German Archaeological Institute in Bau Z3. Ed. pr. U. Knigge, *Kerameikos XVII* 209/210 no. 793 (ph.; dr.), who collects several examples of Lakonian hunting dogs on Attic grave reliefs, especially the stele of the brothers Apollodoros and Lakon in Basel ca. 400 B.C. (*IG I² 1322 bis*). She traces all of these back to a Classical statue of ca. 400 B.C. that served as their 'Vorbild' and identifies the sculptor by the inscription on the bottom of the basalt statuette, which designates 'nicht nur dem Besitzer, sondern auch den Hersteller des kleinen Kunstwerkes.' He is the bronze sculptor Apollodoros, ὁ μανικός, whose portrait statue was made by Silanion (Pliny, *NH* 34.81, 86), and who was part of the circle of Sokrates.

83. Vari. Abecedarium, 6th cent. B.C. (ca. 550 B.C.). Cf. *SEG XLIX 2. M.K. Langdon, Kadmos* 44 (2005) 175-182 (ph., dr.), presents a rock-cut inscription that he discovered in one of his numerous excursions in the Attic upland. The abecedarium, consisting of twenty-four letters of the old Attic script, was carved boustrophedon in two undulating lines on bedrock on the hill Barako or Keramoti to the east of the plain of Vari; interestingly, the area has produced more than fifty rock-cut inscriptions so far (see our lemmata nos. 84/85). After minute analysis of the letters, including shape, size, and disposition on the rock-surface, Langdon provisionally suggests a date ca. 550 B.C., 'while allowing a liberal margin of time before and after' (179).

ΑΒΓΔΕΖΗΘΙΚΑΜΝΟΠ -
ΡΣΤΥΧΦ

Note the letter 'san', after pi and before qoppa, in its first Attic occurrence. The co-existence of the sibilants san and sigma, known only from Etruscan abecedaria, is also startling. Langdon rejects the hypothesis that the abecedarium might have been inscribed by, e.g., a teacher, and instead prefers to envisage a shepherd killing time while herding his flock; see also our lemmata nos. 84/85. On other abecedaria see our lemma no. 2122.

84/85. Vari. Two graffiti concerning shepherds, undated (Archaic?). M.K. Langdon, *art. cit.* (our lemma no. 83) 179, reports that the majority of the 50 or so graffiti discovered by him on the Barako or Keramoti hill are written retrograde (cut into the rock, not scratched), and that they mostly consist of personal names. He offers, however, two examples of a more advanced type:

84. [- -] σθίνο εἶμαι μνήμα ποιμαίνοντος [- -]

[In this context μνήμα, 'memorial', does not have funerary connotations, Langdon.]

85. [- -] γιγνώσκιν, ὃ ποιμένε[ς - -]

[In a very enlightening lecture delivered at Berkeley in November 2008, Professor Langdon confirmed that the two rock-cut inscriptions above date to the late Archaic period. Papazarkadas.]

86. Athens. Inscribed iron clamps and dowels in the Propylaea, 437/6-433/2 B.C. *SEG LII 85. T. Tanoulas, in Ross und Griechenland* 94-96 (dr.), revisits his own 1998 discovery of inscribed clamps and dowels in the south wall of the eastern stoa of the Propylaea. Subsequently, he reports that investigation of the north wall brought to light one iron clamp and one dowel, both of them inscribed ΑΘΕ in archaizing script (squared theta with an encased cross). Given that the inscriptions on all the examples are incised, rather than cast, Tanoulas considers them as the manifestation of piety of one or more masons towards Athena Hygieia [This interpretation arguably suggests that Tanoulas has now abandoned for good the reading ΑΘε[va/or] in favor of ΑΘε[vāg] or, more likely, ΑΘε[va/or]g]. Papazarkadas; see also our lemma no. 65.

87. Athens. Kerameikos. Miniature lead sarcophagus inscribed with a curse and inscribed voodoo-doll, ca. 420-410 B.C. *SEG XXI 1093; XLI 1843; XLIX 319*.^{*} Briefly mentioned by E. Kunze-Götte, K. Tanke, and K. Vierendeel, *Kerameikos VII* 2, 48 no. 148.3 (dr.; ph.), whose dr. seems to confirm Costabile's reading of Χαμῆος Χαρίσανδρος in L. 5. The doll has the inscription Μνησίουχος on the right leg ('erste bekannt gewordene Bleipuppe mit Namensaufschrift'). On the basis of the archaeological context, the authors give the date above, which is somewhat earlier than that of ed. pr.

Following the early-4th cent. B.C. date, R. Parker, *Polytheism* 125, publishes a ph. of this assemblage and discusses the practice of inscribing curses in an excellent introduction to

'magic' in classical Athens (122-133). 'Magic... refers to no objective reality; magic differs from religion as weeds differ from flowers, merely by negative social evaluation.'

88/89. Athens. Kerameikos. Official bronze measuring cups, ca. 425-400 B.C. U.Knigge, *Kerameikos XVII*, publishes these two cylindrical bronze measuring cups found in her excavations of Bau Z1: inscriptions in pointille on the wall.

88. 130 no. 152 (ph.; dr.) Δεμόστιον Ἀθηνῶν, two stamps below, one of which is an owl.

89. 130 no. 153 (ph.; dr.) Δεμόστιον

90. Athens. Ostracism. SEG LIV 87-91.* The long-standing problems of the quorum (majority or a total of 6000 ostraka?) and of the duration of ostracism (five or ten years?) are examined by G.Cuniberti, *Polis: Studi interdisciplinari sul mondo antico* 1 (2003) 117-123.

91. Athens. Ostraka. SEG LIV 87-91.* The institution of ostracism within the wider framework of political exile and democratic power is the focus of S.Forsdyke, *Exile*. A version of her chapter 4, 'Ostracism and exile in democratic Athens', had already appeared in print (see SEG LII 71). On 154-158, she briefly mentions ostraka bearing such characterizations as traitor (προδοτες), asshole (καταπύγον), horse-breeder (ἵπποτρόφος), adulterer (μοιχός), money-grubbing (φιλάργυρος), sorcerer (βάσκανος), black (μέλας), υπέ<γ>γαίον<v> ἄγος (earthly pollution, for Themistokles). For Forsdyke's treatment of individual ostraka and inscriptions see our lemmata 52, 55, 93, 95.

92. Athens. Ostraka. Ostrakon against Megakles, 487/6 B.C. SEG XLI 16d; XLVI 95; XLVII 99. M.Berti, *Syngraphe* 3 (2001) 41-57 (ph.), rejects the view that this text was written stichedon. She reads the incompletely preserved letter at the beginning of L. 3 as epsilon and restores (χῶρ)ει ἔξω (imperative). The negative admonition μὲ 'περιάζε means 'don't act like the Eretrians,' 'don't emulate the luxury and treason of the Eretrians.' Hence [Με]γῆκελῆς: με 'περιάζε | [Ἡ]π[ι]οκράτος | [χῶρ]ει ἔξω | [μὲ 'π]εισέλας. 'Megakles figlio di Hippokrates! Vattene fuori! Non rientrare! Non erettrizzare!'

93. Athens. Ostrakon against Xanthippos, 484 B.C. Agora XXV 1065. SEG I.439. Forsdyke, *Exile* 156/157, reprints, translates, and briefly discusses this metrical ostrakon, apparently unaware of bibliography post 1990 [cf. SEG XLVI 87; S.Brenne, in P.Siewert (ed.) *Ostrakismos-Testimonien* (2002) T1/153].

94. Athens. Ostraka for Kallixenos, 483 or 482 B.C. A.Consogno, *Acme* 58 (2005) 343-355 (ph. dr.), proposes the above dates for the 'candidacy' of this member of the Alkmeonidai on the basis of the fact that the majority of the 278 surviving ostraka cast against him were found together with those for Aristides and Themistokles. She examines the prosopography of his family, sees the tag [ho] προδοτες P3786 as linked to Herodotos' story (6.115, 121) about the Alkmeonidai showing a shield signal to the Persians at Marathon, and interprets the leafy branch incised on P7103 not as a suppliant bough, symbolic of the guilt of the Alkmeonidai for the murder of the followers of Kylon in the 7th cent. B.C., but as representing a squill or bulb of a sea-onion plant commonly used for purification and here symbolic of Kallixenos as a scapegoat. Also partly preserved is the incised head of a fish, which Consogno interprets as a red mullet, a common offering to Hekate and hence lending to the ostrakon a magical tone similar to that of a defixio. In the end she speculates that Kallixenos was in fact ostracised in 483 B.C.

95. Athens. Ostrakon against famine, 471 B.C. Kerameikos inv. no. O 5886 = S.Brenne, in P.Siewert (ed.) *Ostrakismos-Testimonien* (2002) T1/75. In her discussion of ostraka cast against famine 'via the scapegoating ritual', Forsdyke, *Exile* 157, focuses on this text (Αἰμῶς Εὐπ[ρ]ατρίδης), which she translates as 'Famine son of Noble Father'; in her own words, the reading is uncertain.

96/97. Athens. Kerameikos. Ostraka against Kleippides, 445 B.C.? U.Knigge, *Kerameikos XVII* publishes these two ostraka found in the excavations of Bau Z.

96. 120 no. 90 (ph.), from below Bau Z1. Κλειπ[πίδης]

97. 166 no. 444 (ph.), from Bau Z2. Κλειπ[πίδης] | [Κλ]εῖνιο

98. Athens. Kerameikos. Ostrakon against Thoukydides, 471-443 B.C. U.Knigge, *Kerameikos XVII* 185 no. 557 (ph.), publishes this ostrakon found in the excavations of Bau Z3: Θουκυδίδης

99. Athens. Ostracism and Phalaix. L.Piccirilli, *Kokalos* 41 (1995) 3-22, re-examines the life of Phalaix of Acharnai, relying for the most part on literary sources but using some epigraphic material too. On 11-13, he cites a number of ostraka (mainly from Agora XXV) in discussing Phalaix's role in the ostracism of 416 or 415 B.C., and argues that Ἐρασίστρατος, the ἑλληνοταμίης of IG I¹ 377 L. 4 may or may not have been Ph.'s nephew, but could not have been his son, who would have been too young.

100. Athens. Ostraka. Ostrakon against Androkles? 416 B.C. *Agora XXV* 1140. *SEG* LIV 89-91.* G. Cuniberti, *Syngraphe* 3 (2001) 59-77, examines the literary sources for the career of the demagogue Androkles of Pitheos, especially Thucydides 8.65.2, Aristophanes, *Wasps* 1186-1190, and several comic fragments. She proposes to attribute this ostrakon to 416 B.C. and to restore [Ἀνδρόκλεις] [- - -] οἱ [Πιθηό]εως

101. Athens. Kerameikos. Graffito on a SOS amphora, late 7th cent. B.C. *SEG* XVI 37; XXVIII 37 (4). *Kerameikos VII.1*; *LSAG* 77. The inscribed amphora is republished by E. Kunze-Götte, K. Tancke, and K. Viermeisel, *Kerameikos VII.2*, 117 no. 468 (dr.), who provide bibliography, but no transcription of the name Χαροῖο.

102. Merenda (Myrrhinous). Inscribed pyxis, ca. 535 B.C. *SEG* LIV 34. O. Kakavoyianni, in *Αρχαιολογία* 2004, 110 (ph.), briefly mentions the pyxis painted by Exekias, found in an Archaic tomb at Merenda, and identifies the figure labelled Στεσαγόρας as Stesagoras II, brother of the general Miltiades, and member of a most illustrious family from Philaidai [For an old solid discussion of this Stesagoras and of the pyxis from Merenda, see H.R. Immerwahr, *TAPA* 103 (1972) 181-186].

103. Athens. Fragment of inscribed hydria, ca. 550-525 B.C.? While examining the 'masterpieces' of Exekias, H. Mommsen, in *Meisterwerke* 267/268 (ph.) publishes a sherd of a black-figured hydria found a long time ago in the excavations of the Nymphaion, now kept in the Acropolis Museum no. NA-1959-NAK 162. A palmette-and-lotus ornament is partly preserved, as are the front legs of a horse, before which one can read a retrograde label: [Κ]αλιγορά. This horse-name is known from other works by Exekias (see H. Mommsen, *Exekias I. Die Grabtafeln* [Mainz 1997] 45).

104. Athens (now in Malibu). Verse-fragment on a kylix by Epiktetos, ca. 510 B.C. P. Anderson, *TAPA* 135 (2005), 267-277, revisits an inscription painted on the tondo of a kylix by Epiktetos, now kept at the Getty Museum (Malibu 86.AE.279). Noting the satyr-like features of the reclining symposiast, Anderson dismisses earlier interpretations of this dipinto inscription as nonsensical, and argues that it is a verse-fragment preserving one of the earliest examples of the Dionysiac ejaculation εὐοῖ. The second half of the inscription is more problematic. Amongst various possibilities, Anderson finds the following to be the most attractive [we transcribe in Attic script]: εὐοῖ ἔδς ἔς ('Euo! At dawn you were'). The Dionysiac shout εὐοῖ would explain the use of the Doric imperfect. Alternatively, ἔδς ἔς ('As long as you were').

105. Athens. Inscribed cup by Euthymides, ca. 520-500 B.C. D.J.R. Williams, in *Meisterwerke* 271-283 (ph.), studies a cup by the painter Euthymides, probably from a tomb at Cerveteri, now broken in fragments scattered in private collections all over the world. Some fragments bear inscriptions. We give Greek texts in lieu of Williams' transliterations: [Πο]σιδῶν; [Εὐ]θυμίδες ἔγραψεν; [Α]πόλο[ν] [rather than Euthymides' 'father's name, Ποί[η]τος' (sic), according to Williams]. A retrograde inscription, thought by Beazley to belong to the potter's signature (so and so [ἐ]ποίησε), should probably be read as ρεῖ, referring to wine flowing from an oinochoe

106. Athens. Graffito on a black-glazed oinochoe, early 5th cent. B.C. *Agora XXI* Ha 1. H.R. Immerwahr, *ZPE* 151 (2005) 100-104, re-examines this inscription and rejects the epigraphical transcription by M. Lang (μηέριο): the second letter is certainly a heta rather than an eta. Given the find-spot of the vase near the alleged site of an early Metroon, he tentatively suggests Μηέτρο<δ>ιο only to withdraw it owing to dearth of evidence for an early public cult of the Mother of Gods. On the basis of similia (*Agora XXI* Ha 12, our lemmata nos. 477 and 905), Immerwahr sees here a form of μέτρος referring to a moderate, considerate portion of wine. Of the three possibilities, μηέριο<ν>, μηέριο<ς>, μηέριο, he favors the third one, 'a genitive of content: μετρίου οἴνου, sc. ἀγχείων.' (104).

107. Athens and Cerveteri (now in Malibu). Vase inscriptions on a cup of Onesimos, 500-490 B.C. D. Williams, *Greek Vases in the J. Paul Getty Museum* 5 (1991) 41-64 (ph.), after an illustrated summary of the career of Onesimos, publishes a large fragmentary Type C cup in the Getty Museum (inv. 83.AE.362), which bears a painted signature on the reserved edge of the foot, [Ε]ὐφρόνιος ἐποίησε[ν], and a very crowded Iliupersis scene on the tondo and zone with numerous painted labels: Νεκρόπολις, Ἀστυνάχης (retrograde), Πολυχρόνης, [-]ΑΙΦΟΝΟΣ, Ηερκείω on an altar of Zeus Herkeios, [Δε]μοφῶν, Σθέλελο[ς], Η[...].]Ε (a woman), Κατάνδρα (retrograde), ΟΦΥ[...].]Ε (retrograde) Οφρυονος, 'a man from Ophryneion, a city in the Troad, which later boasted the grave of Hektor' [according to the *Inventory of Archaic and Classical Pottery*, the ethnic is Οφρυονεύς, Παπαζακιάδης]. 'The Greek warrior's name ends in ...]ΕΥΣ and one immediately thinks of Odysseus.' An old woman, [Θεαν]δρῶ, Μενέλεος (retrograde), Ηελένη, a warrior [- - -]ς, a woman ΑΝ[- - -]. On the exterior, [Πά]τροκλος, Α[- - -] 'surely Achilles', Θέ[ε]τι[ς], [Αθ]ε[ν]αία (retrograde), Αἴας, Ἀπόλλων, Ἐρος. Under the foot is the Etruscan graffito published by J. Heurgon, *Greek Vases in the J. Paul Getty Museum* 4 (1989) 181-186.

M.J. Anderson, *JHS* 115 (1995) 130-135 (ph.), urges a strong visual and thematic unity among the nine scenes of slaughter on this cup. He suggests that the inscription [- - -]αἰφονος is not a 'slight slip' (Williams) on the part of the painter for [Δ]αἰφονος, but an alternative figure. Anderson compares another Iliupersis vase by Onesimos (Vatican no. inv. no. and Berlin 2280/2281, Beazley, *ARV* 19.1 and 2), where he interprets the inscription [- - -]ΝΟΣ, as a label

for the fallen warrior [Δαίφ]ος. For the labeled female figure, H[...⁴⁵...]E, who could be Hekabe, he proposes the identification of a Trojan, perhaps belonging to the royal house.

In two papers in *BdA Supplemento al 101/102* (1997) 65-84, illustrated by magnificent color pls., M.A. Rizzo traces the history of the discovery and early publications of the fragments of this vase and claims of a provenance in the 'European Art Market,' in attempting to establish its origin in the sanctuary of Herakles at Cerveteri. She provides a detailed description of the painting and the painted labels of the figures, as well as the Etruscan inscription on the underside of the foot. For the most part her readings of the inscriptions follow those of Williams, including his interpretation of -ΑΙΦΟΝΟΣ. She intersperses her discussions of individual scenes with numerous quotations from Homer.

108. Athens. Dipinti on a stamnos, ca. 480 B.C. G. Ekroth, *AK* 48 (2005) 9-29, publishes a study of blood in Greek sacrifices, in which she briefly discusses (on 13) painted names on the red-figure stamnos by the Triptolemos painter, Basel Antikenmuseum BS 477 (ARV² 361.7): héxrop and Achilles (unlabelled) fight, with a lamb labelled ΠΑΤ[- (almost certainly Πάτ[ροκλος]) lying on its back between them (cf. M. Schmidt in P. Zazoff (ed.), *Opus Nobile. Festschrift zum 60. Geburtstag von Ulf Jantzen* (1969) 141-152; A. Griffiths, *BICS* 32 (1985) 49/50). On 24/25, discussing bloodstains on altars, Ekroth cites *I. Magnesia* 100 on the refurbishing of altars with stucco.

109. Florence. Dipinti on a red-figure cup, ca. 500-475 B.C. D. Yatromanolakis, *art.cit.* (our lemma no. 48) 24, briefly discusses a fragmentary Attic cup in Florence, no. 10 B 106 (= ARV² 326, no. 91). Side A has a scene of naked reclining women and a wineskin with an inscription on it: he παῖς [according to Y., the inscription, reported for the first time, was first detected by H. Immerwahr]. On side B a female *kottabos* surmounted by a fragmentary inscription: he παῖς [αλ?].

110. Bochum. Dipinti on a krater by the Tithonos Painter, ca. 480-470 B.C. This red-figure vase, now in the art collection of Ruhr-Universität Bochum (Inv. no. S 508), has been studied and published anew by D. Yatromanolakis, *art.cit.* (our lemma no. 48) 18-25 (ph.). On the front Sappho holding a *barbitos* and a *plektron* identified by the retrograde label: Σαφφώ; '[t]he omicron is followed by two traces of uncertain letters. After this, there is a delta or lambda, and then the right-hand stroke of another letter' (21). On the reverse there is a second, orthographic, inscription that has not been detected before: he παῖς. Citing numerous parallels, contextualizing and taking a highly theoretical approach, Y. suggests that the second inscription would have triggered 'the assimilation of Sappho into a pederastic paradigm' (25).

111. Athens. Kerameikos. Graffito (owner's inscription) on skyphos, ca. 480-470 B.C. *SEG* XLI 239. E. Kunze-Götte, K. Tancke, and K. Vierneisel, *Kerameikos VII.2*, 13/14 no. 14.5 (ph.; dr.), give a more detailed account of this Corinthian skyphos (described as kotyle by Kübler; cf. *SEG* XLI 239). The graffito, running all the way around the skyphos, is hesitantly described as 'Besitzerinschrift'. Based on ph., dr. and parallels, we provisionally transcribe:

[...]-ἐλο εἰμι δικαίος

[For parallels see *Agora* XXI F 131, F 132, F 139, F 154. If the second preserved letter is an Attic gamma rather than lambda, then very few personal names could be restored, e.g. Σπαρτιάς or Χορτιάς. Papazarkadas].

112. Athens. Acropolis. Dedication of the potter Kallis to Athena Hygieia, ca. 470 B.C. Fragment of a red-figure vase (krater?) with a graffito on the shield of a spear-holding figure (probably Athena). Ed. pr. P. Wolters, *MDAI (A)* 16 (1891) 154 (dr.); also mentioned by B. Graef & E. Langlotz, *Die antiken Vasen von der Akropolis zu Athen, II* (Berlin 1933) 119 no. 1367, who provide the date above; Beazley, in *ARV²* p. 1556: 'Early classic'; *PAA* 559610: '480-450 B.C.'

[...]...[- - -]
[A]θηνα[ιαί]
[h]υγίαι[αι]
4 [K]αλλις
ἐποίησε
καὶ ἀνέθε[κεν]

[We provide dotted letters on the basis of Wolters' sketch. In line 1 'sind nur drei Striche erhalten.' Graef & Langlotz]

C. Keesling *art.cit.* (our lemma no. 65) 68, describes and translates the inscription, dismissing it, however, as evidence for the cult of Athena Hygieia in the early 5th cent. B.C.

113. Athens. Inscriptions on vases of the Achilles Painter, ca. 450-445 B.C. J. H. Oakley in *Greek Art in View* 63-77, collects new vases by this painter, among which he includes a καλός inscription for '[A]λκίμ[α]χος | καλός | Επικράτος[ς] (72); *LGPN* II, s.v. no. 3 and *SEG* XLVIII 91 (on 73/74).

114-125. Kerameikos. Various graffiti. E. Kunze-Götte, K. Tancke, K. Vierneisel, *Kerameikos VII.2*, briefly report the following inscribed vases:

114. Lekythos, ca. 600-550 B.C. *Kerameikos VII.2*, 6. Shaft-grave no. 3 contained three vases, of which lekythos no. 2, of eastern (Samian?) origin, has a graffito (dr.): E

115. Black-figured lekythos, late 6th cent. B.C. *Kerameikos VII.2*, 155 no. S97 (ph.). A hoplite is depicted standing amongst four spear-holding men dressed in mantles. A graffito on the shoulder of the vessel (dr.): E

116. Small cup, ca. 500 B.C. *Kerameikos VII.2*, 20 no. 43.3; graffito (dr.): B

117. Black-glazed miniature saltcellar, ca. 490-480 B.C. *Kerameikos VII.2*, 21 no. 44.7. Found in an amphora containing a child-burial; a graffito in the interior (dr.): O

118. One-handler, early 5th cent. B.C. *Kerameikos VII.2*, 22 no. 47.3. The vessel accompanied the burial of a child in an amphora. A graffito on the base (dr.): Α [‘lambda-shalichem Graffito’ according to the edd., but it could also be an Attic gamma, Papazarkadas]

119. Pyxis, 480-470 B.C. *Kerameikos VII.2*, 25 no. 61.3. Grave offering from a child burial. A graffito below the handle (dr.): NI

120. Black-glazed olpe, ca. 460-450 B.C. *Kerameikos VII.2*, 133 no. 512.2. A graffito underneath (dr.): KA

121. Black-glazed mug, ca. 450 B.C. *Kerameikos VII.2*, 148 no. 604.2, is a mug with a partly preserved graffito underneath (dr.): ΑΣΟ (The dr. shows two vertical lines at some distance before the surviving letters; they may be the remnants of some other letter(s). The sigma is three-barred. Papazarkadas)

122. One-handler, ca. 440-430 B.C. *Kerameikos VII.2*, 131 no. 498.3. A graffito in the interior (dr.): X

123. Pyxis with a lid, ca. 430-420 B.C. *Kerameikos VII.2*, 112 no. 443.6. A barely legible graffito in the interior (dr.): [possibly an alpha or, less likely, a delta. Papazarkadas]

124. Black-glazed one-handler, ca. 425-400 B.C. *Kerameikos VII.2*, 37 no. 95.2. A graffito underneath (dr.): Φ [more likely a phi than a ligature of alpha with rho without tail. Papazarkadas]

125. Black-glazed saltcellar, ca. 425-400 B.C. *Kerameikos VII.2*, 147 no. 599.5 (ph.; dr.) Underneath there is a graffito [probably a 3-bar sigma, Papazarkadas]

126. *Kerameikos*. Vase dipinto, ca. 460-450 B.C. Red-figured lekythos deposited as a burial offering in the pit grave HTR 40. Ed.pr. by E.Kunze-Götte, K.Tancke, and K.Vierneisel,

Kerameikos VII.2, 14 no. 16.1 (ph.; dr.). A seated woman holding either a woolen band or a wool thread; above her right hand a dipinto: καλή

127. *Kerameikos*. Vase dipinto, ca. 440 B.C. Red-figured askos inv. no. 1063, published in E.Kunze-Götte, K.Tancke, and K.Vierneisel, *Kerameikos VII.2*, 132 no. 499.2. Erotic scene of two copulating couples and a dipinto: καλέ· καλέ

128. Athens. *Kerameikos*. Panathenaic amphora, ca. 430 B.C. Found in Bau Z1; ed.pr. U.Knigge, *Kerameikos XVII*, 136 no. 202 (ph.): τὸν Ἀ[θήναιον] ἐν ἄθλ<α>ν

129-129 ter. Athens. *Kerameikos*. Inscribed vases, ca. 430-420 B.C. E.Kunze-Götte, K.Tancke, and K.Vierneisel, *Kerameikos VII.2*, 97/98 no. 383 (dr.), publish the offerings from burial H 157, including three vases with the same graffito. Ed.pr. interpret all three as either owner's signatures or indications of workshops.

129. Black-glazed one-handler. Inv. no. 1512; a graffito underneath: EY

129 bis. Black-glazed one-handler. No inv. no.; a graffito underneath: EY

129 ter. Black-glazed saltcellar. Inv. no. 1509; a graffito underneath: EY

130. Athens. *Kerameikos*. Dipinto on an amphora, ca. 450-400 B.C. E.Kunze-Götte, K.Tancke, and K.Vierneisel, *Kerameikos VII.2*, 49 no. 155.1 (ph.; dr.), publish a partly-preserved conical amphora which contained a child-burial. A dipinto on the shoulder: A

131. Athens. *Kerameikos*. Inscribed bowl of Andromachos, ca. 425-400 B.C. SEG XLI 214. E.Kunze-Götte, K.Tancke, and K.Vierneisel, *Kerameikos VII.2*, 141/142 no. 559 (ph.; dr.), publish the contents of burial no. 170, including the black convex-concave bowl inv. no. 1032. Without printing a text, the authors mention an inscribed name, that of the 'Besitzer', who jealously re-affirms his ownership of the bowl. Based on both ph. and dr. we transcribe without hesitation: Ἀνδρῶμαχος. Again without printing a text, the authors mention a second graffito, AN, which we interpret as Ἀνδρῶμαχος. [The name is not very common, and the only known contemporary Ἀνδρῶμαχος seems to be the slave of Alcibiades who informed on his own master concerning the alleged profanation of the Mysteries of 415 B.C. (PAA 128425). Is this the grave of the traitor? Incidentally, based on defective information from K.Kübler, *Kerameikos VII.1*, 193, we reported in SEG XLI 214 that this was a gravestone. Papazarkadas.]

132. Athens. Kerameikos. Inscribed pyxis by Gaurion, late 5th cent. B.C. *ARF*² p. 1360. In their description of the offerings of the cremation-burial no. 184, E. Kunze-Götte, K. Tancke, and K. Vierneisel, *Kerameikos VII.2*, 139 no. 541 (ph.; dr.), publish a cylindrical pyxis (inv. no. 1065). The letter A has been incised twice, on the lid and under the foot of the pyxis. In addition the lid is decorated with a red-figure dog and the artist's signature in dipinto: Γαυρίων ἐποίησεν.

133. Athens. Decrees in honor of Komaïos of Abdera, late 390s B.C.? *IG II*² 77 + addenda p. 658. *SEG XXXIX* 324; XLV 231; XLIX 501; LIV 624. M. Zaio, in *La prassi* 53-74 (ph.), scrutinizes this little known double decree, after reproducing the text as printed in the Addenda of *IG II*². Inspired by the peculiar publication arrangement, Zaio treats related issues as attested in other Attic decrees and concludes that the first decree (LL. 1-8) was passed later than the second one (LL. 9-18). On 63/64, amongst other useful prosopographical suggestions he observes that in L. 4 the name of the proposer could be restored as $\Xi\epsilon[\nu\acute{o}\delta\eta]\mu\omicron\varsigma$, although the received restoration $\Xi\epsilon[\nu\acute{o}\tau\iota]\mu\omicron\varsigma$ is statistically more likely; similarly, in L. 10 $\Pi\upsilon[pe\rho]i[\delta\eta]\varsigma$, instead of $\Pi\upsilon[\theta\acute{o}\nu]i[\kappa\omicron]\varsigma$, is epigraphically possible, but not probable. After a conspectus of the datings hitherto suggested, Zaio proposes the chronology above on historical grounds (Thrasyloulos' championing of Athenian imperialism in the Aegean) and epigraphic considerations (prescripts, honorific formulas, diction).

134. Athens. Nikophon's law on silver coinage, 375/4 B.C. *SEG XXVI* 72; LIV 107.* In discussing imitations of silver Athenian tetradrachms found in Sicily, H. Nicolet-Pierre, *Polis. Studi interdisciplinari sul mondo antico* 1 (2003) 124-136, makes some of the same points about this inscription as in her paper in *AE* 142 (2003) [2005] 139-154 (*SEG LIV* 107), adding 'Loi qui pourrait, concernant le cas qui nous occupe, reprendre les dispositions d'une autre qui l'aurait précédée, en 378 (G. Stumpf 1986) [*SEG XXXVI* 145], ou même avant.'

D. T. Engen, *Historia* 54 (2005) 359-381, reprints a largely unrestored text of LL. 3-18, with translation, and provides a summary of the various positions taken by scholars on how these lines should be restored and what was the general purpose of this law. 'Regardless of which proposed restoration of line nine of the law of Nikophon one prefers and regardless of which approved currency in line sixteen consumers are required to accept on threat of punishment, Athens still did not confiscate non-debased imitations and allowed them to circulate freely.' (374) It was vital for Athens to ensure at home at least the quality of all coins of Athenian type, whether struck officially or not, that circulated in the Athenian market and could be taken abroad by traders. The law had an economic and political purpose of maintaining the high reputation of Athenian silver coinage while 'complementing Athens' long retention of its archaic type.' Nikophon's law 'facilitated commerce, fostered a market economy, and promoted exports.'

135. Athens. Agyrrhios' law on the grain tax in the islands, 374/3 B.C. *SEG LIV* 108.* In addition to his remarks on the πεντηκοστή, noted in *SEG LIV*, R. Descat in B. Marin & C. Virlouvet (edd.) *Nourrir les cités de Méditerranée: Antiquité—Temps modernes* (Paris 2003) 589-612, highlights the grain tax law as an important early manifestation of state intervention in the grain trade, leading to an increase in 'public grain' and agreements by cities with importers for the purchase of entire cargoes at a 'negotiated price,' καθεστηκυῖα τιμή. This latter practice is reflected in the numerous honorific decrees for grain merchants attested, for instance, at Athens after the 330's B.C. Descat links it to the increase in the number of σιτοφόλακες in Athens, (Aristotle, *AP* 51.4), not as a reaction to a crisis or grain shortage brought about by the victory of Macedon but as 'une politique nouvelle qui est le prolongement et développement de celle instaurée par Agyrrhios en 374. Nous assistons en fait au cours du IV^e siècle à une transformation de l'attitude de la cité qui intervient de manière plus nette vis-à-vis des importateurs de grains.' (600).

136. Athens (now in Oxford). Decree in honor of Straton of Sidon, 365-352 B.C. *IG II*² 141. *SEG XLV* 1210; XLIX 47; LI 1929; LIV 5E, 2180. Culasso Gastaldi, *Prosenie* no. 5 (360s B.C.); Rhodes-Osborne, *GHI* no. 21 (dated ca. 378-376 B.C.). J. Elayi, 'Abdastart I': Straton de Sidon; un roi phénicien entre Orient et Occident; *Supplément 12, Transuephratène* (Paris 2005) 99-105, computing the regnal years of this king as 365-352 B.C. and favoring a date near the beginning of his reign, possibly 364 B.C., for this decree, analyzes the motivation, the timing, the privileges awarded to the king and his subjects, particularly Sidonian merchants in Athens, and the amendment of Meneksenos (LL. 29-36).

137. Athens. Honorific decree, ca. 350 B.C. *IG II*² 303. S. D. Lambert, *ZPE* 159 (2007) 101 no. 57 (ph.), observes that the father of the honorands in L. 7 was not Ἀγαθοκλῆ[ος] as in *IG II*², but either Ἀγαθοκλῆ[ος] or Ἀγαθοκλῆ[ίδου], on the evidence of the Berlin squeeze.

138. Athens. Honorific decree for exiles, ca. 350 B.C. *IG II*² 254. S. D. Lambert, *ZPE* 159 (2007) 101 no. 58, publishes a ph. of this inscription.

139. Athens. Honorific decree for Akarnanians from Astakos, ca. 350 B.C. *IG II*² 266. *SEG XXXVII* 70. S. D. Lambert, *ZPE* 159 (2007) 101 no. 59 (ph.), reports after autopsy that the preserved heading reads, [- up to ca. 13 - ἐξ] ἰόνους Ἀκαρῶν ναὶ ἐξ Ἀσ[τακοῦ]; lapis ΓΝΑΣΙ.

140. Athens. Honorific decree, ca. 350 B.C. *IG II² 271*. S.D.Lambert, *ZPE* 159 (2007) 101 no. 60 (ph.), after autopsy points out that the reading of [Κ]τησι[κράτην] in L. 5 cannot stand, for the correct reading is ΓΗΣΙ, indicating a name [Ἡ]γησι[---] or [Ἀ]γησι[---].

141. Athens. Honorific decree, ca. 350 B.C. *IG II² 211*. Tod, *GHI* 2.166. S.D.Lambert, *ZPE* 159 (2007) 101 no. 61 (ph.), rejects the two attempts of A. Wilhelm, *CRAI* (1900) 524-532, and *WS* 58 (1940) 74/75, to restore this decree as concerning Olynthos and Methone respectively, observing that 'the line length can not be established and the decree can not be dated other than approximately by letter forms to around the middle of the 4th century.'

142. Athens. Honorific decree for - - - son of Aristoteles, ca. 350 B.C. *IG II² 275*. Veligianni, *Wertbegriffe* A 132. S.D.Lambert, *ZPE* 159 (2007) 101 no. 62, notes that 'Tracy per ep. kindly informs me that the cutter is the same as *IG II² 125*=R(hodes)O(sborne) 69, which probably dates to 348 or 343.' The decree confirms honors already granted and now instructs the generals and the [archons] in the Chersonese to take care of the honorand, whose identity is not clear. His father in L. 2, Ἀριστοτέ[ε]λος Ο[---], could have been from Olynthos, but the definite article following his name cannot be excluded.

143. Athens. Decree, ca. 350 B.C. *IG II² 294*. S.D.Lambert, *ZPE* 159 (2007) 121 no. 113 (ph.), notes that this may not be a state decree; ἐπιμεληταί were the chief officials of tribes.

144. Athens. Honorific decree, ca. 350 B.C. *IG II² 296*. Veligianni, *Wertbegriffe* A 137. For a ph. of this inscription, see now S.D.Lambert, *ZPE* 159 (2007) 121 n. 115.

145. Athens. Honorific decree for Hegel-, ca. 350 B.C. *IG II² 302*. S.D.Lambert, *ZPE* 159 (2007) 121 no. 114 (ph.), observes that if one restores L. 6 as καλέσαι δὲ Ἡγέ[λο]νον ἐν ξένῳ, the honorand would have been a foreigner, perhaps an envoy. One could also restore Ἡγέ[λο]νον ἐν δαίμονι, i.e. an Athenian.

146. Athens. Honorific decree, ca. 350 B.C.? *IG II² 311*. Noting that the stone is now illegible, S.D.Lambert, *ZPE* 159 (2007) 122 no. 122, suggests that Kirchner's Ση[βα]τω could also be read as the personal name, Εὐβατίων or the month, Ἑκατομβαιών.

147. Athens. Honorific decree, ca. 350 B.C.? *IG II² 313*. S.D.Lambert, *ZPE* 159 (2007) 122 no. 121 (ph.), restores ἐκ τῶν εἰς τὰ κατὰ ψηφίσματα ἀναλίσκομένων τῶν δῆμοι: τ:

εἰδόναι (stoichedon 41) and speculates about other spacing if the crowns beneath were placed symmetrically.

148. Athens. Three fragmentary decrees, ca. 350 B.C. *IG II² 314-316*. S.D.Lambert, *ZPE* 159 (2007) 121/122 nos. 118-120, publishes ph. of these three frustulae.

149. Athens. Decree, ca. 350 B.C. *IG II² 323*. *SEG XXXIII* 284. S.D.Lambert, *ZPE* 159 (2007) 121 no. 116 (ph.), observes that the left side is preserved and that in L. 4 ο προξεν[---] could refer to an existing proxenos and does not necessarily mark this as a proxenos decree. He finds that Kallias (L. 3) is too common a name to support the connection with the Καλλίας Α[---] of *SEG XXXIII* 284, proposed by P.Charneux, *BCH* 107 (1983) 266.

150. Athens. Honorific decree, after ca. 350 B.C. *SEG XVI* 51. Veligianni, *Wertbegriffe* A 121. S.D.Lambert, *ZPE* 159 (2007) 102 no. 63, suggests the above date on the basis of the 'hortatory intention' in LL. 2-5 [cf. A.S.Henry, *ZPE* 112 (1996) 106-108] and doubts many of the proposed restorations, suggesting πολλάκις - - - τὰ συνφέροντα] or πο[ι]ων - - - τὰ συνφέροντα] as possible in LL. 9-11, and that the honors may have been for assistance rendered to Athenians in the Hellespont, 'Ἀθηναίων τῶν ἀφικνουμένων εἰς Ἑλλάσποντον, 'as persuasively restored by Veligianni,' in LL. 12/13. He also registers reservations about assigning Fr. C to this decree on the grounds that it is most comfortably restored with a stoichedon line of 31 letters, not 30 as in Fr. A and B.

151. Athens. Honorific decree for Dioskourides of Abdera and his brothers, 346/5 B.C. *IG II² 218*. *SEG XXIV* 94; *XXXI* 74; L 1690; LIV 110, 624. J.Atkinson, *art.cit.* (our lemma no. 18) 40/41, briefly analyzes and evaluates the rider of Diopithes as 'hawkish in intent with regard to Philip, but an act of compromise with regard to the internal politics of Athens'. S.D.Lambert, *ZPE* 159 (2007) 102 no. 64 (ph.), reports that in LL. 9 and 29 the readings are τῆ and Διοσκουρίδαι respectively. In L. 14 his autopsy yields the reading ἐνεῖδε εὐεργέται ἦσαν τὸ δῆμο τοῦ Ἀθηναίων. 'The honorands may stand in some relation to the Χάρμος . . . and Ἀναξίπολις who were mint magistrates on Abderan coins at this period. See J.F.May, *The Coinage of Abdera* (London 1966), Period VIII, Group CXXVI; Period IX, Group CXXIX . . . In 345 the city may recently have aligned with Philip, obliging our honorands to go into exile.' Cf. L.Bliquez, *Eranos* 79 (1981) 65-69.

152. Athens. Honorific decree for Elaiousians (?), 345/4 B.C. *IG II² 219*. *SEG XXXII* 76; *XXXIV* 261. S.D.Lambert, *ZPE* 159 (2007) 102 no. 65, notes that in LL. 5/6 up to 16 letters are available for restoration of the prytany date, which creates 'several other possibilities' than the

restorations of Schweigert and Hansen. In L. 2 he finds the restoration of the heading, 'Ἐλα[ισιόντων] more attractive than a personal name 'since there is insufficient room for the expected father's name and/or ethnic.'

153. Athens. Honorific decree for envoys from Pellene, 345/4 and 344/3 B.C.? IG II² 220. SEG XXXIV 261. A.D. Rizakis, *Achaia* I (1995), 345/346 no. 615. In ZPE 159 (2007) 102/103 no. 66 (ph.), S.D. Lambert after autopsy observes that since the original left side is preserved on Fr. B, 'the letter printed in IG II² at the end of every line should be shifted to the beginning of the next one. In l. 1 read [.¹⁰ . . . ἐγραμμάτευ]εν· [. . .⁴ . .] In l. 23 read [ἐπὶ Ε]ὐβόλο[υ] not ἐπ'. In l. 7, as Köhler noted, the last preserved letter (of the name of the proposer of decree I) may be O or Ω and the name should be left unrestored. In 27 ff. (prescript of decree I) read:

{ τῶν προέδ[ρων] ἐπεμήφειεν . . }
 { . .⁵ . .]ης Εἰτ[εαῖος· Ἀριστο. . .⁵ . . }
 {]τονί[ου] - - εἶπεν - - }

154. Athens. Honorific decree, 343/2 B.C. IG II² 224. Tracy, ADT 83. S.D. Lambert, ZPE 159 (2007) 103 no. 69 (ph.), notes that L. 7 may be restored as [Κεφαλλ]ήνων or [Λαμνακ]ήνων and that the fragmentary text seems more like an honorific decree than a treaty.

155. Athens. Honorific decree, ca. 350-340 B.C. IG II² 257+300. SEG XL 70.* Tracy, ADT 70. S.D. Lambert, ZPE 159 (2007) 122 no. 123 (ph.), notes that inclusion of a hortatory intention clause suggests a date after 350 B.C. and that since [ἀν καὶ οἱ ἄλλοι ἄρχον]τες φιλοτιμῶνται, as in IG II² 488 (= SEG L 143) LL. 19-20, is preferable to Kirchner's restoration in IG II², which lacks a parallel, the decree honored one or more Athenian officials.

156. Athens. Honorific decree for an allied city, ca. 340 B.C. or slightly later. IG II² 543. S.D. Lambert, ZPE 159 (2007) 103, 111-113 no. 73 (ph.), after autopsy prints a new text which differs from that in IG in the following respects: L. 1, [- - -^a - -]ωκ[ρ]α[τ] - - . L. 5, ἐν[π]όριον]. L. 6, [Μ]οιροκ[λ] - . L. 8, Πειραεῖα. L. 9, ἐπαινέσαι. L. 14, [- -²³ - -] ΒΙΤ[- - -]. Of these the greatest gain is Μοιροκλ in L. 6, whom Lambert identifies as the well-known politician of Eleusis who carried a decree against those harming traders, probably those who brought grain into the market in Peiraeus. Demosthenes 58.53 and 56. Lambert suggests that the state honored in this decree was one that complied with the admonition of Μοιροκλ's decree to help guard against wrong-doers. The proposer of this decree may have been Μοιροκλῆς Εὐθυδῆμον (PAA 658490). Lambert favors a date before the Battle of Chaironeia.

157. Athens. Honorific decree, 340/39 B.C.? IG II² 234. SEG XLVI 119. S.D. Lambert, ZPE 159 (2007) 103 no. 71 (ph.), observes that the Χίοι mentioned in L. 6 in the context of a siege could be those who assisted Byzantion, Diodoros 16.77.2.

158. Athens. Decree in honor of citizens of Tenedos, 340/39 B.C. IG II² 233. SEG XLV 61; XLVIII 25. Rhodes-Osborne, GHI no. 72. S.D. Lambert, ZPE 159 (2007) 103 no. 72 (ph.), notes that the precise connection of this inscription with IG II² 232 (our lemma no. 159) is obscure.

159. Athens. Decree for citizens of Tenedos, 345-338 B.C. IG II² 232. SEG XLV 61; XLVIII 25. S.D. Lambert, ZPE 159 (2007) 103 no. 67 (ph.), supports the above date and notes that the precise connection of this inscription with IG II² 233 (our lemma no. 158) is obscure.

160. Athens. Honorific decree for Theophrastos, 339/8 B.C. SEG XVI 52; LIV 136. S.D. Lambert, ZPE 159 (2007) 123 no. 134a, rejects Woodward's readings in L. 2 and, with Schweigert, reads the name of the secretary as [.¹²³³]ωνος Χολλεῖ(δης) IV. He speculates on why the name of the archon is not preserved in the prescript. In LL. 5/6 he reads [περὶ ὧν | λέ]γει Θεόφραντος, ΕΟΦΑ occupying 3 stoichoi, and again rejects Woodward's variant. In 8/9 L. restores προσ[αγαγεῖν Θεόφραντος]. Theophrastos, the probable honorand, was either an Athenian, as in IG II² 243, or a foreigner, as in IG II² 109. It is uncertain whether he is the Theophrastos honored in IG II² 344 and 368 (for which see SEG LIV 183).

161. Athens. Honorific decree, after 337 B.C. IG II² 283. SEG LIV 141*. S.D. Lambert, ZPE 159 (2007) 105 no. 85, defends the restoration [ἐστ]ήνησαν ἐξ Αἰγύπτου, L. 2, and the commercial (grain) context against the military (Humphreys in SEG LIV 141).

162. Athens. Honorific (?) decree regarding Lemnos? 337/6 B.C. SEG XXXV 63; LIII 93.* Agora XVI 72. S.D. Lambert, ZPE 159 (2007) 124 no. 135, urges caution both in the association of the two surviving fragments, since the length of line in Fr. b cannot be established, and in the interpretation of this as an honorific decree concerned primarily with Lemnos, for other places may have been named in L. 19. Also, [Πε]λο[πό]νησος would be a possible restoration in L. 7.

163. Athens. Honorific decree, 340/39 or 335/4 B.C. Fragment of white marble from a relief stele, broken on all sides, depicting Athena and two or possibly three smaller male figures, found in the Agora Excavations in front of the south end of the Stoa of Attalos in 1937.

Agora I 4514. Ed.pr. Lawton. *ADR* no. 166 (ph.), who observes 'All that remains of the inscription is part of the first line with the last two letters (OY) of the archon's name, but the subject of the relief indicates that it was an honorary decree.' In *ZPE* 159 (2007) 122 no. 130, S.D.Lambert reports, 'I read: [ἐπὶ Θεοφράστου (340/39) ἄρχοντος ἐπὶ τῆς - - - - - πρυτανείας] ἦι ["Ἀσπ]ε[τος or Εὐαίνε]του (335/4) ἄρχοντος ἐπὶ τῆς - - - - - πρυτανείας] ἦι [Πρό]ξ[ενος...]' Cf. *IG* II² 219.

164. Athens. Honorary decree proposed by Lykourgos, 336/5 or 335/4 B.C. *IG* II² 328. *SEG* XXXII 79, * XXXV 239. S.D.Lambert, *ZPE* 159 (2007) 106, 119-121 no. 86 (ph.), noting that no known Athenian male was named Εὐπορ- before the 1st cent. B.C. and hence the honorand was almost certainly a foreigner, proposes that this decree can be assigned to 335/4 B.C. by adopting the following restoration of LL 1-6.

	[ἐπὶ Εὐαίνετου ἄρχοντος ἐπὶ τῆς 'Α[κ]-	stoch. 28
	[αμαντίδος τετάρτης πρυτανείας ἦ-	
	[1 Πρόξενος Ἀγερδοῦσιος ἐ]γγραμμάτ-	
4	[ευν· Μακμακτηριῶνος τε]ράδι φθί-	
	[νοντος, ἔκτει καὶ τριακοστ]εῖ τῆς πρ-	29 letters
	[υτανείας· τῶν προέδρων ἐπ]εψήφισε	

The decree was probouleumatic implying that Lykourgos was on the Council that year. Lambert observes that there is now no extant law or decree proposed by Lykourgos, which certainly predates the beginning of his first tenure ἐπὶ τῇ διοικήσει (336 B.C.) or 335 B.C., Knoepfler's date for the acquisition of Oropos following the settlement of Alexander. He compiles a list of 11 enactments of Lykourgos attested epigraphically.

165. Athens. Honorary decree, 335/4 B.C. *SEG* XXXV 67. *Agora* XVI 76. S.D.Lambert, *ZPE* 159 (2007) 124 no. 139, suggests that the prytan may have been Πανδιονίς rather than Ἀκαμαντίς and tentatively reads LL. 7/8 as follows:

[ν Δημάδης] Δημέου Παιανίε[υς εἰπ]-
[εν· ἐπειδὴ Κ]αλ[λί]ε[νος] εἰς etc.

but warns that the dotted letters are too slight for confidence.

166. Athens. Honorary decree for a son (?) of [Eud]emos of Plataia, 332/1 B.C. *IG* II² 345+Add. p. 659. *SEG* XXV 239; XXXIX 89, 324; XLV 231; LIV 152. Lawton, *ADR* no. 44; Tracy, *ADT* 84. In *ZPE* 159 (2007) 107 n. 96, S.D.Lambert collects the bibliography on this inscription and returns to it in *Μικρὸς Ἱερομνήμων: Μελέτες Jameson* 70-73 no. 4 (ph.).

where [] reprints the text of *IG* II² LL. 1-14 with translation and then gives his own readings of the rest of the stone from autopsy. He stresses close parallels with *IG* II² 351+624 (our lemma no. 173) in the physical form of the stele, letter sizes and stoichedon grid, both proposed by Lykourgos, Plataian honorands probably related to each other, both begin with a reference to a previous benefaction and continue with a reference to a current one in identical language.

	[..... ²⁰]ν καὶ ν[ύ]ν [ε]πι-
16	[δέδωκεν..... ¹³]ΥΣΤ[.....]ΓΟΥ
	[..... ²¹]ΑΣΣΑ[.....]ΗΚ
	[..... ²¹]ΙΣ[.....]ΝΤΟ
	[..... ¹⁹]ἐστ[εφ]άνωσ[αν]?
20	[..... ²³]ΟΣ[.....]ν ἐπ-
	[..... ²⁴]σθ[η]ναι-
	[..... ¹²]δεδοχθαι τῶν δημοτ[ῶν] ἐπ-
	[αίνεσαι..... ¹¹]ἡμου Πλατα[ι]έα

167. Athens. Honorary decree for ---os son of Aristides, 332/1 B.C. *IG* II² 346. *SEG* XXXV 239; XXXIX 78, 89; XLIX 101. Tracy, *ADT* 77. S.D.Lambert, *ZPE* 159 (2007) 107 no. 95, collects the bibliography on this decree and speculates that the honorand had rendered service to the Athenian theater. He returns to it in *Μικρὸς Ἱερομνήμων: Μελέτες Jameson* 68-70 no. 3 (ph.), where he prints the *IG* text (except for L. 3, which he reads καλῆσαι διὰ αὐτὸν), translation, and brief notes. In L. 17 he suggests ὑπε[κρίνατο]. See our lemmata no. 20, 189.

168. Athens. Decree in honor of the poet Amphis, 332/1 B.C. *IG* II² 347. *SEG* LI 94*. S.D.Lambert, *ZPE* 159 (2007) 132, collects the bibliography on this inscription, noting that it was passed on the same day as *SEG* XXXV 71; *Agora* XVI 79. In *Μικρὸς Ἱερομνήμων: Μελέτες Jameson* 64-68 no. 2 (ph.), he reprints the text, with translation, and brief notes on readings.

169. Athens. Honorary decree for an actor? 332/1 B.C. *SEG* XXXV 71; LIV 152.* *Agora* XVI 79. S.D.Lambert, *Μικρὸς Ἱερομνήμων: Μελέτες Jameson* 64/64 no. 1, reprints the text with translation and brief notes. See our lemma no. 20.

170. Athens. Honorary decree for Rheboulas, brother of Kotys I, king of Odrysian Thrace, 331/0 B.C. *IG* II² 349+Add. p. 659. *SEG* LI 81.* 908. LIII 37. Tod, *GHI* II 193. S.D.Lambert, *ZPE* 159 (2007) 107 no. 97 (ph.), collects the bibliography on this inscription,

publishes a ph., and provides the improved reading [Σεῦθον] in L. 1. He speculates that 'Ἡρακλῆας received Athenian citizenship in the deme of Angele, and was possibly living in exile perhaps occasioned by the assassination of his brother. 'In L. 10 read perhaps the common formula [ἐπὶ ᾧ ὁ δῆμος προ[σέταξεν τῇ βουλῇ]. The absence of the secretary from the prescript may imply that the decree was erected at private initiative and expense.'

171. Athens. Honorific decree, ca. 330 B.C. SEG XXXVI 149; LIV 156.* S.D.Lambert, ZPE 159 (2007) 107 no. 98, collects the bibliography on this decree and returns to it in *Μικρὸς Ἱερομνήμων: Μελέτες Jameson* 77/78 no. 6, where he reprints the text with translation and notes that a connection with IG II² 351+624 (our lemma no. 173) is indicated by the reference to the σκεπή in L. 3 and the identical inscribing clause (LL. 11-13) 'which might suggest that the secretary (i.e. year) or proposer (i.e. Lykourgos) were the same.'

172. Athens. Law and decree on the Lesser Panathenaia, ca. 335/4—330/29 B.C. IG II² 334 + SEG XVIII 13. SEG LIV 158.* LSCG 33; Agora XVI 75; Rhodes-Osborne, GHI 81. In a discussion of the παννυχίς at the Panathenaia, R.Parker, *Polytheism* 257, observes of the provision in B LL. 31-34, 'to perform as fine a *pannychis* for the goddess as possible, and dispatch the procession at sunrise,' that 'it is hard to resist the implication of that juxtaposition that the one thing led to the other.' On 265-267, he examines the occasions, the scale, and the distribution of the meat of the several sacrifices to Athena Hygieia, Athena Nike, and Athena Polias in B LL. 8-10, 20-23, suggesting that these took place on the day of the procession and that in general 'the law is not introducing new sacrifices but adjusting their funding arrangements or scale.'

173. Athens. Honorific decree for Eudemos of Plataia, 330/29 B.C. IG II² 351+624. SEG LH 97; LIV 156. Rhodes-Osborne, GHI 94. In ZPE 158 (2006) 133 no. 42, S.D.Lambert collects the bibliography on this inscription and returns to it in *Μικρὸς Ἱερομνήμων: Μελέτες Jameson* 73-77 no. 5 (ph.), where he reprints the text as in Rhodes-Osborne, GHI (except for vacats at the ends of LL. 15/16, 18/19, 22, 24, 28-32, 38/39), provides a translation and notes on the dislocation of the calendar in 330/29 B.C., the meaning of the term 'stadium and Panathenaic theater' in LL. 16-17, where "'Panathenaic" may have been attached to the wrong noun.' Comments on the unusual arrangement of the text, stichedon but with systematic use of crowding and vacats at line-ends to achieve syllabified breaks.

A.P.Matthaiou in E.Semantone-Boumnia et al. (edd.), *Ἀμόμωνα Ἔργα. Τιμητικός τόμος γὰρ τὸν καθ. Βασ. Κ. Λαμπρινουδάκη* (Athens 2007) 501-508, defends the text as preserved on the stone, without any 'displacement' of τοῦ Παναθηναϊκοῦ, and interprets τοῦ θεάτρου as designating that part of the Panathenaic stadium where the spectators sat. He brings this use of the word into play with τὸ κεφάλαιον τοῦ ἀντιπροσώπου θεάτρου in Xenophon.

Hipparchikos 3.6/7, which he sees as the seating area of the original site of the Panathenaic stadium before it was rebuilt on the same spot by Lykourgos.

174. Athens. Honorific decree, 330/29 or 329/8 B.C. Not in IG II² or SEG. O.Walter, *Beschreibung der Reliefs im kleinen Akropolismuseum in Athen* (Vienna 1923) 16/17 no. 17 (ph.); Lawton, *ADR* no. 129 (ph.). Small fragment of a relief depicting Athena (?), Herakles honoring a figure at the right, 'perhaps a resident of a city for which he [Herakles] was the eponymous hero' (Lawton). Remains of an inscription on the architrave interpreted by Walter as the name of the archon Aristophon (330/29 B.C.) or Kephisophon (329/8 B.C.). Republished by S.D.Lambert, ZPE 159 (2007) 125 no. 143, who suggests that the honorand was a 'Herakleot?' and detects the traces in L.2 printed below.

[-----]ΦΩΝ[-----] On the architrave
[-----]ΣΤ[-----]

2. [--- ἐπὶ τῆς ... ἰδού τῆς τριτῆς or τετάρτης κρυταναίας] Lambert. [I. Stroud]

175. Athens. Honorific decree for a citizen of Larisa, 329/8 B.C. IG II² 353. SEG XXXV 239. S.D.Lambert, ZPE 159 (2007) 108 no. 100 (ph.), endorses the restoration of the calendar equation, which yields an assembly on the day of the Chalkeia. He reads the name of the proposer of the decree from autopsy as possibly Ἀ[ύ]σ[ι]ππος and prefers [Εὐ]μ[ο]ίου as an alternative for the name of the proposer's father.

176. Athens. Honorific decree, 328/7 B.C. IG II² 452. SEG LIV 163.* S.D.Lambert, ZPE 159 (2007) 125 no. 146 (ph.), reads in L. 12, possibly a name, Ἐπιμε[ν- - -]

177. Athens. Honorific decree for Mnemon and Kallias of Herakleia, ca. 337-326 B.C. IG II² 408. SEG XL 1172; LIV 1831. Culasso Gastaldi, *Prosenie* 297. S.D.Lambert, ZPE 159 (2007) 105, 113/114 no. 81 (ph.), in an extended discussion of the calendar equation in LL. 1-8 and with a new reading in L. 3, proposes the following text 'with some hesitation' (and we reprint it with more hesitation. Stroud).

333/2 [ἐπὶ Νικοκράτους ἀρχοντος ἐπὶ τῆς Πανδίο] stoich. 34
[νίδος δευτέρως κρυταναίας ἢ Ἀρχέλας Χαι]-
[ρίου Παλληνεὺς ἔγραμμάτεσε Μετα[γε[ι]ντι]-
[ῶνος]· καὶ δεξ[α]-
[τη τῆς κρυταναίας· ἐκκλησία· τ]ῶν προέδ[ω]-
[ν ἐπεμήριζεν Φανόστρατος Φι]λαίδης· ἔδο[ξ]-

[εν τῷ δήμῳ:¹⁴.....] λου Ἐρχιεύ[ς]

8 [εἰπεν·

Lambert proposes alternate restorations in LL. 2-4. He notes that Πυρρίας is incorrect as the name of the second honorand in LL. 15, 18, for traces survive that confirm Καλλίας. An alternative proposer in L. 7 would be [Θράσαν Θρασυβού]λου, cf. *LGN II*. Θρασύβουλος (11), Θράσαν (19), *APF* 7303/4, 7384.

178. Athens. Honorific decree for two brothers, 327/6 B.C. *IG II²* 113. *SEG XXXIX* 91.* S.D.Lambert, *ZPE* 159 (2007) 109 no. 102, collects the bibliography on this inscription and publishes a ph.

179. Athens. Honorific decree for Memnon of Rhodes, 327/6 B.C. *IG II²* 356+Add. p. 660. *SEG XXXIX* 57; * XXXV 239; XXXIX 78. Tod, *GHI II*. 199; Rhodes-Osborne, *GHI* no. 98. S.D.Lambert, *ZPE* 159 (2007) 109 no. 103, collects the bibliography on this inscription and publishes a ph.

180. Athens. Honorific decree, 326/5 B.C. *IG II²* 800. *SEG XXI* 289; XXXV 239. S.D.Lambert, *ZPE* 159 (2007) 125 no. 147, notes that S.Dow's dating of this decree was confirmed by the publication of *SEG XXXV* 74.

181. Athens. Honorific decree or dedication? ca. 350-325 B.C. *IG II²* 4630. *SEG XXIX* 188; XXXIX 324; XLIII 1294; XLV 231; XLVII 30; LIII 205. National Museum inv. no. 2407. *LIMC* I, 434/435 no. 2, s.v. Academos; III, 379 no. 46, s.v. Demos. Lawton, *ADR* no. 133 (ph.). 'Nothing remains of the body of the inscription, but the apparent traces of the invocation *theoi* on the frame of the relief suggest that it belonged to a public document, probably an honorary decree. All three figures preserved in the relief, Athena, Herakles, and Demos, are identified by labels on the entablature above them.' S.D.Lambert, *ZPE* 159 (2007) 122, 129 no. 126, 'I doubt Lawton's reading [θεο] above the names. This might be an honorific decree for a Herakleot...but other interpretations are possible.'

182. Athens. Honorific decree, ca. 350-325 B.C. *Agora XVI* 69. *SEG XLVII* 2. S.D.Lambert, *ZPE* 159 (2007) 122 no. 124, adopts the above date on the advice, *per ep.*, of S.V.Tracy and reads in L. 1 [Π]αλληνεύ[ς], the demotic of the proposer. He reads LL. 1-5 as follows:



[----- Π]αλληνεύ[ς εἰπεν· ἐπειδὴ- -]
[-- πρότερόν] τε πρὸς τὸν δῆ[μον]-----
[-----]ππος ΤΟΥΣΤΕ[-----]
4 [-----]ν ἐστεφάνωσ[εν- -]
[-----] ἐμφι[σ]ατο ὁ δῆμος[-----]

'ππος was the honorand or possibly an ancestor and there had been a previous crowning and decree in his favour.'

183. Athens. Honorific decree, 350-325 B.C. *SEG XLI* 134. *LIMC* III, 146 no. 1, s.v. Boule. Lawton, *ADR* no. 142 (ph.). Listed by S.D.Lambert, *ZPE* 159 (2007) 122 no. 129.

184. Athens. Honorific decree, ca. 350-325 B.C. Not in *IG II²* or *SEG*. O.Walter, *IAOI* 18 (1915) Beibl. 91/92 (ph.); Lawton, *ADR* no. 126 (ph.): 'Only a few letters of the very fragmentary inscription are preserved, but it is clear from the subject of the relief that it was an honorary decree.' Athena and Demos (?) crowning two smaller figures. Listed by S.D.Lambert, *ZPE* 159 (2007) 122 no. 125, no text.

185. Athens (now in London). Honorific decree, 350-325 B.C. Not in *IG II²* or *SEG*. British Museum inv. no. 773. A.Smith, *A Catalogue of Sculpture in the Department of Greek and Roman Antiquities, British Museum I* (London 1892) 356 no. 773. Lawton, *ADR* 140 no. 137 (ph.). 'Architrave inscribed Θ[EOI]... None of the inscription is preserved, but the subject of the relief, which depicts Athena crowning a male figure, indicates that it belonged to an honorary decree.' Listed by S.D.Lambert, *ZPE* 159 (2007) 122 no. 127.

186. Athens. Honorific decree or dedicatory relief, 350-325 B.C. Not in *IG II²* or *SEG*. National Museum inv. no. 2947. L.von Sybel, *Katalog der Sculpturen zu Athen* (Marburg 1881) no. 5993; W.Peek, *MDAI(A)* 67 (1942) 6 no. 2; Lawton, *ADR* no. 139 (ph.). 'taenia inscribed [ΘΕ]ΟΙ... Peek read all four letters and commented on their irregular spacing... Although the inscription is entirely broken away, the subject of the relief suggests that it was an honorary decree or a victory dedication.' Listed by S.D.Lambert, *ZPE* 159 (2007) 122 no. 128.

187. Athens. Honorific decree, ca. 326/5 B.C. *IG II²* 359. *SEG XXXVI* 156; * XXXVII 230. S.D.Lambert, *ZPE* 159 (2007) 109 no. 104 (ph.), notes that the first preserved line is a heading [Α]στρ- and that the top of the stone is not preserved and it is possible that another line preceded it.

188. Athens. Honorific decree, 337-323 B.C. IG II² 434. S.D. Lambert, *ZPE* 159 (2007) 104 no. 79, publishes a ph. of this inscription.

189. Athens. Honorific decree for an actor, 337-323 B.C. IG II² 348. SEG XXXVI 76; XXXV 329; LIV 152/3. Veligianni, *Wertbegriffe* 89 A148; Tracy, *ADT* 114. S.D. Lambert, *ZPE* 159 (2007) 104 no. 78, notes that the current restorations cannot stand, the identity of Νικόστρατος on the moulding is uncertain, and the year cannot be determined. He takes this inscription up in more detail in *Μικρὸς Τερονήμιον: Studies Jameson* 80-83 no. 9 (ph.), where he prints the following new text with translation and commentary:

- in tympanon of pediment
 M. {-----} non-stoich.
 ἐπὶ δέ[κα-----]
 ἐκκλήσι[α ἐν Διονύσου τῶν προέδρων]
 4 ἐπεμφί[εν-----]
 Νικόστρατος[-----] on moulding
 Φίλας; Ἀντ[-----] εἰπεν[-----] stoich.
 8 ἐπειδὴ Π[-----]
 ὁ ὑποκρίτης[-----] ὑπεκ[-----]
 [ρ]ίνα[το-----]
 [.]ΣΤ[ι]-----]
 ἐψη[φισθαι-----]

For the arrangement of the beginning of a decree inscribed on the pedimental moulding, Lambert compares SEG XXXIX 91. Wilhelm's restoration of L. 3 seems justified by the fact that the decree honors an actor and was passed between the 13th and 19th of the month, but Lambert warns that the text in the pediment is non-stoichedon and probably abbreviated, hence calendric restorations, such as those of Wilhelm, are very speculative. The name in L. 5 could be either the secretary or the honorand. In L. 7 the Berlin squeeze shows ΠΕ[-----]. After reprinting the supplements of Wilhelm and Veligianni in LL. 8-10, Lambert suggests perhaps καὶ νῦν ἐστ[ι]ν[ν] answering to πρ[ό]τερον τε in L. 7.

190. Athens. Honorific decree, 324/3 B.C. SEG XXXV 75; XLV 78. Agora XVI 92. Lawton, *ADR* 48; Tracy, *ADT* 124; Veligianni, A177. S.D. Lambert, *ZPE* 159 (2007) 125 no. 148, observes that the relief partly preserved on Fr. a indicates that it probably honored a foreigner since reliefs at this period are not normally found on decrees honoring Athenians. Veligianni's suggestion that Menti's restoration [δικαιοσύνης] in the ed. pr. of Fr. c, normally found in honors for Athenians, should be replaced by εὐνοίας, regular for foreigners, would

throw out the restoration of this Fr. to accord with the line length of Fr. a and 'raise doubts about whether the two fragments are from the same inscription.' Lambert finds that certainty is impossible also in the attribution of Fr. b to the same stele.

191. Athens. Honorific decree mentioning Asklepiodoros in a diplomatic context involving Phokians, 323/2 B.C. IG II² 367. SEG XXXII 91; XXXIV 261; XXXV 239; XXXIX 324; XLV 231; LIII 37. Lawton, *ADR* 49 (ph.). S.D. Lambert, *ZPE* 159 (2007) 126 no. 149, rejects the view of A. N. Oikonomides, *AncW* 5 (1982) 123-127, that Asklepiodoros was an Athenian envoy to Phokis since a parallel for such a decree at this time is lacking and the relief probably indicates a foreigner. More likely is an honorific decree for Asklepiodoros, a Phokian envoy to Athens, or perhaps some connection with the Macedonian embassy to Phokis mentioned in Diodoros 18.11.1.

192. Athens. Honorific decree, ca. 340-322/1 B.C. IG II² 293. SEG XXXVII 70; XXXIX 69. S.D. Lambert, *ZPE* 159 (2007) 123 no. 132 (ph.), observes that the use of -et in λιθίvet in L. 4 is suggestive of a date after ca. 340-330 B.C., Thraette, *GAI* I, 378.

193. Athens. Honorific decree for Artikleides, 335/4-322/1 B.C.? IG II² 171. SEG XXXIX 324; XLV 231; LI 17; LIII 216; LIV 23. Lawton, *ADR* 153 (ph.). S.D. Lambert, *ZPE* 159 (2007) 124, 128/129 no. 138, stressing Lawton's stylistic date in the last quarter of the 4th cent. B.C. for the surmounting relief, finds most comfortable a date in the above period of Athenian control of the Amphiareion. He rejects Köhler's and Kirchner's dating of the letter forms to the first half of the century and finds the script compatible with the above date. He calculates the width of the inscribed portion of the stele as consistent with a line length of either 32 or 31 letters. Lambert proposes restorations of the calendar equations in LL. 3-5 that would fit 328? B.C. or 335/4 B.C., noting that 336/5 and 331/0 B.C. are also possible. The name of the honorand (possibly a foreigner) appears to be a *hapax*.

194. Athens. Honorific decree for a citizen of Kos, 334/3-321 B.C. IG II² 416b. SEG XLV 77. S.D. Lambert, *ZPE* 159 (2007) 106 no. 88 (ph.), points out that since ὁ δῆμος ὁ ἐν Σάμῳ (L. 3) is among those who have reported favorably on the honorand, the inscription predates the end of that Athenian cleruchy in 321 B.C.

195. Athens. Honorific decree for Nikostratos, ca. 329/8-322/1 B.C. IG II² 551. SEG XXIV 109. S.D. Lambert, *ZPE* 159 (2007) 108 no. 101, collects the bibliography on this inscription and discusses the date, which, because of the grant of enktesis, is probably after ca. 329 B.C., and before the abolition of the choregia by Demetrios of Phaleron. The identity of the

inscribing officer rules out a date during the oligarchy of 321-318 B.C., but a date during the brief democracy of 318/7 B.C. is possible. He proposes new supplements in LL. 5-8. In *Μικρὸς Ἱερομνήμων: Μελέτες* Jameson 83-85 (ph.), he presents the following new text, with translation and notes on readings, restorations, and date, as well as references to other actors or poets named Nikostratos.

- 4 [...] Νικοστράτ[.....]¹⁷.....]
 [...] δεδῶχθαι τῷ δήμ[ω], ἐπειδὴ Νικόσ[...]
 [τρ]ατος διατελεῖ περ[ὶ τὸν ἀγῶνα τὸν]-
 [Δι]ονυσίων φιλοτιμο[ύμενος καὶ περ]-
 [ι] τῇ αὐτοῦ ἐπιμέλειαν καὶ τοῖς χορῇ]-
 [χο]ῖς τοῖς αἰεὶ χορηγο[ύσιν προθύμως]
 [ὕ]πηρετων τὰ περὶ τοῦ[ς.....] ἐπαινέ]-
 [σ]αι Νικόστρατον Κη[.....]¹⁸.....]
 8 [...] τὴν καὶ στεφανῶ[σαι αὐτὸν.....] σ]-
 [τ]εφάνω· εἶναι [δὲ.....]¹⁹.....]
 [κα]ὶ ἐγγόνις καὶ γῆς καὶ οἰκίας ἔγκ]-
 [τ]ῆσιν κατ[ὰ τὸν νόμον· ἀναγράφαι δὲ τ]-
 12 [όδε] τὸ ψήφισμα ἐν στήλῃ λιθίνῃ τῷ]-
 [ν κα]τὰ [πρυτανεῖαν γραμματέα· - - - -]

6. περὶ τοῖς χοροῖς] Lambert, [θεοῖς] Koumanoudes, [αὐλοῦς] Wilhelm. II 9. [τ]ην occupation or ethnic; [αὐλ]τὴν Wilhelm. The honorand was perhaps a metic (D.Whitehead, *Metic* 29-30).

196. Athens. Honorific decree, 322/1 B.C. IG II² 372 + Add. p. 660. SEG XLVIII 105.* Agora XVI 95. Tracy, ADT 152. S.D.Lambert, ZPE 159 (2007) 126 no. 150, notes that like IG II² 346 (see our lemma no. 167), this decree was proposed by Demades in the assembly in the theater after the City Dionysia. In *Μικρὸς Ἱερομνήμων: Μελέτες* Jameson 78/79 no. 7. S.D.Lambert reprints the IG text, without the names of the days in L. 5, with translation. 'The honorand (I.10) was perhaps Ε[ύ]κο- or Α[ύ]κο- or Ε[ύ]κορ-.'

197. Oropos (now lost). Honorific decree, 322/1 B.C. IG II² 375. SEG XXXV 239; XXXVII 81; XLVII 487. I.Oropos 300. S.D.Lambert, ZPE 159 (2007) 126 no. 151, observes that this may be the last decree of the Classical Athenian democracy; i.e. the last before the establishment of the oligarchic regime, which employed citation of the anagrapheus in the prescript in 321/0 B.C. There are serious calendric problems with this text, however, since the date of ἐνὶ καὶ νέαι Thargelion=prytany X 3(?) is 'anomalous. Thargelion is in error on the stone for Skirophorion.' Lambert places the decree on the last or penultimate day of the year

and discusses consequent restorations of LL. 4-6. For the possible connection of this decree with the transfer of Oropos out of Athenian control after the Lamian War, Lambert cites C.Habicht, *Athens from Alexander to Antony* (Cambridge MA 1997) 46 and SEG XXXII 158.

198. Athens. Decree in honor of exiles, 345-320 B.C. IG II² 435. In ZPE 159 (2007) 103 no. 68 (ph.), S.D.Lambert adopts the above date and reports after autopsy that the end of the text should be printed as follows:

- 16 [.....]¹⁸.....]νοος Ε[.....]²¹.....]
 [.....]¹⁹.....] vacat 0.015 m.
 [.....]²³.....]Σ[.....]

In L. 16, perhaps [Ἐπαμει]νονος. The traces in L. 18 might be from the beginning of the supplementary decree of the Boule envisaged in LL. 7-9.

199. Athens. Honorific decree for Pant-, ca. 345-320 B.C. SEG XXXIII 101. Tracy, ADT 78. S.D.Lambert, ZPE 159 (2007) 123 no. 131, observes that it is uncertain whether the honorand was an Athenian or a foreigner. A non-state decree is also possible. In L. 7 [δοῦ]ναι is also possible.

200. Athens. Honorific decree for Asklepiodorus, ca. 340-320 B.C. IG II² 276. SEG LIV 140*. S.D.Lambert, ZPE 159 (2007) 104 no. 77 (ph.), points out that Schweigert's restoration of this decree to the same day as IG II² 243, 337/6 B.C.? (cf. SEG LIV 140) has to face three technical obstacles, which are not in themselves insurmountable, 'but together they induce some unease.' Lambert finds that the occasion for the honor of this decree, 'fighting the enemy, sailing on the trireme of Chares of Aixone,' is probably distinct from the synterarchy on Amphitrite, which Χάρης held between 356 and 346/5 B.C., IG II² 1622 L. 751. 'As Wilhelm noted, Φίλων Ἀσκληπιδοῦρου ἱσοτελῆς on the funerary monument IG II² 7879, may well be his son. Cf. Whitehead, *Metic* 11-13, 29-30.'

201. Athens. Honorific decree for [---]kles of Amphipolis, ca. 340-320 B.C. IG II² 421. SEG XXXIX 99. In ZPE 159 (2007) 104 no. 74 (ph.), S.D.Lambert suggests the above date on the basis of the appearance of ἐκκλησία in L. 2. The proposer, Δημοφίλος Δημοφίλου Ἀχαρνέως was active in the 320s B.C. (APF 3675).

202. Athens. Honorific decree for an actor, ca. 340-320 B.C. IG II² 429. SEG XXVI 77; XXXIX 91; LIV 152. Veligianni, *Wertbegriffe* 104 A172, who suggests that the honorand may

have been a foreigner. Tracy, *ADT* 98. S.D.Lambert, *ZPE* 159 (2007) 104 no. 75, suggests that the subject matter of this decree may indicate that it was passed at the Assembly following the City Dionysia. In *Μικρὸς Ἱερομνήμων: Studies Jameson* 79/80 no. 8 (ph.), he reprints the text (with a few small additions) and brief notes.

203. Athens. Honorific decree for a Delian? ca. 340-320 B.C. *IG II²* 539. *SEG* XXXIII 83. Tracy, *ADT* 99. S.D.Lambert, *ZPE* 159 (2007) 123 no. 133 (ph.), rejects Köhler's reading in L. 10 in favor of that of S.A.Koumanoudes, *AE* (1886) 110 no. 20, and restores τὸ πρότερον νήφι[σ]μα 'and a requirement to inscribe the decree placed on τὸν κατὰ πρυταν[είαν] γραμματεῖα (l. 11).'

204. Athens. Honorific decree, ca. 340-320 B.C. *SEG* XXXIX 78. *Agora* XVI 81. S.D.Lambert, *ZPE* 159 (2007) 123 no. 134, finds that too little text is preserved to accept Walbank's reconstruction of this as a decree bestowing honors for ransoming captives. In L. 1 'one might alternatively have to do with (a person from?) Ἐλευθεραὶ or Ἐλευθέρινα or even with Zeus Ἐλευθέριος or Dionysos Ἐλευθερεὺς and ME[.]AYT[.] is a possible reading in l. 9 (alpha lacks cross-bar in l. 4).'

205. Athens. Regulations for a festival, ca. 340-320 B.C.? *SEG* XXXII 86; *LIV* 182.* R.Parker, *Polytheism* 457, briefly notes that a new reading by S.D.Lambert per ep. in L. 33, [κα]πηλίοις (now reported in *SEG* LIV 182), may strengthen the case for associating this inscription with the Ἀμφιάρατα, cf. *I.Orapos* 290 L. 18.

206. Athens. Honorific decree, 337-320 B.C. *IG II²* 312. *SEG* XXXIX 324; *XLV* 231. S.D.Lambert, *ZPE* 159 (2007) 104 no. 80, infers from the relief of a prow of a ship and projecting stalks of grain, that the decree honored two (from the number of the crowns?) men for the importation of grain, similar to other decrees dating to this same period. In the right crown Lambert reads from autopsy ἡ βουλὴ, ὁ δῆμος, not BOYAE, Kirchner.

207. Athens. Honorific decree for Potamos of Miletos and others (?), ca. 337-320 B.C. *IG II²* 409. *SEG* LIV 1831. Tracy, *ADT* 34; Veliginnii, *Wertbegriffe* A151; Culasso Gastaldi, *Prosenie* 297. S.D.Lambert, *ZPE* 159 (2007) 105, 114/115 no. 82 (ph.), prints the following conservative text warning that 'where the text for the most part does not follow fixed formulae and where the right edge can not be determined, continuous restoration of the type attempted by Wilhelm (*IG II²* 409 and *Attische Urkunden* VI) is methodologically unsound.' The nature of the detailed notes on new readings and doubtful traces. The above date accords with that for honors for other grain merchants at Athens in this period.

ΣΙ[-----] |
τὸ λοιπὸν ----- |
ιοις ..[-----] ἐμπόρων καὶ ? ναυ[-----] |
4 κλήρων [-----] δεδόχθ[-----] |
αι τῶι δῆ[μ]ωι ἐπαινέσαι ? ----- κα[-----] |
ι Ποτάμων[α] ----- ἐν[-----] |
τῶι : πρόσθεν χρόναι ----- ?δ[ον] |
8 τες καὶ εὐν[-----] σ[ι] |
τος ἐξάγεται[-----] τῶι |
δῆμωι χειρο[τον]ῆσαι δε ----- ἄν[-----] |
δρας αὐτίκα μ[ά]λα ----- οἴτι |
12 νες ἀρικόμεν[οι] ----- |
ιν τὸν δῆμον τ[ὸν] ----- |
αι ὅπως ἂν σ[ι]τος ----- Ἀθ[ην] |
αίε καὶ ὅτι [-----] ο[-----] |
16 υσιν ὄντες ----- Μ[ι] |
λήσιοι α[-----] ----- |
ων καὶ ου[-----] τοῦ δῆμου |
τοῦ Ἀθ[ην]αίων ----- |
20 δῆμον τ[ὸν] ----- φ[-----] |
ἴλοι ὄντες ----- |
ν ἐπε[-----] ----- |
ΑΙΤΙ[-----] ----- |
24 Ἀθ[ην] ----- |
ΟΤ[-----] -----

[The preserved part is inscribed stichedon. Stroud]

208. Athens. Honorific decree for Pandios of Herakleia, 337-320 B.C. *Agora* XVI 82. S.D.Lambert, *ZPE* 159 (2007) 105 no. 83, warns that the text is very fragmentary and the restorations of Schweigert in the ed. pr., *Hesperia* 9 (1940) 332/333 no. 39 (ph.), and Woodhead in *Agora* XVI are somewhat speculative. He reads [---]εν ὁ σ[τ]ρ[α]τιηγός in LL. 11-12. In LL. 7/8 σ[τ]ρηγῶ[ν] and the honorand's ethnic tend to confirm his identity as a grain trader. His name is 'distinctly Attic' and is not attested outside of Attica, 'suggesting a family or other close connection with Athens.'

209. Athens. Honorific decree for Kythnians, ca. 330-320 B.C. *IG II²* 549+306. *SEG* XLV 69.* 220. S.D.Lambert, *ZPE* 159 (2007) 107/108 no. 99 (ph.), confirms Tracy's tentative association of these two fragments (*ADT* 36 no. 2, 98/99, 103; his *Cutter of IG II²* 244, 340/39-

320 B.C.) on physical grounds. Lambert thus separates this decree from the liberation of Kythnos from the pirate Glauketes in 315/4 B.C., *IG II² 682 LL. 9-13*, and favors the context of the Lamian War. The sequence τὸν δῆμον τὸν τῶν + ethnic is very rare, but cf. *IG II² 34 L. 12*; the 35 L. 9. Lambert finds LL. 12-16 'overconfidently restored' in *IG II²*, and suggests possibly the name Ἀρμενός. He rejects the restoration [ἤκουσι παρὰ τοῦ δῆμου τοῦ Κυθ[νίων] on grounds of spacing and traces of letters and suggests instead τοῖς [ἰούσι παρὰ τοῦ δῆμου τοῦ Κυθ[νίων].

210. Athens. Honorific decree for Dionysios, 337-318 B.C. *IG II² 363 + SEG LI 72. SEG XXXV 239; XL 1172; XLII 248. M.H. Hansen, *GRBS* 23 (1982) 344 no. 5; Tracy, *ADT* 31; Culasso Gastaldi, *Prosenie* p. 297. S.D. Lambert, *ZPE* 159 (2007) 105, 115-119 no. 84 (ph.), associates these two non-joining fragments and prints a new text which differs from that in *IG* and *SEG* in the following respects:*

 ²¹ H ¹	stoich. 29
 ²¹ ΑΓΟ ⁵	
 ²¹ Ο ⁵	
4 ¹⁹ τῆς πρυ[τανης]-	
	ίας· ἐκκλησία κυρία· τῶν προέδρων ἐπ]-	
	εὐνήφιζεν... Σ ⁹ εὐς· vacat	
8	ἔδοξεν τῶν δῆμων · Πολύδευκ τος Σωσ[τρ]-	
	ἄτου Σφ]ήττιος εἰ[πεν·	

In L. 11, perhaps |... καὶ εὐεργέτηκεν; in L. 24, below the last line printed in *SEG LI*:

<i>in corona</i>	<i>[in corona]</i>
ὁ δῆμος	ῆ βουλῇ

'Working from the above 'conservative text of the prescript,' Lambert meticulously examines all possible restorations of the date already proposed, including many irregularities in spelling, spacing, etc. and anomalies in the calendar, for 336/5 (intercalary), 335/4 (ordinary), 331/0 (ordinary) and 326/5 B.C. (ordinary). 'On balance 331/0 seems to be the strongest possibility. 336/5 is possible. 335/4 and 326/5 can not be ruled out, but are much weaker options.' The honorand, whose name is too common for identification, was a metic trader in grain.

211. Athens. Two decrees in honor of Euphron of Sikyon, 323/2 and 318/7 B.C.? *IG II² 448. SEG LIII 8 bis, 37, 95^a; LIV 175, 183. E. Poddighe, *Antipatro* 141-147, reprints this inscription, with Italian translation, secondary bibliography and useful succinct commentary. E. Culasso Gastaldi, in A. Burzano et al. (edd.), *Modelli eroici dall'antichità alla cultura europea* (Roma 2003) 66-68, also cites it and paraphrases extensively. A. J. L. Blanshard, *JHS* 124 (2004)*

10/11, reprints and translates LL. 8-12, arguing that they correspond to the relief of Demos, aegis-clad Athena, and sword-strapped Euphron, which he describes on 8/9 (ph.). Blanshard sees the close link between text and sculptural composition as the only distant parallel to the similar link he spots in the case of Eukrates' anti-tyranny law (for which see *SEG LIII* 94).

212. Athens. Honorific decree for a citizen of Pharsalos, 334/3-314/3 B.C. *IG II² 430. SEG XLV 71. S.D. Lambert, *ZPE* 159 (2007) 106 no. 90, has examined the Princeton squeeze of this now lost stone and identifies the cutter as that of Tracy's (*ADT* 128) Cutter of EM 12807. In LL. 2/3 it is possible that the honorand was the Pharsalian people, not an individual Pharsalian.*

213. Athens. Honorific decree for Iatrokles, 334/3-314/3 B.C. *IG II² 264. SEG XLV 66. S.D. Lambert, *ZPE* 159 (2007) 106 no. 91, publishes a ph. of this inscription.*

214. Athens. Honorific decree, 334/3-314/3 B.C. *IG II² 414 frag. C. SEG LI 84. Culasso Gastaldi, *Prosenie* pp. 297/298. S.D. Lambert, *ZPE* 159 (2007) 106 no. 92, collects the bibliography on this inscription.*

215. Athens. Honorific decree, 334/3-314/3 B.C. *IG II² 414b. SEG LI 89. Agora XVI 94, Fr. k. S.D. Lambert, *ZPE* 159 (2007) 124 no. 142, points out that διορεάς in L. 4 suggests an honorific decree for a foreigner or perhaps for an Athenian if we restore, e.g. [ὅπως ἀν καὶ οἱ ἄλλοι χ]ειροτο[νηθέντες· ·· φιλοτιμῶνται περὶ τὸν δῆμον τὸν Ἀθηναίων εἰδὼ[τες ὅτι ··] διορεάς ··; cf. e.g. *IG II² 330+445*.*

216. Athens. Honorific decree, 334/3-314/3 B.C. *IG II² 601. Tracy, *ADT* 124. S.D. Lambert, *ZPE* 159 (2007) 124 no. 140, prints a ph. of this stone.*

217. Athens. Honorific decree, 334/3-314/3 B.C. *SEG LI 87. S.D. Lambert, *ZPE* 159 (2007) 124 no. 141, notes that προγ[- ·· in L. 5 may refer to ancestors in an honorific decree for a foreigner.*

218. Athens. Decree in honor of Asandros, 314/3 B.C. *IG II² 450. XLIX 106^a; L 1705, 1716. In a treatment of vase representations of the tyrannicides, A. Ermini, *BA* 101 (1997) 22, note 21, cites and briefly discusses the clause prohibiting the placing of Asandros' statue near*

the tyrannicide group. He also cites a similar prohibition from the decree in honor of Herodorus (IG II² 646, LL. 37-40).

219. Athens. Honorific decree, ca. 350-300 B.C. IG II² 269. SEG LI 78.* S.D.Lambert, ZPE 159 (2007) 126 no. 152 (ph.), cites the hortatory intention clause as an indication of a date after 350 B.C., noting that IG II² 515 is a duplicate text of this inscription (cf. SEG LI 78). A possible reading of L. 1 is [πρόξε]νον εἶναι, and in L. 2]ει εἶναι ΑΘ[is correct, as against Wilhelm's restoration reported in IG. In LL. 9/10 Lambert suggests εἰδῶσιν πάντες [οἱ ἄλλοι δὲ ἐπίσταται] ὁ δῆμος.

220. Athens. Honorific decree for Lampyrion, ca. 350-300 B.C. IG II² 270. SEG LII 99.* Colasso Gastaldi, *Prosenie* p. 298. S.D.Lambert, ZPE 159 (2007) 110 no. 109 (ph.), casts doubt on Walbank's efforts to date the text in the period of the oligarchic anagrapheis, observing that the letter before the phi in L. 1 seems more likely to be N or M and that the IG text is overrestored. The right side is not preserved, formulas are not recognizable from the preserved text, and the line length cannot be determined. He notes that τῆς ἐλευθερίας τῶν Ἑλλ[ήνων] (LL. 6/7) could indicate the Lamian War, but στρατευομένων τῶν Ἑλλ[ήνων] is no less likely.

221. Athens. Honorific decree, ca. 350-300 B.C. IG II² 424. S.D.Lambert, ZPE 159 (2007) 111 no. 112 (ph.), prints the following text of LL. 3-8

[...]ΟΑΙ ΑΜΦ[.....²⁰.....]
 4 [ἀνα]κτα Ἀπολ[.....¹⁸.....]
 [...] Ἀπολλᾶν Απολ[.....¹⁵.....]
 [...] Ἀκάμαντος, Ἀντ[.....¹³.....]
 8 [...] Ἀπολλόδορον Ο[.....⁷..... καὶ στεφαι-
 [νῶ]σαι ἕκαστον αὐτ[ῶν]

He suggests that the recurrence of Apol- names may indicate members of the same family and probably from the Peloponnese, West or North Greece.

222. Athens. Honorific decree, ca. 350-300 B.C. IG II² 427. S.D.Lambert, ZPE 159 (2007) 127 no. 158 (ph.), suggests in L. 4, σίτο Τ[-] and LL. 7-9, καλέσαι - -]αριν ἐπ[- -] εἰς τὸ πρυτανεῖον εἰς αὐ]ριον, e.g. [Δημό]αριν.

223. Athens (now lost). Honorific decree, ca. 350-300 B.C. IG II² 431. Veligianni, *Werbegriffe* A174. S.D.Lambert, ZPE 159 (2007) 127 no. 157, points out that the last letter in L. 2 need not be the beginning of a name but also possible is δεδ[όχθαι τῶν δῆμων ἐπαινεῖσαι τ]ὸν δῆμ[ον τὸν- (or name + patronymic -]ον Δημ[ιο -] καὶ στεφανῶσαι.

224. Athens. Honorific decree, ca. 350-300 B.C. IG II² 432. S.D.Lambert, ZPE 159 (2007) 127 no. 156 (ph.), notes that it is not certain if the honorand may have been an Athenian or a foreigner.

225. Athens. Honorific decree? ca. 350-300 B.C. IG II² 439. S.D.Lambert, ZPE 159 (2007) 127 no. 155 (ph.), notes that since the decree mentions envoys (L. 10: πρεσβε-) it might have been honorific or e.g. from a treaty.

226. Athens. Honorific decree for Mytileneans? ca. 350-300 B.C. IG II² 444. S.D.Lambert, ZPE 159 (2007) 127 no. 154 (ph.), observes that 'the fragment might be from a monument (stele? base?) commemorating a crown awarded by the Mytileneans (and others?), cf. SEG XIX 204, or from an Athenian decree (or other monument?) commemorating a crown awarded to the Mytileneans.'

227. Athens. Citation for Eupatas in a crown from an honorific decree, ca. 350-300 B.C. IG II² 446. S.D.Lambert, ZPE 159 (2007) 111 no. 111 (ph.), notes that Εὐπάτας is the only known name that will fit from a state that used the Doric dialect.

228. Athens. Honorific decree, ca. 350-300 B.C. IG II² 544. S.D.Lambert, ZPE 159 (2007) 127 no. 159 (ph.): 'The damaged state of the stone and the small number of surviving letters precludes confident dating.' In LL. 2-4, he suggests possibly ἐπαινεῖσ[α]ι Θεο[-] καὶ - -]α[. -] ἀρε[σ]τῆς ἕνεκα καὶ φιλοτιμίας καὶ στεφανῶσαι. 'It is uncertain whether this is a decree of the state or other body and, if the former, whether the honorands were Athenians or foreigners.'

229. Athens. Honorific decree for the Tenians, ca. 350-300 B.C. IG II² 660 Decree I. SEG XLII 94, 97.* LIII 105. S.D.Lambert, ZPE 159 (2007) 110 no. 110 (ph.), observes that the grant of ἰσοτέλεια is renewed in Decree 2 on this stone, 281.0 B.C. In LL. 7/8 he reads Ἀθηνᾶ[ι²¹.....] τε[.....²¹.....] and in LL. 9/10 [- -] ἐπαινεῖσαι - -] [- -] καὶ σ[τ]. omitting Kirchner's restoration of ambassadors here on the grounds that they may alternatively have been named Tenian officials. The number of lines to be restored between Fr. A and B is uncertain.

230. Athens. Decree?, ca. 350-300 B.C. *SEG* XXXV 76. *Agora* XVI 135. S.D.Lambert, *ZPE* 159 (2007) 127 no. 153. 'It is uncertain whether this tiny fragment is from a decree [cf. the doubt expressed in *SEG* XXXV 76]. Walbank thinks in I. 1 of εὐεργ[έτης] but [ε] τῆς is as likely.'

231. Athens. Decree honoring a priestess of Athena Nike (?), ca. 350-300 B.C. Not in *IG* II² or *SEG*. Lawton, *ADR* no. 164. *LIMC* II. 977 no. 213, s.v. Athena. S.D.Lambert, *ZPE* 159 (2007) 130, points out that since the priestess of Athena Nike was appointed from all Athenians, rather than from a *genos* (*IG* I² 35/36), this decree is not likely to have been a non-Athenians, but a unique example at this period of an inscribed decree state decree. 'This would, however, be a unique example at this period of an inscribed decree with relief honouring an Athenian.' Since no trace of a stele is preserved below the relief, he suggests that it was a dedication by a priestess 'commemorating a decree of the People honouring her, but not actually inscribed with the decree.'

232. Athens. Honorific decree, ca. 350-300 B.C. Not in *IG* II² or *SEG*. EM 2809. Lawton, *ADR* no. 167. S.D.Lambert, *ZPE* 159 (2007) 127 no. 160, notes that 'Apart from the heading θ[ε]ο[ι] some letters are legible in the first 6 lines of the body of the decree, including δεδ[ι]χθ[ε]ναι? (I. 5) and [ι] ἐπα[νέστα]ι? (I. 6).'

233. Athens. Honorific decree, ca. 350-300 B.C. Not in *IG* II² or *SEG*. National Museum 2956. Lawton, *ADR* no. 174 (ph.), 'Architrave inscribed θ[Ε]ΟΙ]. Briefly noted by S.D.Lambert, *ZPE* 159 (2007) 128 no. 162.

234. Athens. Honorific decree for Philomelos, ca. 340-300 B.C. *IG* II² 423. *SEG* XLVI 2. Culasso Gualdi, *Prosenie* p. 297. S.D.Lambert, *ZPE* 159 (2007) 104 no. 76 (ph.), notes that in L. 11 the orthography BOYAEI not BOYAH normal indicates a date after ca. 340-330 B.C., as does the 'hortatory intention.' Kirchner's restoration in LL. 13/14 is not inevitable; ἐν τ[ῷ] πρόσθεν χρόνῳ and ἐν τ[ῷ] πολέμῳ are equally possible. 'Explicit praise for financial services indicate[s] that [the honorand] was a foreigner.'

235. Athens. Honorific decree, ca. 330-300 B.C. *SEG* XXXVIII 68. S.D.Lambert, *ZPE* 159 (2007) 125 no. 144, noting previous restorations by Peek and Hansen and the date of 347/6 B.C. suggested by the latter, judges the lettering to be later and proposes the following possible restoration:

[- - ἔγραμμάτευεν name+patronymic]
[Ἀχ]αρνε[ύς] τῶν προέδρων ἐπεμήριζεν]
[Δυ]σνίκη[τος] demotic - - - Name]
[- - - Ἰος Ἀρισ[τ] - - - demotic εἶπεν ἐ-
4 [πε]ῖδῃ ἢ βο[ύλῃ] - - -

The secretary is known to have been from Acharnai in 347/6, 337/6, and 327/6 B.C., but this may be a list of symproedroi, in which case the date was probably no earlier than 333/2 B.C. L. 4 could suggest a decree of the assembly honoring the council.

236. Athens. Honorific decree, 330-300 B.C. *IG* II² 548. *SEG* XXI 323. S.D.Lambert, *ZPE* 159 (2007) 125 no. 145 (ph.), notes that the alpha of the demotic Ἀξηνιεύς in L. 1 is visible on the Berlin squeeze, possibly as the demotic of a symproedros; the earliest dated decree naming συμπρόεδροι is *IG* II² 336B of 333/2 B.C. The emphasis given to the proposer by the long vacant at the end of L. 3, though it occurs earlier, is especially common 307-301 B.C.

237. Brauron. Law of the nomothetai, ca. 300 B.C.? *SEG* XXXV 83; LIM 103.* H.R.Goette, *AA* (2005.1) 25-38, adducing cuttings in the bedrock under the chapel of St. George that have nothing to do with the structure of this church, postulates two temples on the terrace in the southwest corner of the sanctuary corresponding to the ἀρχαῖος νεῶς and the Παρθενών of this inscription, the former on the south side, the latter on the north. There is thus no need to apply these two terms to two separate rooms of one temple. He also discusses the οἶκοι of the law, the Ἀμφιπολεῖον, and the stables, pointing out that since not all the structures listed in the inscription are located within the excavated area, their remains must be sought elsewhere; cf. the criticism of A.Chaniotis, *EBGR* 2005 [2008] 241 no. 63.

In an extended treatment of all aspects of the Brauronia—myth, cult, topography, iconography, history, dedications, the ἄρκτοι, etc.—R.Parker, *Polytheism* 228-252, examines the proposed identifications and locations of the Παρθενών and the ἀρχαῖος νεῶς, even raising the possibility that one of these perhaps lies 'in an unexcavated part of the sanctuary.' He also considers whether or not the palaestra and gymnasium in this inscription could have been used by the 'bears.'

238. Athens. Fragmentary decree, 296/5 B.C.? *IG* II² 644. *SEG* XXXV 84; XXXVI 167; XXXIX 114; XLVIII 108. P.Thonemann, in O.Hekster-R.Fowler (edd.) *Imaginary Kings. Royal Images in the Ancient Near East, Greece and Rome* (Stuttgart 2005) 63-86, examines the actions of Dometrios Poliorketes at Athens after his return to mainland Greece, paying attention to the prescript of *IG* II² 644 (LL. 1-7 reprinted and translated), for which he advocates the date above. Citing literary and epigraphical evidence (*SEG* XXXIX 10; *IG* VII 522), he understands

ὄστερ[ου] to designate the 'second archon of two within a single year.' T. contends that in Elaphebolion 296/5 B.C. the eponymous archon was replaced, the Boule dissolved and a new mini-year began (with Νῆξιας ὄστερος). He associates this change with the fall of Lachares and the capture of Athens by Demetrius, which conveniently happened around the celebration of the Dionysia, thus giving birth to the 'new' festival of Dionysia and Demetriaia. Several other documents are discussed (IG II² 645-647, 1713, SEG XXXVI 165; XXXIX 101. Agora XV 251; I.Delos 1647-1649, 2075), and points about calendrical equations are made. See also our lemmata nos. 239/240. For a critical response see M.J.Osborne, *AncSoc* 36 (2006) 69-80, which we will cover in SEG LVI.

239. Athens. Fragment of a decree, 296/5 B.C.? Agora XVI 165. P.Thonemann, *art.cit.* (cf. our lemma no. 238) 67/68 note 9, registers Tracy's uneasiness about the reading Ν[ικτιου] in L. 1 (Tracy, *ADT* 158: 'Gamma or pi appears to be a more likely reading on purely epigraphical grounds'), but claims that on autopsy he 'would not be prepared to rule out *nu* categorically'. After pondering the possibility that a series of vacats had been left in L. 1, he simply advocates caution and notes that the decree was not passed on the same day as IG II² 644/645.

240. Athens. Fragment of a decree, 296/5 B.C.? SEG LIII 98. In an addendum, P.Thonemann, *art.cit.* (cf. our lemma no. 238) 86, briefly raises the possibility of reading L. 1 as [ἐν Νῆξιου ἀρχοντος ὄστερ]ου· ἐ[μ]ι-. The surviving letters in LL. 2-5, however, would suggest that SEG LIII 98 was not passed on the same day as IG II² 644.

241. Athens. Honorary decree for Emporites/ai? ca. 320-290 B.C. IG II² 268. In ZPE 159 (2007) 101, note 1, S.D.Lambert reports that S.V.Tracy has informed him per ep. that this inscription is probably by his 'Cutter of IG II² 1262', active during the above dates, *ADT* 136; *Athens and Macedon* 38.

242. Athens. Decree regulating the cult of Apollo, 129/8 B.C. SEG XXI 469; XXXVIII 113. *LSG* Suppl. 14. N.Robertson, in *Teseo e Romolo* 53/54, briefly revisits and attacks some of the traditional supplements, most suggested by A.Wilhelm. On 54, note 28, he suggests restoring 'just one participle (it could be παραστήσας or another word)', at the beginning of L. 54; then 'the priest [sc. of Apollo] goes from the *Python* to the Gardens'. In sum, Robertson contends that the numerous choregic monuments found in the area have to be attributed not to the sanctuary of Apollo Pythios [which he identifies with the foundations of the Doric temple usually attributed to Apollo Delphinios], but to 'the "Gardens" district outside the city wall' (ἐν Κήποις), where the Thargelia were held.

242 bis. Athens. Honorary decree of Delphi for Chrysis, priestess of Athena, 106/5 B.C. IG. II² 1136. N.Andriolo, in *Donna e vita cittadina* -- (cf. our lemma no. 664) 439-445 (ph.), discusses this decree, summarising the function of the priestess of Athena and the honors awarded to Chrysis by Delphi.

243. Athens. Decree honoring prytanis, early 1st cent. B.C. Agora XV 260. According to M.Kajava, *art.cit.* (cf. our lemma no. 2099) 3 note 6, LL. 16/17 of this inscription could be restored as - - - Βουλαίας 'Εσ]τίας or - - - βουλαίας 'Εσ]τίας, instead of - - - τὸν ἱερέα τῆς 'Εσ]τίας. The evidence for the cult of Hestia at Athens, Kajava continues, is so scanty that one might even consider dismissing any mention of Hestia at all.

244. Ephebic decrees, 38/7 B.C. IG II² 1043. SEG LIV 198. *É.Perrin-Saminadayer, *art.cit.* (our lemma no. 24) 90-92, pays particular attention to this inscription, 'le dernier décret éphébique daté', noting that the stele bears four decrees. After observing the absence of a publication clause, he focuses on L. 71 (French translation), which singles out the rich ephebe Σώσις Σώσιδος Ὁμήθεν, for having consecrated the stele on behalf of his fellow ephebes. This could have marked an innovation in Athenian ephebic inscriptions.

245. Athens. Fragmentary decree, 1st cent. B.C. Inscribed column seen in the church of Ἅγιος Σωτηράκης (probably to the east of the Acropolis), and copied by M.Fourmont, now preserved in *Parisinus Suppl. gr.* 854. Ed.pr. by S.Follet, *REG* 118 (2005) 1-7.

ἀγαθῇ[ι τύχη]
τῆς βουλῆς [- - - -]
το καὶ [- - - - -]
4 μαίου [- - - - -]
ὕπατο[- - - - -]
Ω - [- - - - -]
[τῶ]ν δ[ὲ] [- - - - -]
8 ἄμα [- - - - -]
αὖ δ[ὲ] [- - - - -]
[] ὅπως [- - - - -]
[] ὡς [- - - - -]
12 [κ]αὶ συν[- - - - -]
τηγῶς [- - - - -]
δήμο[υ] [- - - - -]
δρα[μ]ῶν [- - - - -]
16 γάλα[κ]τος [- - - - -]
Π. Δ[- - - - -]

- τῆρ Σ[-----]
 τως[-----]
 20 ONA[-----]
 τος[-----]
 τοὺς[-----]
 Ε.....[-----]
 24[-----]
 ν.....[-----]
 ΓΩ.....[-----]
 τοὺς[-----]
 28 δέπ[οτε]-----
 ΩΝΙ[-----]
 τατ[-----]
 θαι κ[-----]
 32 νὺν ὁ[-----]
 ὁμο[-----]
 διὰ[-----]
 σιν τ[-----]
 36 ΤΗΣΙ[-----]
 Σώσα[νδρον?]-----

314. Perhaps (κατὰ Πωλυαίου[ς], Follet), II 10. δικης or γίκης, F. II 12-14. Perhaps ὁ στρατηγὸς ἐπὶ τὰ ὅπλα, F. II 16. [με]γάλω[ς] or [με]γαλ[ο]στ[ι], F. II 16/17. [ἐ]π[ε]τ[ι]δ[ι]ή, or some form of the verbs ἀποδημεῖν/ἐπιδημεῖν, F. II 36. τῆς ἰ[δ]ι[α]ς? F.

L. I, ἀγαθ[ῆ]ς τύχῃ, suggests 116/115 B.C. as a *terminus post quem*. Follet finds parallels with the diction of IG II² 1023, and based on L. 37 broaches the possibility of the two fragments belonging to the same inscription. The link could then be LL. 30/31, if read as [ἐλ]έσ[θ]αι (or a compound). However, the lettering of the new fragment as appears in Fourmont's facsimile advocates against this link.

246. Kyrene. Athenian decree in honor of Philoxenos of Kyrene, reign of Augustus. SEG XXXVIII 120, 1889; LI 1835. In BE (2005) 620. C. Dobias-Lalou repeats her observation from BE (1988) 1018, that the Πτολεμαῖον in L. 6, where one of the statues of the honoree is to be erected, is the gymnasium in Athens, not Kyrene.

247. Decree in honor of Julius Nikanor, ca. 8/7 B.C. – mid 1st cent. A.D.? IG II² 1069. SEG XXVI 121; XXXI 108. This text is scrutinized by S. Follet, *L'hellénisme* 147/148, in the context of her prosopographical analysis concerning Julius Nikanor. If the archon Λάκων (L. 2) is the Spartan C. Julius Lacon, son of Εὐρυκλῆς, as usually assumed, then the inscription

should postdate 7 B.C., year of Eurykles' exile, and predate 15 A.D., by which time Lakon was back in his fatherland; in this case Λάκων should be deleted from LGPN II, s.v. In L. 7, one could restore καὶ ἀγωνοθέτην Σεβαστῶν ἀ[γώνων ἐν τῇ πατρίδι] ---, or the name of one of the cities associated with a festival called Σεβαστά, 'par exemple Pergame, Chios ou Naples; IG II² 1069 n'atteste pas sûrement l'existence de Sebasta à Athènes sous Auguste.' In the same line, one ought to restore ἐπὶ τὰ ὅπλα/ἐπὶ τοὺς ὅπλεις before or after στρατηγόν.

C.P. Jones, ZPE 154 (2005) 171/172, reprints the text of the corpus and tentatively asks the question whether IG II² 1069 might be part of the decree concerning Iulius Nikanor (our lemmata nos. 248/248 bis). In general, Jones is well-disposed towards Follet's chronological suggestions.

248/248 bis. Athens and Eleusis. Decree or edict concerning Iulius Nikanor and Salamis, ca. 41-ca.70 A.D.? IG II² 1086 + 1119. SEG LIII 27; 145. * Agora XVI 337.

248. After autopsy, S. Follet, in *L'hellénisme* 139-170 (ph.), offers a new edition and a minute analysis of this defective document, once inscribed in two copies, displayed in Athens and Eleusis respectively.

- [-----]
 [-----] χειροτο-
 [νητὸν?]----- ΝΤΕΙΝ ΦΟ-
 [ρων]----- ντων τών
 4 [-----] τοὺς γεωργ[οὺς] οὐντας ἐν
 [τῇ νήσῳ?]----- Τουλίου Νικάνορος
 [ἢ νέωι Ὀμήρωι καὶ νέωι Θεμιστοκλεῖ]----- αν, εἰν ὅσιν
 [-----] ν καὶ μετὰ
 8 [-----] ἥσως ὁ
 [-----] τών ἐσ-
 [μένων]----- σιν φανόν
 [-----] χειροτο[ν]ητὸν με-
 12 [τά]----- προσόδους
 [-----] ἀ[μεταθεῖον] καὶ ἰσχυρὸν μένειν καθὼς χειροκ[α]-
 [ται]----- αὐτῆς ἐσομένων [-----] ματων εἰς σῖμας
 [Ἐάν δ] ἐ μεταλλοῦσθαι τις ἢ ὑποτίθειν ἢ πωλῆσθαι ἢ κ[αθ'] ὀνόησι τῶν [λέγων]
 16 [ἢ τρῖστον ἢ παρεῖρημα τὰς προσόδους εἰς ἄλλο τι μεταθῇ ἢ καθὰ τὸ σύνφο-
 [ρον ἢ τὸν κ]τημάτων ὑφαίρηται τίς ὀνόματι μισθώσεως ἢ ἐφευργμάτων ἢ σπει-
 [νῶν ἢ ἐλαιανῶν] ἢ ----- [αν] ἢ εἰς πλειονα χρόνον μισθώσας ἐπιλήσθαι τὴν
 [Σαλαμεινικὴν γῆν ἢ ἐνὸς ἢ καὶ πλειοναν] τῶν προσθέσει τὴν τῆς τετραετίας
 20 [μισθῶσιν ἀπομνήσκει] ----- ἢ ἐτιμίων προφάσει χρησάμε-
 [νος ὃ ἢ Σαλαμεινία γῆ ἐμισθώθῃ, ἡ οὐσία ἐστὶν τοῦ Πρωμαίων υπερίου καὶ ἐξέστω
 [τοῖς ταμίαι] καὶ τοῖς δημιουργοῖς τοῖς περὶ ταύτην ποιούσι τὴν τιμὴν εἰς-
 [πράττειν] ----- τῶι δὲ μνήσαντι λαμβάνειν τὸ ἡμισυ. τῶν δὲ εἰσηγησαμένων ἐ-

- 24 [τι τοὺς Ἀρεσπαγείτας? ----- τὸν δὲ κατὰ Χρ[ι]στον τοῖς ἱεροσουλίας
[ἐπιτεμίοις ἔνοχον εἶναι καὶ τὰ κτήματα αὐτοῦ τῷ Ῥωμ[α]ίων αἰσαρίῳ φυ-
λαχθῆναι? ----- ἐπειδὴ διέταξαν? ----- ἢ] βουλὴ τῶν
[Ἀρεσπαγείτων καὶ ἡ βουλὴ τῶν ἑξακοσίων καὶ ὁ δῆμος ὁ Ἀθηναίων καὶ ὁ Ἰού-
28 [λιος Νικάνωρ. [νέος Ὀμηρὸς καὶ νέος Θεμιστοκλῆς], τὴν ἐπιμέλειαν ἀφαιρε]-
[θείσαν τῆς πόλεως αὐθ[ις] ἐπιτρέψαι τοῖς Ῥωμαίοις? Ἐάν δὲ παρὰ τὸ ὁμολογούμε-
[νον πρὸς Σαλαμείνους ἢ ἀντελίσθαι τις ἢ ----- ἢ καθ' ὁδὸν ποτεοῦν τρόπον μεταβί-
[βη]ται ἢ ἐλκεῖναι τῶν πόρων συν[τέμ]νῃ ἢ μεταθῆναι τι ἐκ τῆς Σαλαμεινικῆς γῆς]
32 [συν]κτισθεὶς εἰς τὴν ἐπιτε[τρ]αμμένην Ἰουλίῳ Νικάνωρι καὶ τοῖς παισὶν καὶ
[τοῖς μετὰ τὴν αὐτοῦ τελευτῇ ἐπιμελη[σ]ομένοις τῆς νήσου, κρίνεσθαι δεῖ? κα]
[τὰ φύλῳ]ν ψῆφαι πρὸς ἅπαντα τὰ συν[υ]πάρχοντα [τῶν χω]ρίων, ὥστε μὴ --- γ]
[γείνεσθαι ὑπὸ Ἰουλίου Νικάνωρος ἢ] τῶν μετ' αὐτὸν τῆς νήσου κληρονόμων.]
36 [μυθ]ένος ἔχοντος ἔξουσίαν τοῦ τὴν τεταγμένην ὁδόγην [τῶν καρπῶν -----]
[τῶν] γεωργούντων τῶν ἐν τῇ [ν]ήσῳ, καθάπερ καὶ εἶχον ἐκ τῆς πρὸς τὴν πόλιν
[συν]κτισθεὶς τὴν ἔξουσίαν τοῦ γεινῆματων ὁπω[ρί]σαι, τῆς τότε συγχωρηθείσης
[αὐτοῖς] ἀτέλειος καὶ νῦν φυλα[τ]ομένης τῶν εἰς τὸν Πειραιεῖα καὶ τῶν εἰς
40 [τὴν] Ἑλ[λ]εῖναι ἐπὶ πράξει φερ[ο]μένων καὶ ὅτι ἀγαθὸν ἔδωκεν αὐτοῖς ὁ δῆμος
[ὁ Ἀθηναίων? Ἐάν δὲ τις ἐπιστῇ [ἢ] με[τ]α[σ]κευάσῃ τοῦτων τῶν ----- γ, ὑποκρίπται]
[τοῖς περὶ ἱεροσουλίας νόμοις. Εἰ δὲ τις ἔκκαινο? τῶμ[εν] σέν τι ----- αὐξήσεως]
[----- Εἰ δὲ ποτε π[ο] ----- ἢ π[α]ραλείφῃ τι εἰς]
44 [----- ομμένων]
[-----] [σχε]λέσεως ἄ-
[-----] [όμενον [ταῦ]-
[τα] ----- τα ἀνετέ[θη] ἐν
48 [----- ἐπὶ] γραμ[μα] [τὸ]
[----- νόμιμον]
[-----] Ἀσκληπιδίῳ καὶ
[-----] Ἀθηναίων κτ[η]
52 [-----] [ρίων ἀπ.]
[-----]

21. 13. ἀκίτητον, ἀκέραιον, ὀρθανιστον are also possible instead of ἀσάλευτον: F[ollet]. II. 16. Alternatively, πορ[ε]ύρεσθαι, F. II 25 in. Alternatively [νόμοις ὑπόδικον εἶναι], or [νόμοις ὑποκρίπτεσθαι] F. II 26. F suggests that the expression Ῥωμαίων ἢ σύνκλιτος καὶ ὁ δῆμος be restored here, followed by a verb such as διατάττειν (in which case the document is a διάταξις), συμφανέναι, or ὁμολογείν, II 34 fin. [ὑπαρ[ε]στ[η]ν? F. II 36 fin. Perhaps [τὴν τῆς γῆς καρπῶν + infill]ive], F. citing IG II 1100, L. 3, II 38 fin. Or [τῆς ποτε συγχωρηθείσης; [δω]θείσης is less likely. F. II 39. Instead of εἰς τὸν Πειραιεῖα one might offer a supplement referring to Salamis, F. II 43. F. has misprinted π[α]ραλείφῃ, which we have corrected on the basis of her own commentary. Παραζακκάδης [Ἐάν] ----- π[α]ραλείφῃ τι εἰς] is a viable alternative, F. II 48/49. Alternatively τὸιδε. II 51/52. κτήματα or κτήσεις, F.

Follet offers detailed prosopographical analysis of Iulius Nikanor with specific reference to the documents IG II 1069 (our lemma no. 247), 1723, 2892, 3785-3789, SEG XXIX 192.

Lacking a demotic, Nikanor could never have been an Athenian citizen, even though he probably served twice as hoplite general—by that time a largely honorific magistracy. She speculates on the content of the σύνκλιτος: Salamis had become an *ager publicus* in 22/21 B.C., was purchased by Iulius Nikanor slightly before 2 B.C., and reverted to its status as *ager publicus* after Nikanor's death (or his children's). For the legal technicalities underlying her new reconstruction, Follet adduces numerous Greek and Latin epigraphic parallels, all of which are further substantiated by copious secondary bibliography.

248 bis. The document is revisited by C.P. Jones, ZPE 154 (2005) 161-172, who, after complimenting Follet's contribution, prints 'a very bare version of the text, including only the reasonably certain supplements.' (162) [Jones' edition, based on study of squeezes only, is considerably different (and one line shorter) to merit reproduction. Below we reprint his text with minor corrections (e.g. accents, dashes), although we note that he does not provide any dotted letters. According to Jones' convention, underlined characters denote overlap between the Eleusinian and the Athenian copies, boldface denotes text attested in the Athenian copy only.]

- [----- c. 50 -----] ΧΕΙΡΟΤΟ
[v----- c. 50 -----] ΝΤΩΝ ΦΟ
[----- c. 50 -----] ΥΤΩΝ τῶν
4 [----- c. 50 -----] -ιοδντας ἐν
[----- c. 45 -----] -τουλ[ι]ῳ Νικάνωρι
[----- c. 50 -----] -ΑΝ ἐάν ὄσιν
[----- c. 50 -----] -Ν καὶ ΜΕΤΑ
8 [----- c. 50 -----] -ήσεως Ο
[----- c. 50 -----] -των ΕΙΟ
[----- c. 50 -----] -σύνφωνον
[-----] -ληπτόν ΜΕ
12 [----- c. 15 -----] -ΕΜΕ[- c. 30 -----] -προσόδους
[----- c. 15 -----] -ἀ[με]ταθέτον καὶ [- c. 15 -----] -καθ[ὸς] γέγρα-
[----- c. 15 -----] -αὐθ[ις] ἐσομένων [- c. 6-7 -----] -μαίων εἰς αἰῶνας
[Ἐάν δὲ] ΜΕΤ[- c. 15 -----] -ὑπ[ὸ]στ[η]θῇ ἢ πωλήσῃ ἢ κ[αθ'] ὁδὸν ποτεοῦν τρό-
16 πον ἢ παρε[ύ]ρεσιν τὰς προσόδους εἰς ἄλλο τι μεταθῇ ἢ καθ' ὃ τὸ σύνφα-
[νον ἢ τῶν κ[τ]ημάτων] ----- c. 10 -----] -Σ ὀνόματι μισθώσεως ἢ ἐφευρεμάτων ἢ σει-
[των] ----- c. 15 -----] -ΩΝ ἢ εἰς πλείονα χρόνον μισθώσαι τομήσῃ
τὴν [- c. 20 -----] -εἶδον προσθέσαι τὴν τῆς τετραετίας μίσθω-
20 [σιν] ----- c. 20 -----] -ἡτε[ρ]οῖον προφάσει χρησάμε[- c. 5 -----] -? ἢ τοῖς δημο-
[νία] ----- c. 5 -----] -τοῦ Ῥωμαίων αἰσαρίου καὶ ἑξάτω [- c. 5 -----] -λαμβάνειν τὸ
[----- c. 15 -----] -ἮΝ ποιοῦσι τὴν τειμὴν ΕΙΣ[- c. 10 -----] -κατάκ[ρι]τον τοῖς ἱε-
[- c. 5 -----] -τ[ῶν] δὲ εἰσηγησάμενον Εἰ ----- c. 10 -----] -τῶ Ῥωμ[α]ίων αἰσαρίῳ ΦΥ-
24 ρουσίας [- c. 25 -----] ----- ἢ βουλὴ τῶν Ἀρεσπαγεί-
[----- c. 40 -----] ----- ἢ βουλὴ τῶν Ἀρεσπαγεί-
[τῶν] ----- c. 20 -----] -ν καὶ ὁ Ἰού[λιος] Νικάνωρ [νέος Ὀμηρ]-
[ῆος καὶ νέος Θεμιστοκλῆς] ----- c. 15 -----] -τὴν δὲ κυρίε[ι]αν? ἀφαιρε-

Jones rejects the idea that Nikanor was dead when the document was issued. He considers the text a decree (parallels found in *SEG IX 4* from Cyrene), which might have incorporated the clauses of an accord, since 'If the line between decrees and accords is not a sharp one' (169). The two parties involved would have arguably been Athens and Nikanor, the issue at stake being ownership of property at Sualmis. According to Jones, the text is earlier than *IG II² 1035*, 'which is almost certainly Augustan.' (172)

[τοῦτο] . . . ἵνα οὐκ οἶμαι οὐ μόνον π[ρὸς τὸ] . . . ἀλλὰ καὶ π[ρὸς τὸ]

τὸ μὴ ἐπίφ[θ]ονον εἶ-

[νοι^{ε10}.....] ἐπεὶ τούτου μή ὑπορῶ[.....] π]αρεβιασάμην
^{ε11}.....] Σ' ἕτερα νῦν ἀναγκαῖα [.....] εἰς]
 20 [τῆν?^{ε11}.....] ἐτέραν μὲν οὖν δ[όσιν?.....] τὸ συναύξημα [...]
 [.....^{ε11}.....] Φ...ΕΙΟΥ [...^{ε13}.....]
 [.....^{ε10}.....] μόνον ἀργυρείδιον τι κα[.....]
 [συμφίλοισ]αφούτων καθ' ὃν ἂν ὑ[μεῖς?.....]
 24 [.....^{ε12}.....] τῆς δ]αδοχῆς δικαίω σὺκ ἐ[.....]
 [.....^{ε13}.....] διαδ[όχους] ὡς ἐν τι τῶν λο[ιπῶν?.....]
 [.....^{ε14}.....] τ]οὺς διαταξαμένους, ἀλλ[ἀ.....]
 [.....^{ε15}.....] ἀ]πάγονοι καὶ τοὺς λοιπο[ύς.....]
 28 [.....^{ε16}.....] α' ἐπεὶ ὅσον ἐπὶ τῇ πατ[.....]
 [.....^{ε16}.....] ὁποῖοι τιν[.....]

13. ἐλαμβάνειν. Follet, but 'εpsilon and kappa cannot be read on the stone', van Bremen, II 15, or λαμβάνουσιν, van Bremen, II 17. περιφρόνων], Obbink apud van Bremen who erroneously prints περιφρονῶν].

Van Bremen offers thorough analysis of the letter's content and style, including such distinctive Epicureanisms as diminutive ἀργυρείδιον, ἀνδρῶν περιφρόνων (referring to the founding fathers of the Epicurean School), and the staples αὐταρκῶς, ἐπιφθονον, πολυτελής, Ἡλιόδορος. In L. 8 is to be identified with Heliodorus in *Historia Augusta* 16.10: 'in summa familiaritate Epictetum et Heliodorum philosophos . . . habuit (sc. Hadrianus)', but to be distinguished from Avidius Heliodorus, Hadrian's *ab epistulis*. In sum, van Bremen rejects the idea that a wonderfully ironic Hadrian composed the letter in question (thus S. Follet), and attributes its authorship to Plotina (see also our lemma no. 250). For the sake of comparison, she provides Follet's version and translation of the text (on 528/529: appendix 2), as reported in SEG XLIII 24.

For a positive reception of van Bremen's discussion see A.E. Cooley – S. Mitchell – B. Salway, *JHS* 97 (2007) 201; differently S. Follet in *BE* (2007) no. 231: 'On ne devra donc utiliser cet article qu'avec prudence'.

250. Athens. Letter of the Empress Plotina to the Epicureans, 121 A.D. IG II² 1099. SEG XXXVIII 121; * XLI 1880; XLIII 24; L 157; LIII 27; LIV 1031. Appendix 1 in R. van Bremen, *art.crit.* (our lemma no. 249) 525–527 (ph.). consists of this bilingual letter, with full bibliography and a useful English translation. The author notes that the lettering in L. 1 is of the same size as the Greek text in LL. 17–39; she also reads the last letter trace in L. 36 as 'the horizontal bar of a tau, sigma, or gamma.'

251. Athmonon. Honorific decree for six merarchai, 324/3 B.C. IG II² 1203. SEG XLVI 225; XLVII 189; XLVIII 285; LI 22. * C. Lasagni, *art.crit.* (our lemma no. 39) 93/94, rejects Jameson's interpretation of these μεράρχαι as liturgists. Instead, she considers them to be either assistants of the demarch (cf. Herodotus 1.20), or sacred (?) administrators in charge of deme-groups.

252. Loutsa. Honorific decree of the deme of Halai Araphenides, ca. 350 B.C. Fragment of white 'Pentelic' marble found in 1926 in a Roman building at Loutsa [for the find-spot see V. Bardani, *Horos* 10–12 (1992–98) 58/59]. Ed. pr. N. Kotzias, *AE* (1925/1926) 168–177 (ph.); discussed by D. Whitehead, *The Demes of Attica, 508/7 – ca. 250 B.C.* (Princeton 1986) *passim*.

[8]
 [εδόχθαι τοῖς δημόται]-
 [ε ἐπαινέσαι αὐτοὺς κα]-
 1 [ἰ στεφανῶσαι]· θαλλ[οῦ σ]-
 [τεφάνωαι ἐκ]άτερον αὐτ[οῦ]
 [αὐν δικαιοσ]ύνης ἕνεκα
 4 [καὶ φιλοτι]μίας τῆς [ε]ἰς
 [τὸν δῆμον τ]ῶν Ἀλλαιῶν
 [εἶναι δὲ κα]ὶ προεδρία-
 [ν αὐτοῖς ἐν τοῖς] ἀγῶσι-
 8 [ν, οἷς τίθησιν]· νέμειν δὲ
 [καὶ μερίδ]α αὐτῶν ἑκατ[ο]
 [έρωι τοὺς] ἱεροποιούς
 [.....^{ε1}.....] [πλο]ύοντας Ἀ
 12 [ρχίαν τὸν] δῆμ[α]ρχον· ἄν-
 [αγράφαι] δὲ τόδ[ε] τὸ ψήφ-
 [ισμο ἐν στήλει λιθίνε]-
 [ι καὶ στήσαι ἐν τῷ ἱερ]-
 16 [ῶι τῆς Ἀρ]τέμιδος τῆς Τ-
 [αυροπόλ]ης τὸν δῆμαρχ-
 [ον Ἀρχ]ίαν

stoichedon 18

[5: Ἀλ<α>τέων, L. Threastie, *GAJ* II, 256]

253. Ikation. Honorific decree for Nikon the demarch of Ikation, ca. 400–350 B.C. IG II² 1178, SEG XXXVI 24, XLIV 251, XLVII 1178, LIV 58. After reprinting and analyzing LL. 3–6 of this document, C. Lasagni, *art.crit.* (our lemma no. 39) 97/98, concludes that the ἱκατιεῖς are not an association different from the δήμος ὁ ἱκατιῶν (thus already R. Parker, *Athenian Religion: A History* (Oxford 1996) 325, of which Lasagni seems to be unaware). Both refer to the deme Ikation, the alternative forms being a stylistic expedient emphasizing the honors conferred upon Nikon.

P.Gauthier, *RE* (2006) no. 179: 'J'y verrais plutôt l'évocation, par le héraut public, d'un double éloge et d'une double couronne de lierre, honneurs non coûteux, décernés d'abord spontanément par les démos lors des Dionysies local, puis dans l'assemblée du dème.'

254. Ikarion. Honorific decree for the demarch -aios, son of Sosigenes, ca. 330 B.C. SEG XXII 117; XXXII 242; XXXVI 24. C.Lasagni, *op.cit.* (our lemma no. 39) 98/99, summarizes the content of this decree and on the basis of the fragmentary Eleusinian decree IG II² 949, she proposes restoring ἐκ τῶν ἰδίων ('una personale contribuzione del demarco, ai fini di una migliore conduzione dei riti religiosi') somewhere in L. 3.

255. Llopsi. Honorific decree of Ionidai and Kydantidai, 331/0 B.C. SEG XXXIX 148; XLI 71; XLV 122; XLVII 27; XLVIII 42C; LIV 215.* In her investigation of the role of the κωλοκράται honored in this decree, C.Lasagni, *art.cit.* (cf. our lemma no. 39) 94-96, unnecessarily repeats Whitehead's misconception that A.P.Matthaiou, ed.pr. of the decree, considered the κωλοκράται to be city-officials (in fact Matthaiou has argued all along that the κωλοκράται were local officials; see SEG XLI 71). She moreover ponders the possibility that the shrine of Herakles was under the sole jurisdiction of Kydantidai: the deme of Ionidai participated in the deliberations of the honoring assembly without, however, having control of the cult of the Herakles.

256. Phrearrhioi (Olympoi). Sacrificial regulations of the deme Phrearrhioi, ca. 300-250 B.C. SEG XXXV 113; LIII 170.* Lupu, *NGSL* 3. R.Parker, *Polytheism* 133, on the grounds that '[n]ot actual revelation of mysteries occurred at Eleusis, and there alone', urges that the Ἐλευσίνιον in this inscription may have been an attempt to replicate on a local level architecture at Eleusis, but that it served strictly local needs and was locally administered.

257. Athens. Two documents of the *genos* of the Salaminioi, 363/2 and 250/49 or 247/6 B.C. SEG XXI 527. Agora XIX L4a and 4b. SEG LIV 211.* L.-M.L'Homme-Wéry in V.Pirenne-Delforge and E.Suárez de la Torre (edd.) *Héros et héroïnes dans les mythes et les cultes grecs* (Liège, 2000), 333-349, offers a summary of the earlier text and discusses the Salaminioi making also use of IG I³ 1, 1031; IG II² 1232, 1260, 1579, 1672, 3206, 3459.

Largely summarizing her earlier work in Spanish but also exploring new ground, M.Valdés Gula, *Ancient West & East* 4 (2005) 57-76, reaffirms the early connection of the *genos* Salaminioi with the island of Salamis, as indirectly attested in the prominence of Ἀγλαυπός in R.Parker, *Polytheism* 214-217, examines the role of this *genos* in the setting, personnel, rituals, athletic events, and the two gods honored (Athena and Dionysos) of the Ὀρχοφάρια festival celebrated at Athens and Phaleron. He argues for the interpretation of the thrust of this

festival as an ephebes' rite, rather than a more general 'rite de passage.' On 418 and 443, in view of the poorly attested status of Athena as a 'fertility symbol,' he playfully finds 'scandalous' the sacrifice of a pregnant sheep to the 'most virginal virgin of Attica' in L. 9; 'we cannot readjust the whole allocation of agricultural functions in Attica on the basis of this anomalous minor offering in the calendar of a subgroup.' For sacrifices to Κουροτρόπος in this document see our lemma no. 34.

258. Athens. Decrees of the orgeones of the hero Echeolos and the heroines, early 3rd cent. B.C. SEG XXI 530; LII 133* [correct *LSCG* 20 to *LSCG Suppl.* 20]. R.Parker, *Polytheism* 167-169, quotes LL. 17-23 in translation as part of the testimonia for the participation of woman and children along with men in some Athenian festivals and sacrifices.

259. Athens. Statutes of the Iobacchoi, 175/6 A.D. IG II² 1368. SEG XLII 104*; XLIII 1215; XLIV 175; XLV 232; XLIX 483, 2357; LIII 27, 2225. This document features prominently in the discussion of M.-F.Baslez, *art.cit.* (our lemma no. 29). According to the author, the terminology of the text shows a translation of Roman judicial concepts into the Athenian realm; the senatus consultum of the Bacchanales seems to have been the blueprint. The term βακχεῖον is a neologism invented to render the name of the group (LL. 8, 16, 27, 37, 56), their festival (LL. 43/44), and their cultic center (L. 101) respectively. On 118-120, M.-F.Baslez provides a brief description of the stele and a useful French translation of the entire text.

The text is also adduced by A.Chaniotis, in E.Stavrianopoulou (ed.), *Rituals and Communication in the Graeco-Roman World* (Kernos Suppl. 16; Liège 2006) 232-234 (partial translation) as evidence for emotionality in rituals; cf. id. in J.Rüpke (ed.), *Festrituale: Diffusion und Wandel im römischen Reich* (Tübingen 2008) 67/68 (partial German translation), for a brief discussion of the text in connection with competitions between cult communities.

260. Brauron. Inventory lists of Artemis Brauronia, 349/8-336/5 B.C. IG II² 1514-1530. SEG LIII 174.* L.Cleland, *The Brauron Clothing Catalogues. Text, Analysis, Glossary and Translation*, BAR International Series 1428 (Oxford 2005), is a compact monograph focusing on those sections of the inventory lists where garments are recorded. Cleland reprints the texts from the corpus (omitting brackets and dots), marking but avoiding reproduction of the numerous duplicate entries. This allows her to accompany the running text with a continuous English translation, but the original text has little, if any, epigraphical weight. She offers detailed tabulation and analysis of clothing items arranged by type, color, decoration etc., followed by a glossary of transliterated technical terms (note in particular her discussion of ἄγρυφος, ἀνέπτυγρος, βατραχεῖος, εἰρησμένα/κατρησμένα, ἡμιφής, κατάστικτος, ξυσιδωτός). On 72-82 ('The Semiosis of Description') she heavily theorizes on the 'written garment' et similia; on 148-158 she compiles an 'Index of Names.'

On this topic see also R. Parker, *Polytheism* 232: 'The reasons for which particular dedications were made are never discernible, and the totals fluctuate between years in ways which we cannot explain.' Cf. our lemma no. 2080.

261. Peiraieus. Accounts of the naval commissioners, 326/4 B.C. IG II² 1629. SEG LII 15, 176.* 2180. C. Ferone, *Hesperia* 19 (2004) 31-48 uses the decree sending Miltiades to 35, 176.* 2180. C. Ferone, *Hesperia* 19 (2004) 31-48 to make three points. First he observes that Kephisophon's decree is not the original but the activation of an earlier decree (cf. L.L. 173-176), which was probably more detailed on Athens' Adriatic concerns. The specific provisions for failure to comply suggest the expedition's importance and the specific catalogue of the fleet suggests that it was actually sent off. Second, based on literary and epigraphic (IG II² 283) evidence, Ferone concludes that, although Etruscans are meant by the term Τυρρηνοί, we cannot identify them with greater precision. He connects Diotimos' fleet in 355 B.C. (IG II² 1623, L.L. 276-285) with the same Adriatic piracy, takes note of εἰσπλεῖν (IG II² 1629, L. 229), which suggests sailing into a gulf or through a strait, and identifies Vieste, on the Apulian coast, as a possible location for the Athenian colony: only there and in Athens is the epithet Σωσάνδρα used for Venus/Aphrodite. Third, F. addresses the motivation behind the Athenian decree, finding both a political justification (combating piracy) and an economic justification (grain): thus, despite Athens' extra-Attic resources (IG II² 1672), IG II² 1629, L.L. 859-975 allows trierarchs in debt to contribute grain instead of paying their fines, and in IG II² 1628, L.L. 37-42, a quadrireme is appointed for escorting grain to Athens. The phrase τῶν Ἑλλήνων καὶ βαρβάρων οἱ πλεόντες τὴν θάλατταν echoes the prospectus of the Second Athenian Confederacy (Syll.³ 147 = IG II² 43 = Rhodes-Osborne, *GHI* 22): Athens presents itself as the police of the seas.

F. Raviola, *Hesperia* 19 (2004) 109-118, briefly speculates on the sources of Tyrrhenian piracy, that might have instigated Athens' colonial undertaking in the Adriatic.

E. Zambon, *Hesperia* 19 (2004) 147-172 explores the anti-piracy measures attested in the accounts and the term φυλακή, also noting Athens' insufficient grain provisions (IG II² 1672; IG II² 36, honors for Heracleides of Salamis, as evidence of Athens' dependence on foreign merchants for grain). The Adriatic colony should be seen in light of the purpose expressed in IG II² 1629 L.L. 270/271; ταῦτα δ' εἶναι ἅπαντα ἰς φυλακὴν τῆς χώρας. Zambon finds similarities between Moirakles' punishment of the Melians in the 350s B.C. with clauses in the Athenian treaties with Mytilene (IG I³ 67 L.L. 7-8) and Halieis (IG I³ 75 L.L. 6-10). Contra Ferone supra, he dissociates Diotimos' fleet from the Adriatic piracy addressed in the accounts of 325/4 B.C. Questioning the reliability of identifying pirates by the ships they used, Z. notes in particular that Athens itself maintained ἁκάτια, typically used by Cretan pirates, in its fleet (IG II² 1627 L.L. 371-373; 1628 L.L. 530-532; 1629 L.L. 1007-1009).

After reprinting L.L. 233-251 of IG II² 1629, L. Magnoli, in *La prassi* 75-89, unfolds a discussion strengthened by copious bibliographical references and numerous citations of epigraphical and literary sources. Contra previous commentators, M. construes καταγινώσκοντων (L.L. 240/241) not as referring to condemnation, but to bringing an accusation or to proposing a penalty. Only the Heliaia could καταγινώσκειν in the sense of

'condemn' (IG I³ 68; IG II² 1631; SEG XXX 61; XXXIV 20), literary and epigraphic evidence (e.g. IG I³ 34) suggests that the Boule could only recommend a penalty. Magnoli finds parallels in the behavior of the εὐθυνοί in IG II² 1183 (cf. Magnoli's discussion of the text, reported in SEG LIV 205), and in the Eleusinian decree SEG XXVIII 103 L.L. 39-43 (cf. SEG LIV 208). In *BE* (2006) no. 178, P. Gauthier expresses some concern about Magnoli's interpretation.

262. Athens. Ephebic dedication, 35/4 B.C. S. Follet, *art.cit.* (cf. our lemma no. 245) 7-14, offers the ed.pr. of a dedication copied by Fourmont in 1730 near the church of Agios Demetrios Katephores, now presumably lost.

Ἀνδρόνικος Σώσ[τρω]-
νος Πήλη<ξ> λα[μπα]-
δαρχήσας ἐν τ[ῶ]ν ἐ-
4 πὶ Θεοπείθου ἀρχ[ον]-
τος ἐνιαυτῷ [ἑ] Ἑρμῆτι,
παιδοτριβοῦντος Φι-
<λῖ>ου τοῦ Διοκλέους
8 [κ]αὶ Φιλ[ί]ου τ[ῶ]ν Φιλ[ί]ου [Φρε]-
αρρ[ί]ων, ὑπο<π>[αι]-
δοτριβοῦντων [Α]-
[κ] <ολ>ωνίδου <ε>οῦ
12 [.] Φρεαρρίου καὶ [Διο]-
[ν]σίου τοῦ Φιλ[ί]ου
[Φρεαρρίου?]

Fourmont's majuscule text no. 604 is reproduced, followed by an epigraphical transcription, app.crit., detailed prosopographical analysis, and brief discussion of torch-races. Abandoning her earlier placement of Theopeithes in 36/5 B.C., Follet offers the following revised list of eponymous archons: Leukios the Younger 44/3 B.C.; Polycharmos 43/2 B.C.; Asklepiodoros: 36/5 B.C.; Theopeithes 35/4 B.C. On 12-14, she provides a useful 'tableau récapitulatif', which contains related inscriptions in descending chronological order, eponymous archons, παιδοτριβαί I and II, and ὑποπαιδοτριβαί I and II.

263. Athens. List of dedicants to Apollo?, 44/45 or 45/46 A.D. IG II² 1945. SEG XXIV 192; XXXIX 203; LIII 27. D. Peppas-Delmousou, *art.cit.* (our lemma no. 291) 137, briefly notes that a good photograph of this inscription made by M. B. Stamatopoulos considerably improves the reading of L. 44. Δημήτριος Ποσ[τρω]ν. Since he is enlisted amongst Φλυεῖς, he must be a descendant of Ποσειδωνίου ὁ Δημήτριος Φλυεύς, attested in the statue base SEG XXIX 167. Peppas-Delmousou tentatively identifies this individual with Δημήτριος Ποσειδωνίου who features in the ephebic catalogue IG II² 1970, of the same year as IG II² 1945.

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264. Athens. Dedication of Apollonides, late 1st cent. B.C. *IG II² 1966*. S.Follet, *ari.cit.* (our lemma no. 245) 10, briefly notes that after autopsy of the stone in the Epigraphical Museum (EM 3583) she has been able to read LL. 1-3 as: (ὁ)ποκαίδ(ο)τριβούνητος Ἀπολλωνίδου Φραεργίου.

265. Athens. Document of the synodos of Belela, early 3rd cent. A.D.? *IG II² 2361*. SEG LIII 27. Discussing the synodos of Θεὰ Εὐπορία Βελήλα, M.-F. Baslez, *art.cit.* (our lemma no. 29) 106 note 4, enigmatically notes that 'Kallistos, fils d'Euporos, qui doit être le fondateur (voir ci-dessous n. 52) a été éphebe en 139/40 (*IG II² 2044*, L.82)' [Baslez presumably uses this tentative identification as a chronological indication, but the ephebe on L. 82 of *IG II² 2044* was called Νυκίας, and was either from Trikorynthos or Trinimēa, whereas Euporos, the 'fondateur' in *IG II² 2361*, was a Piraeen, Papazarkadas]. On 110 she briefly analyzes the composition of the association, pointing out that civic and gender separation had become the norm by then.

266. Athens. Leases of sacred properties, ca. 338-326 B.C. *IG* II² 2495. *Agora* XIX L10, *SEG* XXXIII 169; XXXIX 203; XLVIII 150, 152. A.M.Biraschi, *PP* 339 (2004) 429-43; reprints [somewhat inaccurately] LL. 35-39 of *Agora* XIX L10 (or LL. 1-4 of face B, according to the old numbering), and returns to an early interpretation whereby the expression τῶν ὁρίων τῆς χοιτῆς refers to the harvest, not to the conveyance, of the crops: the lessees were not obliged to deposit part of the produce in lieu of cash. The author also sifts contemporary literary and epigraphical (e.g. *IG* II² 2492) sources that bring out the strong link between agriculture and religious festivities.

267. Athens. The boundary stones of the Keramelkos, 4th cent. B.C. *SEG* XLJ 122; LII 155. J. Stroszeck, *Polis. Studi interdisciplinari sul mondo antico* I (2003) 53-83 (ph.), presents a detailed analysis of the setting, form, material, dimensions (also in terms of ancient feet and daktýloi), letterforms, circumstances of discovery, bibliography, and all other aspects of these inscriptions with many excellent new photographs. For convenience we repeat here the list of these inscribed horoi given in *SEG* LII 155, with Stroszeck's nomenclature added:
IG II² 2612. In the original publication the text of this inscription was given as follows:

IG II² 2617. *In situ* on the exterior west side of the Dipylon Gate = Stroszeck, *Horos I*.

IG II² 2618. *In situ* in front of the tomb of the Lakedaimonians = Stroszeck, *Horos* 1.
 IG II² 2619. *In situ* on the west side of the Dipylon Gate = Stroszeck, *Horos* 2.

the tomb of the Lakedaimonians, next to modern Peiraieus Street = Stroszeck, *Horos* 3.

SEG XLI 122. Stray find of 1955 between Kolonos Hippios and Academy, now in the Kerameikos Museum, inv. no. 1322 = Stroszeck, *Horos* 4 (our lemma no. 268). Agora XIX H30. *In situ* outside the wall.

Agora XIX H31. Not *in situ*; found in 1960.

Uninscribed, fragmentary base of a statue.

Uninscribed, fragmentary base of a stele on the northeast side of the Dipylon = Stroszeck p. 55, *Horos 1a*.

Stroszeck groups them into the following series and dates them on the basis of the lettering and their archaeological setting. 1st phase: *Agora XIX H30* (end of the 5th cent./beginning of the 4th cent. B.C.); 2nd phase: *Horoi 1-5* (end of the 4th cent. B.C.). She concludes that *Horos 1* could have remained standing and visible until the time of Sulla. She also maintains that these horoi were set on both sides of the wide street that led from the Dipylon to the Academy and named that street.

The second half of this study (69-83) is concerned with the Begriff 'Kerameikos'. The term does not designate the deme but a feature of the deme, i.e. a very wide road that ran through the deme and which, outside the Dipylon, served as a mustering-place for processions such as the Panathenaia; the state burial-ground for the war-dead (the demosion sema) grew up on either side of this broad thoroughfare. In the Greek period the terms Κεραμεικός and Ἀγορά are not synonymous and must be carefully distinguished, as they are in several literary sources, particularly Plutarch's description of Sulla's sack of Athens (Plutarch, *Life of Sulla* 14). The formulation ἐν Κεραμεικῷ designates a position on or in the street. The nomenclature changes in the Roman period when the term Kerameikos comes to be applied to structures and monuments in the area occupied by the archaia and classical Agora. On 74/75 Stroszeck lists other names used for this street, such as "Thriasian street", δρόμος, Academy street. Discussion of literary and (a few) epigraphical sources for the use of the road as a military route, venue for prostitution, torch races, sanctuaries, etc. Rejection of the theory that Κεραμεικός designates 'the Potters' Quarter' or a district of Athens. See also our lemma no. 74.

For a brief discussion on the 'origins of the Classical Agora', including discussion of Kerameikos and a ph. of Agora XIX H30, see J. Camp, in *Teseo e Roma* 197-209.

268. Kerameikos. Boundary stone, 4th cent. B.C. SEG XLI 122; LII 155; LIII 193. J. Stroszeck, *art.cit.* (our lemma no. 267) 61 (ph.), publishes the ed.pr. of this inscription, found in 1955 between Kolonos Hippios and the Academy (Kerameikos Museum, inv.no. 1322). Stele of 'Hymettian' marble with the text inscribed vertically in a smoothed band between two wide fields of stippling. For the interpretation of this stone as part of the series consisting of Stroszeck *Horas* 1-3, see our lemma no. 267.

ὄρος Κεραμεικοῦ

269. Laureotike. Boundary stone of a mine, early 4th cent. B.C. Gray limestone slab found in Agia Triada; now in the Museum of Laureion inv. no. 60. E. Kakavoyiannis, *Métalla* 57/58 no. XIX (ph.), offers the following ed.pr., observing the frequency of mines named after Hermes.

l'Ed]-

μαίη-

၁၄

424

270. Laureotike. Boundary stone of a mine, ca. 400-350 B.C. SEG XXXVII 39; XL 174. E.Kakavoyiannis, *Μέταλλα* 43-45 no. IV (ph.), revisits this horos, providing slightly different readings [ἀπεργά]λατο in LL. 3/4, and [ἀνα]σάξιμον in LL. 5/6. Contra ed.pr., he strongly advocates the date above [thus already D.M.Lewis cf. SEG XL 174], and emphasizes the fact that this is the only extant boundary stone attesting to an ἀπογραφή.

271. Laureotike. Boundary stone of a mine, ca. 400-350 B.C. SEG LIV 250. E.Kakavoyiannis, *Μέταλλα* 49/50 no. X (ph.), presents this inscription, clearly considering his publication to be the editio princeps. We note that he provides the date above, which is more precise than that given by M.Salliera-Oikonomakou (SEG LIV 250).

272. Souriza. Boundary stone of a mine, ca. 350 B.C. SEG XXXII 233; XXXIV 170; LIV 15. E.Kakavoyiannis, *Μέταλλα* 49 no. IX (ph.), reprints the text and offers concise commentary. We note that he prefers to read Ἀσκ(α)ληπιακόν in LL. 3/4.

273. Agrileza. Boundary stone of a mine, 4th cent. B.C. SEG XXVIII 205; LIV 15. E.Kakavoyiannis, *Μέταλλα* 40-42 no. II, prints L. 5 as .APXΩN[- - -], rejects the tentative suggestion of ed.pr. [- - - ἐπὶ τοῦ δεῖνος] ἰ ἄρχ<ο>ν[τος - - -] (LL. 4/5), and hypothesizes that LL. 5-7 belong to an earlier unidentifiable inscription, not related to the fairly legible text of LL. 1-4.

274. Agrileza. Boundary stone of a mine, 4th cent. B.C. SEG XXVIII 206; LIV 15. After autopsy and detailed analysis, E.Kakavoyiannis, *Μέταλλα* 42/43 no. III (ph.), presents a new improved edition:

[Μέταλλον - - - - -]
[- - -]νιακόν ἀν[ασάξι]-
[μο]ν ὠνητή[ς - - - - -]
[- - -] Λαμ[ι]τρέυς - -

4

1/2. For the possible restorations see our lemma no. 285.

274 bis. Kamariza. Boundary stone of a mine, 4th cent. B.C. IG II⁷ 2635. E.Kakavoyiannis, *Μέταλλα* 57 no. XVIII, revisits this text and dismisses its topographical importance for the location of Prospalta, suggesting instead that the mine Προσπαλτιακόν was named after the deme of its occupant. Finally, he suggests the date above.

275. Kamariza. Boundary stone of a mine, 4th cent. B.C. Fragment of a limestone 'stèle', now in the Museum of Brauron (inv. no. BE 1403). Ed.pr. E.Kakavoyiannis, *Μέταλλα* 62 no. XXIV (ph.), who assumes that the extant letters belong to the name of a mine:

[- - -].AN-
[- - -]E.EON-
vacat

276. Laureotike (now lost). Boundary stone of a mine, 4th cent. B.C. IG II⁷ 2637. Based on the ed.pr. A.Cordellas, *Le Laurium* (Marseille 1869) 113, the only man to have seen this rupestral inscription, E.Kakavoyiannis, *Μέταλλα* 53/54 no. XIII, revisits the text and offers the following edition:

Διογένης
κατέλαβ<ε>
[ἀνασάξιμ]ο[ν] μέταλ<λ>ον
4 [- - - - -] Λ[- - - - -]

In L. 4, Kakavoyiannis suggests that Λ might have been a misread nu (final later of the name of the mine). He does not reprint the letters TO, read by Kordellas to the left of L. 2. Kordellas himself believed that they did not belong to the main text, and Kakavoyiannis speculates that they might have been the remnants of an earlier inscription, e.g. [ὁ δέιναι καινο]το[μίαν κατέλαβε]

277. Laureotike. Boundary stone, 4th cent. B.C. Limestone slab found in Botsari Valley, now in the Museum of Laureion. inv. no. 19. Ed.pr. E.Kakavoyiannis, *Μέταλλα* 64 no. XXVII (ph.), who tentatively attributes the slab to a mine, rather than to a workshop: ὄρος

278. Laureotike. Boundary stone of a mine, 4th cent. B.C. Fragment of a white limestone slab, found in Agia Triada, W of the ancient shaft no. 8; now in the Museum of Laureion. inv. no. 61. Ed.pr. E.Kakavoyiannis, *Μέταλλα* 54 no. XV (ph.):

[- - -]-
.δης
κατέ-
"λαβε
4
vacat

279. Laureotike. Boundary stone of a mine, 4th cent. B.C. Fragment of a white limestone slab found inside basin III of workshop no. 5 in Botsari Valley; now in the Museum of Laureion inv. no. 20. Ed.pr. E.Kakavoyiannis, *Μέταλλα* 54-57 no. XVII (ph.):

[- -]ς
Διοπέι-
θης
4 Φαλη(ρεύς)
vacat

After detailed discussion of the letter traces in L. 1, Kakavoyiannis tentatively suggests [- -] | [μέταλλον ὀνητή]ς

280. Laureotike. Boundary stone of a mine, 4th cent. B.C. Fragment of a marble stele, once part of the Collection of Antiquities of the 'Εταιρεία Μεταλλουργείων Αλαρίου, re-discovered in 1995 in a storeroom of the Library of the Municipality of Laureion. Now in the Museum of Laureion, inv. no. 772. Ed.pr. E.Kakavoyiannis, *Μέταλλα* 62-64 no. XXV (ph.), who raises and then dismisses the possibility that the stone is part of SEG LIV 244:

[..]ε-
ΙΟΥ
vacat

281. Thorikos. Boundary stone of a mine, 4th cent. B.C. SEG XXXIV 171. The text is scrutinized by E.Kakavoyiannis, *Μέταλλα* 50-53 no. XI (ph.), who suggests that originally only [Δημητ]ριακόν – the name of the mine – had been carved on the stone. Subsequently, an entrepreneur erased part of the inscription and replaced it with a new text which is now only partly legible: [ὁ δέιναι] | κατέλα[βε καὶ]νο[ισ]τιαν. Finally the traces in L. 4 belong to a third, completely different inscription of undecipherable content; in the same line the dot after delta is random.

281 bis. Laureotike. Boundary stone of a mine, ca. 350-300 B.C. SEG LIV 251. E.Kakavoyiannis, *Μέταλλα* 49 no. VIII (ph.), reproduces this text suggesting, on the basis of the lettering, the slightly different date above.

282. Laureotike. Boundary stone of a mine, late 5th – early 3rd cent. B.C. SEG LIV 248. E.Kakavoyiannis, *Μέταλλα* 45-47 no. V (ph.), reprints the text and notes that the name of the mine Δημητριάκων (LL. 9/10) should palaeographically be dated to the late 5th cent. B.C. In the

4th cent. B.C., the stone was re-inscribed with the addition of LL. 1-5. Later, in the late 4th/early 3rd cent. B.C., the name of the previous owner was erased, and the name Ἀρίσταων was added. We note that Kakavoyiannis accurately prints LL. 4-5 as [x]ατέλα[β]ε [---], which results in a different and slightly longer epigraphical text than that of ed.pr.

283. Laureotike. Boundary stone, Roman Imperial? Limestone stele seen in the area of Kamariza by A.Kordellas, who kept a note in his personal copy of his own book *Le Laurium*. The inscription, now lost, is discussed by E.Kakavoyiannis, *Μέταλλα* 66/67 no. XXX, who assigns to it the date above on the basis of the lunate sigma: ὅρος

284. Kamariza. Boundary stone of a mine, date? The inscription was seen and reported in the late 19th cent. by E.Ardaillon, now presumably lost; reprinted and discussed by E.Kakavoyiannis, *Μέταλλα* 58 no. XX: Ἡρακλειῶν

285. Laureotike. Boundary-stone of a mine, date? Rupstral inscription near an 'ancien puits' in the area of Souriza, seen by A.Kordellas on 2/11/1871, who kept a note in the margin of a copy of his own book *Le Laurium*: ΝΙΑΚΟΙΛ. E.Kakavoyiannis, *Μέταλλα* 64 no. XXVI (ph.), thinks of a mine and prints:

[- -]νιακόν

Kakavoyiannis suggests as possible restorations: [Ἀπολλω]νιακόν, [Ποσειδω]νιακόν, or [Φιλημο]νιακόν; cf. our lemma no. 274.

286. Laureotike. Boundary stone of a furnace, 4th cent. B.C. IG II² 2750. SEG XXIX 159; XL 175; LIV 15. E.Kakavoyiannis, *Μέταλλα* 75-77 no. 1 (ph.) reexamines this stone, including its convoluted history (now at Brauron Museum, inv. no. BE 1471). He considers the text to be incomplete and claims that this is the only document referring to a furnace (κάμνος) for the melting of ore.

287. Kerameikos. Security horos, 4th cent. B.C. In AA (2004.2) 268 (ph. 1, W. D.Niemeier briefly reports the discovery of this horos stone of the property of Nikeratos of Hagnous in the value of 7000 drachmai in the excavations of the German Archaeological Institute in front of the Dipylon in the Kerameikos; no text.

288. Laureion. Agrileza. Security horos, 4th cent. B.C. SEG XLVIII 172; LIV 15. After reprinting the text, E.Kakavoyiannis, *Μέταλλα* 72-75 (ph.), comes down strongly against the view that this horos designated a workshop, as suggested by the edd.pr. Instead he prefers to read LL. 1-3 as ὅρος χωρίου | περ[α]μένου ἐπὶ | λύσει[ι] etc.

289. Laureion. Agrileza. Security horos, 4th cent. B.C. SEG XLVIII 173. As in the case of our lemma no. 288, E.Kakavoyiannis, *Μέταλλα* 72-75 (ph.) reprints the text, and then dissociates it from any reference to mining activity. Improved readings and renumbering of the ed.pr. urge Kakavoyiannis to provide the following new version:

4 ἵ' Ὅρος χω-
[ρ]ίο
[περ]αμένο
[ἐπ]ὶ λύσει Αἰ --- |
κ.τ.λ.

[Kakavoyiannis' 'κ.τ.λ.' is hardly sufficient, given that the re-arrangement of the opening lines of the text inevitably leads to changes in the preserved text of the lower part. Papazarkadas].

290. Kerameikos. Security horos, ca. 350 B.C. Intact, roughly dressed marker of 'Hymettian stone', found in the excavations of the German Archaeological Institute under Bau Z3. Ed.pr. U Knigge, *Kerameikos* XVII 168 no. 446 (ph. and dr.); text in majuscules with no word-divisions, which we transcribe.

4 ὅρος
χωρίο πε-
πραμένο
ἐρανισταῖς
ἐπὶ λύσει
ΗΗΗΗΡ

L2 ΧΟΡΙΟ Knigge.

291. Athens. Dedication of a grain-measure by two astynomoi, Augustan period. IG II² 3939 + 2878. After associating the two texts above (EM 4361+4361a and EM 10325 respectively), D.Peppas-Delmousou, in *L'hellénisme* 121-138 (ph.; dr.), offers the following new edition:

[Κράτης Ἀριστονίκο(υ)
Φλυεύς καὶ Δημήτριος

a B A <
M M M
[Κι]νέου Κυδαθηναίου
4 [γ]όνωι δὲ Θεμισανος Ἀνα-
φλυστίου ν ἄστυ-
νομήσαντες
ἀνέθηκαν
vocat

[We have provided dotted letters on the basis of the ph.; Peppas-Delmousou optimistically has Ἀριστονίκο(υ) in L. 1 and [Φλυεύς] in L. 2. The minuscule letter 'a' designates the original inscription of this στήκιμα; in this very line, M probably stands for μετρίωνος, the siglum A for ἀμφορέως, < is half this capacity, whereas B designates the largest capacity equivalent to a medimnos of grain. Peppas-Delmousou].

Peppas-Delmousou offers a detailed analysis of the στήκιμα and the two inscriptions (with French translation), including measurements, drawings, minute description of the letters, their form, size, and disposition on the stone. Prosopographical analysis and tentative identifications are carried out by comparison to IG II² 3506 and *Agora* XV 293. The ἀστυνομήσαντες are compared with the ἀστυνόμοι, μετρονόμοι and ἀγορανόμοι of the Classical period, but in the end P.-D. is inclined to see the Roman praetores urbani as the blueprint of the Attic office of the Augustan period. More generally, the dedication, along with IG II² 3504, 3505 attest to the creation of a new grain-fund under the auspices of Augustus. Other texts discussed include IG II² 1013 and 3546. We also note that Peppas-Delmousou has conducted some interesting experiments regarding the actual capacity of the στήκιμα in question.

292. Athens. Dedicatory epigram of Dionysios for Dionysos, 176/5 B.C. IG II² 2948. D.Clay, *Archilochos Heros* (cf. our lemma no. 2051) 89 and 132, reprints this text (translation), arguing that Διονύσιος, to whom heroic honors were offered (IG II² 1326), was a poet.

293. Athens. Dedicatory inscription of the temple of Roma and Augustus, ca. 2 B.C.? IG II² 3173. SEG XLVII 196, 209,* 212, 218, 234; XLVIII 11, 2103 XLIX 24; L 2; LI 14. H.Whitaker, in *Greek Romans and Roman Greeks* 25-39, reprints, paraphrases and discusses extensively several issues surrounding this inscription, especially its date. After minute discussion of previous proposals, she tentatively suggests ca. 2 B.C., possible date of Gaius Caesar's visit to Athens, as the most probable chronology for the erection of the temple. The project would have been part of Rome's self-representation as the new Athens, in her ventures against the Parthians.

294. Athens. Statue base of the poet Menander, after 293/2 B.C. *IG II² 3777*. *SEG XLI 217*; *LIII 35*. O. Palagia, *ASAA* 83 (2005) 287-298 (ph.), reexamines this base of the portrait statue in the theater of Dionysos, signed by Κηφισόδοτος and Τιμαρχος, sons of the Praxiteles, comparing it to some of the more than 70 surviving copies and speculating that the comic poet may not have been so reclusive as is often thought. Perhaps his decision to reside in the Peiraeus may have been influenced by his sympathetic stance toward the Macedonian garrison stationed there. She also notes that his lack of a beard is unusual for an Athenian poet and in keeping with contemporary Macedonian fashion. Palagia briefly cites and gives a ph. of the orthostate in the Pompeion bearing the poet's name (*IG II² 4256*; *SEG XVI 263*) and associated with a painted portrait by Kratinos in the 3rd cent. B.C. (Pliny, *NH* 335.140).

295. Athens. Dedication of a statue of the philosopher Karneades by Attalos and Ariarathes, ca. 175-150 B.C. *IG II² 3781*. *SEG XLI 152*; *LIII 25*; *LIV 1834*. In a study of the philhellenism of king Ariarathes V of Kappadokia, including his honorary Athenian citizenship, his agonothesia of the Panathenaia, and his education at the Academy under Karneades, S. Panichi, *Studi Ellenistici* 16 (2005) 241-259, defends the proposition that the dedicators of this statue in front of the Stoa of Attalos are the two famous Hellenistic monarchs. For the above date, she follows S.V. Tracy, *Cutlers* 139/140. She also examines the honorific decree for Ariarathes at Athens by the Technitai of Dionysos, *IG II² 1330*, and speculates that the divine honors he received therein were manifested in a cult at Athens.

296. Athens. Kolokyntou. Herm for the neoplatonic philosopher Granios, Roman Imperial (2nd cent. A.D.). The herm was not discovered in a systematic excavation, but was possibly dug out during agricultural works; its current whereabouts is unknown. Ed. pr. G. Karo, *AA* 45 (1930) 98, who provided a text, but no exact description of the monument itself. Certain letters, namely Μ, Σ, Ω, were described as lunar. The inscription was never included in any corpus, but has recently been revisited by G.C. Mandl, *Thesis* 11/12 (2005) 79-82, who provides the following text:

Γράνιος
Σίμωνος
Πτολεμαί[εως]
4 Πλατωνικός

German translation, detailed analysis of the onomastics, the ethnic origin of the honorand, and the technical term Πλατωνικός. The latter, along with the lettering, and the use of a herm for the inscription suggest a date in the 2nd cent. A.D.

297. Rhamnous. Statue base honoring Polydeukion, 174/5-177/8 A.D. *IG II² 3969* + *SEG XXXV 156*. Petrakos, *Δήμος του Ραμνούντος II* no. 159 H.R. Goette, in *Ross und Griechenland* 224/225, reproduces a drawing of this inscription preserved in Ross's 'Tagebuch', showing that back in 1832 Ross was able to read text that no longer survives today in *L.L.* 4 and 10 (Collation of Petrakos' edition with the drawing by Ross allows us to transcribe: L. 4: καὶ τοῦ δῆμου; *L.L.* 9/10: ἐν[ε]λε[ν]ν[ε]ν, Papazarkadas).

298. Athens. Dedication of Praxias to Asklepios, ca. 350 B.C. *IG II² 4372*. *SEG XLVI 2359*; *XLVII 2337*; *L. 1712*. M. Salta, in *Επιτύμβιον Neumann* 171-182 (ph.), associates the upper part of a female marble head in the National Museum (Γ 15244) with the semi-circular cutting on the front of this stele above the dedicatory inscription and provides a complete and fully documented discussion of the modern history and the style of this monument excavated in the sanctuary of Asklepios on the south slope of the Acropolis in 1876. She suggests that Πραξίας, the dedicator, may also have been the sculptor of the head, comparing the signatures on *IG II² 2820* and *VII 430* (*I. Oropos* 341). Salta also adduces helpful parallels in *IG II² 4639* (ph.), 4363, and 4380. In *To Μουσείο* 3 (2002/2003) 113/114 (ph., dr.), she briefly repeats the association of the head with the inscribed stele. At the end of her paper in *Museum Benaki* she refers to the project to locate the finding places of sculpture in the National Museum outlined in our lemma no. 7.

299. Athens. Inventory of dedications to Asklepios, early 2nd cent. A.D. (before 114-116 A.D.). *IG II² 4511*. *SEG XXXIII 196*; *XLII 1801*. E. Muñoz Grijalvo, *art. cit.* (our lemma no. 30) 267 note 39, briefly notes that this list from the Asklepieion has never been employed in the discussion of the disappearance of public inventories, usually placed in ca. 200 B.C., even though it would appear to be a very late example.

300. Athens. Acropolis South Slope. Dedications to Herakles. *IG II² 4571*, 4611 (*SEG XXXIX 236*), 4613 (*SEG XXXIX 236*), 4986 (*SEG XXVI 234*; *XLI 71*). *SEG XLIII 1294*. R. Parker, *Polytheism* 412, 437-439, assesses inferences drawn from the finding-places of these healing dedications to the effect that Herakles had either a place in the Asklepieion or a separate shrine here. He warns against associating it with the unlocated shrine of Herakles Menytes, known from literary sources, 'since the epithet Menytes does not suggest a healing cult.'

301. Mounichia. Acropolis. Dedication to Artemis, ca. 350 B.C. *SEG XXVI 267*; *XLI 250*. In a discussion of dedications by women 'on behalf of their children,' (*IG II² 4671*, 4688, et al.), R. Parker, *Polytheism* 438/439, proposes to restore [ὅπερ τῶν παιδίων] in place of ed. pr.'s [ἐκ τῶν ἱδίων] in *L. 2*.

302. Peiraeus (now in Athens). Inscribed relief depicting Dionysos, ca. 350-300 B.C.? *SEG* XXXV 144; LI 17. The sculpture is discussed by M. Micheli, *BA* 103 (1998) 1-8 (ph.; no text or reference to *SEG*), in an article on the iconography of theatrical masks on reliefs.

303. Athens. Dedication to Hem Boulala, early 3rd cent. B.C.? *IG* II² 4675. R. Parker, *Polytheism* 404 note 69, noting other peculiarities in this text, observes that '[t]he only Athenian parallel I have found for "in the second priesthood of x" vel sim. in *IG* II² 4991: the whole formula type "in the second x of x" is first attested to my knowledge c. 125 BC and may suggest that the corpus 3rd-c. date for *IG* II² 4675 is too early.'

304. Athens. Dedication of Kittos, 4th cent. B.C. *IG* II² 4921a. C.M. Keesling, *Hesperia* 74 (2005) 418-421 (ph.), rejects the necessary association of the dedicator with the ceramic workshop of Kittos and Bakchios, A.E. Raubitschek, *Hesperia* 11 (1942) 304-313, and demonstrates that this circular plinth is in fact the support of a slightly under life-size human head, possibly an anatomical votive dedicated to Asklepios.

305. Brauron? Markopoulo. Dedication, Roman Imperial. *IG* II² 13184. H.R. Goette, *AA* (2005.1) 36-38 (ph.), republishes this inscription, interpreting it as a dedication, and arguing that Fourmont probably copied it at its present location at the chapel of Panagia Varaba near Markopoulo, not 'Athenis' as incorrectly reported in *CIG* and *IG*.

306. Athens. The monument of Telemachos, founder of the Asklepieion, ca. 400 B.C. *IG* II² 4960/4961. *SEG* LIII 207; LIV 23. E. Aston, *CQ* 54 (2004) 21, in an examination of the legends concerning the birth and origins of Asklepios, briefly adduces this inscription, slightly favoring the view that after leaving Zea the god came to the Eleusinion. See also our lemma no. 428.

307. Athens. Dedication to the hero Kallistephanos, 375-350 B.C. *SEG* XXXIX 235; L 1712. J. Camp, in *Greek Art in View* 129-137 (ph.), publishes the following Greek text that accompanies the relief scene of a cobbler's workshop described in *SEG* XXXIX 235.

Beneath the relief:

Διονύσιος... ἸΩΝΟΣ καὶ
οἱ παῖδες Ἡρώ κα-
λλιστεφάνου ἀν-
έθηκαν παλαιουργός.
ὄψιν ἰδὼν θεῖαν ἐν ὕπνῳ

Διονύσιος ἥρω
κοσμεῖ καὶ παῖδας
8 Καλλιστεφάνου· σὺ δὲ ταύτων
ἀντιδίδου· πλοῦτόν τε
καὶ εὐαίων' ὑγίειαν

L. 9. Stroud from the ph.; πλοῦτον Camp.

Camp computes the missing letters of the patronymic in L. 1 as 3 or 4 and suggests either [Σίμ]ωνος, the cobbler friend of Socrates, *LGN* II, s.v. no. 7, or [Σίλ]ωνος, associated with a sandal on *IG* II² 4423, *LGN* II s.v. no. 1. M. Séve, *BE* (2005) no. 74: 'Ce qui subsiste du patronyme de Dionysios est trop insuffisant pour restituer avec C. le nom Σίμωνος ou Σίλωνος, de personnages effectivement connus comme cordonniers.' R. Parker, *Polytheism* 449/450 (ph.), suggests that the two slightly larger figures seated on the right and only partly preserved may have been heroes, Kallistephanos and his son.

308. Oinoe near Marathon. Dedication to Pan with a prohibition, 61/60 B.C. *SEG* XXXVI 267; LI 188. * Lupu, *NGSL* 4, reprints the text with translation and commentary. In L. 6 he reads Νύνφατος.

309. Athens. Theater of Dionysos. Inscribed throne of the priest of Poseidon and Erechtheus, Roman Imperial. *IG* II² 5058. *SEG* XXV 246; XLII 111. S. Darhou, *Kernos* 18 (2005) 69-83, in a study on the fusion of Poseidon and Erechtheus as joint-founders of Athens, adduces this inscription together with *IG* I² 580 = *IG* I² 873; *IG* II² 1146, 3538, 4071, and assorted literary sources (79-83). See also our lemma no. 35.

310. Merenda (Myrrhinous). Inscribed architrave of a fountain, 2nd cent. A.D. In *Αττική* 2004, 93/94. O. Kakavogianni - V. Argyropoulos offer a preliminary report of a Roman Imperial fountain-house investigated in 2003/4. Amongst the various architectural members, the excavators found a marble beam bearing the following dedicatory inscription (majuscule text; ph.):

ποισας την κρήνην
καὶ τὸ περιστόμιον

[I. ποισας, i.e. ποιήσας. We reproduce the text of the ed.pr., who suggest the date above based on the lettering. To judge from the ph., the stone is broken on the right with the result that the final Ns in both lines are only partly preserved. It is conceivable that some text is missing from the right. Papazarkadas]

311. Loutsia. Inscribed pillar, Roman Imperial. Fragment of an inscribed pillar of poros, found in the Roman building mentioned in our lemma no. 252. Ed. pr. N. Kotzias, *art.cit.* (our lemma no. 252) 172/173 (dr.), who printed the following majuscule text:

ΛΑΟΥ
.....
ΛΑΙΟΣ
4 ΛΑΙΠΕΤΟ

[4. Perhaps some form of the word ἀδίαπετος? Papazarkadas].

312. Stavros. Epitaph of Prokles, 4th cent. B.C.? Fragment of a marble funerary stele found in the building plot of P. Nikolinos, at Papalessa & Ippokratous streets, at Stavros of Gerakas. Ed. pr. D.N. Christodoulou in *Αττική* 2004, 69.

Προκ[λῆς] Προκλ[έου]ς Γαργήτ[ι]ος

[No ph., no date. Ed. pr. prints a majuscule text in one line, but the disposition of the surviving letters and the dimensions of the stone make it likely that the text was arranged in three lines. A Προκλῆς from Gargettos was councillor in 336/5 B.C., as attested in *Agora* XV 42, L. 122. He may be either the deceased or his father (our only clue for dating the new stele?). Papazarkadas].

313. Marathon. The epigram of Herodes Atticus for Regilla, after 160/161 A.D. *SEG* XXIII 121; XLI 155; * XLI 208; XLVIII 12. O. Vox, *Rudiae* 15 (2003) *Studi in memoria di Ciro Santoro*, 213-218, provides a detailed philological commentary on this poem, citing copious parallels and finding no valid reason to deny the authorship of Herodes himself.

314. Myrrhinous (Merenda). Grave epigram for Kallimedes, ca. 350 B.C. *SEG* XXIII 137; XLIX 238; * Clairmont, *CAT* I.820; *CEG* II 561. In *JDAI* 120 (2005) 196-199 (ph.). J. Daehner reprints the text with German translation and discusses the association of this stele with a marble standing naked male figure in Dallas (*CAT* 2.949) and also with the other inscribed monuments from this same family tomb, *SEG* XXIII 156-161, with particular attention to the representation of Καλλιμέδων in the nude.

315. Aigaleo (Korydallos). Epitaph, 375-365 B.C. *SEG* XXIX 215. Clairmont, *CAT* 3.451a. M. I. Pologori, *Egnatia* 8 (2004) 171-201 (ph.), after a detailed physical description, explores the iconography, identifying the dead person as the seated female figure in the center whose name is not preserved on the epistyle; she is the daughter or wife of Aktaios of

Piraeus, the male figure at the left. Pologori collects stylistic parallels among which are the sculptured tombstone of Demoteles, son of Thymokles of Prasiai (Clairmont, *CAT* 3.846), the Ioutrophoros-hydria of Malthake (*CAT* 3.319; *IG* II² 11118), and the Iekythos of Demokrateia (*CAT* 4.850; *IG* II² 12023a).

316. Peristeri. Epitaph of Hermodoros, Hellenistic. *SEG* XXXIX 261. After reprinting a majuscule text of this inscription, A. Zampite & F. Sofianou, in *Αττική* 2004, 31/32 (ph.), cite it as a typical funerary monument of the Hellenistic period, thus providing for the first time a date (no date in ed. pr.). The kioniskos was on display in the temporary archaeological exhibition organized by the municipality of Peristeri in 2004/5.

317. Sounion. Epitaph of Demagora and others, 4th cent. B.C. *IG* II² 7425. *SEG* LIV 15; 211. G. Despinis, in *Ἐπιτύμβιον* Neumann 156-158, no. 3, quoting from the unpublished archive of P. Eustratiades in the Archaeological Society at Athens, briefly describes this stele and establishes its finding place as Gaidouromandra on the road from Agrioleza to Sounion (see *SEG* LIV 15). Also found here was the epitaph of Archestratos, *SEG* LIV 360.

318. Unknown provenance. Epitaph of Mnesis, 4th cent. B.C. Clairmont, *CAT* 2.882 b; marble Iekythos now in the Civici Musei di Storia ed Arte in Trieste. Republished after restoration of the object by F. Mainardis, *Aliena Saxa* -- (cf. our lemma no. 2015) 29-31 no. 3 (ph.): Γάλλιος, Μνήσις

ΑΝΤΙΦΑΝΗΣ, Clairmont.

319. Attica. Grave monument, ca. 380-360 B.C.? Fragmentary marble Iekythos auctioned (unsuccessfully) by Christie's in London on October 5 2000. Scene of two male figures in relief, none of them the deceased; the young unbearded man on the right is labelled Νικόκλης, the older man on the left Λωκίων. Information offered by J. M. Fossey, *AmW* 34 (2003) 91/92, who rejects the second reading in favor of Φωκίων. On onomastical grounds Fossey tentatively identifies the two figures as the famous Athenian leader Phokion and his close associate Nikokles [if so, the date offered in the catalogue cannot be right. Papazarkadas]. For a defixio against Phokion, see our lemma no. 325.

320. Athens. Kerameikos. Epitaph of Nannion, ca. 350 B.C. *IG* II² 10229. Clairmont, *CAT* Suppl. 33, PE 48. G. Despinis, in *Ἐπιτύμβιον* Neumann 159 no. 5, briefly describes this stele and discusses the possibility that Nannion was a betaira.

321. Athens. Kerameikos. Epitaph of Spartan soldiers, 403 B.C. *IG II¹ 11678*. *SEG XXXVII 157*; *XXXVIII 333*; *XXXIX 370*; *LII 9*. In *Architectura* 33 (2003) 113-122 (ph.; dr.), A. von Kienlin presents a thorough wall-by-wall, room-by-room architectural analysis of the form, chronology, function, and excavation history since 1913 of the structure with which this inscription has been associated on the west side of the road leading north from the Dipylon Gate. Recent excavations by U. Stroszeck in 2002 and 2003 have exposed serious problems in the accepted interpretation and identification of this oblong-shaped building divided internally into 6 compartments. Constructed of spolia of a wide range of different shapes and types of stone, the building obviously went through several chronologically distinct building phases. Von Kienlin briefly describes the burials inside the structure, which are said to belong to Spartans since they have headstones. He notes that *IG II¹ 11678* was found 4.50 m. east of the building and 1.50 m above the level of the ancient street in the foundation of a post-Sullan wall. This inscription is today in the Kerameikos Museum and a cast has been placed as a coping stone on the east wall of the building at its north end. It is broken at the left but preserves anathrosis on its right side, showing that at least one other block was placed adjacent to it here. Hence the cast cannot be in the original position of the inscribed coping stone. Von Kienlin maintains that this structure cannot be conclusively and exclusively connected with the burial of Spartan soldiers who died in Athens ca. 403 B.C. and that the inscription as now reconstructed would be too long for the building. It must, therefore, either be reconstructed in a different way or it does not belong to the building. On 118-122 he demonstrates that previous reconstructions of the 'Public Grave at the third Horos Stone' are also seriously in need of revision. For this horos stone and the one outside the east wall of the 'Tomb of the Lakadaimonians,' see our lemma no. 267.

This topic is also taken up by J. Stroszeck, *AA* (2006.2) 101-120 (ph.), who gives a history of the excavations of this structure, reprints the standard text of the inscription in majuscules with a diagram of the burials in the enclosure, and announces that a complete reappraisal of the remains and their setting will appear in a future volume of the *Kerameikos* publications. Now, she repeats the traditional interpretation of the structure, restricting herself to the publication of the Lakonian red-figured pottery found with the skeletons. Of the latter she distinguishes two groups: I, 23 male skeletons laid out at right angles to the street along the east side of the enclosure with their heads at the east and headstones under each; II, 3 male skeletons laid out parallel to the street, at a higher level, and with no head stones. At least 2 of the skeletons have spearpoints embedded in them. Stroszeck here discusses only the first group, which she regards as Lakadaimonians. The inscribed coping stone is to be associated only with skeletons 1-9 or 1-14. Stroszeck interprets the fact that skeletons 7 and 8 each have 2 headstones as indicating that these are the two *πολέμαρχοι*, *Θέβραχος* and *Χαίρων*. Also a large stone placed between these two and skeleton 9 probably indicates that the latter is the Olympionikes *Λακάρτης*. On 107-118 (ph.; dr.) she presents a catalogue of the pottery excavated in the enclosure, which derived from a sacrifice at the grave. Several of the vases, both in shape and in decoration, have clear connections with Sparta.

322. Athens (Helioupolis). Epitaph of Artastis, ca. 300-250 B.C. (268/7-263/2 B.C.?) Marble funerary stele with curved pediment. Ed. pr. E. Varoucha-Christodouloupoulou, *AE* (1953/4: Part 3) [1961] 340 (ph.), who tentatively identified the deceased as a Persian mercenary of the Ptolemaic troops operating in Attica during the Chremonidean War; *Ἀρτάστις*

[We transcribe in minuscules, not without some hesitation, since the name, which ed. pr. compares with *Ἀρτάς* of *SEG II 845*, seems to be still a hapax, Papazarkadas]

323. Athens. Epigram for Syrianos, 5th cent. A.D.? *SEG LI 298*. D. Feissel, *BE* (2006) no. 533, suggests that the above date on the basis of the lettering might be too precise. He reprints Kalliontzis' text of *SEG LI 298* and summarizes his interpretation but finds a deeper contrast between the first and the last verse, than between the verses of each distich, as K. reads the poem. Feissel restores L. 1 as [Οὗτος] μὲν Συριανὸς ἔχεν πόλιν. εὖτ' ἐπὶ γαίῳ and reads the first preserved letter of L. 3, with Sironen, as δ' answering the μὲν of L. 1. The rare word ἀρτετελής is used of Plato himself by the Middle-Platonist Attikos (Eusebius of Caesarea, *Prep. Evangel.* 11.2.4.). He proposes that the epigram may not be funerary but commemorative, perhaps inscribed on a statue base, and submits for criticism the following translation, 'Syrianos {que voici} habitait le ciel quand, [envoyé] des bienheureux, il vint sur terre, déjà initié: et [quand il eut appris] aux hommes comment on peut [atteindre] la sagesse, [parmi les] immortels au ciel il s'en retourna.'

324. Athens. Defixio, late 4th cent. B.C. In *GRBS* 41 (2000) 10 no. 14, D.R. Jordan briefly refers to an unpublished lead curse tablet excavated in the sanctuary of Pankrates, which binds down victims πρὸς τὸν Πλάταιμονα, who is to become their punisher, καὶ θεομαί σου, ὦ Παλαίμων, τιμωρὸς γένοιτο, that they should seem to judges, δικασταῖς, to speak unjustly. 'Ἄδικα γὰρ καὶ ποιῶσιν καὶ λέγουσιν. [This seems to be the earliest explicit reference to acts of injustice as a justification for cursing in a defixio (for examples from the 3rd cent. B.C. see Wunsch, *DT* 102; *SEG XLVII 510* = *I. Oropos* 745a), and consequently the earliest example of a 'prayer of justice' (for which see *SEG XXXVIII 2010* and *XLI 1831*). Chaniotis.]

R. Parker, *Polytheism* 421, points out that, against the assimilation of [Ἡρακλ]εῖ Παλαίμωνι in e.g. *IG VII 2874* from Koroneia, the invocation πρὸς τὸν Παλαίμονα in this Attic curse tablet 'shows Palaimon to have been functionally equated with, say, Plouton, but distinct from Heracles (for all defixiones are addressed to underworld gods).'

325. Athens. Defixio against Phokion and other political curses, 4th cent. B.C. *IG III.3.24*. A.G. Nisoli, *Acme* 56.3 (2003) 271-287, examines the prosopography of this tablet, arguing that it shows close ties between Phokion and the political group of Kallistratos of Aphidna, as do Audollent, *DTA* 47-50; 63. With these as models, she reviews the following political or judicial defixiones of illustrious targets in 4th cent. B.C. and Hellenistic Athens with

brief comments: *IG* III.3.102/103; *SEG* XXX 325; XXXVII 214-220 (wrong reference in Nisoli; XLVIII 354-356; XLIX 314. Cf. *SEG* LII 253. For a possible "portrait" of Phokion on a gravestone, see our lemma no. 319.

326/327. Athens. Kerameikos. Bronze dikastic pinakia. U.Knigge, *Kerameikos* XVII, publishes the following two pinakia found in her excavations of Bau Z.

326. 154 no. 335. Small fragment from Bau Z2 of the right side bearing a stamped gorgoneion and only [---]ΠΟ

327. 238 no. 1042. Small fragment from Bau Z5 of the right side bearing a stamped gorgoneion and only [---]ΟΙ [---]Σ; 'zwischen Gorgoneion und Inschrift eingestanzte Punkte.' [These could be traces of another (earlier or later) inscription. Stroud].

328. Athens. Kerameikos. Inscribed lead stater weights, ca. 300 B.C. Intact rectangular lead weight with the same device on both top and bottom: knucklebone with inscription around the perimeter, letters facing out, found in the excavations of the German Archaeological Institute in Bau Z3. Ed.pr. U.Knigge, *Kerameikos* XVII 181 no. 521 (ph.), weight 910g. Στολνίη. Another 222 no. 916, same weight, TA

329/329 bis. Athens. Kerameikos. Inscribed lead mina weights, ca. 300 B.C. Two intact rectangular lead weights with a dolphin in relief on top found in the excavations of the German Archaeological Institute in Bau Z3. Ed.pr. U.Knigge, *Kerameikos* XVII.

329. 192 no. 605 (ph.), weight 480g: MI

329 bis. 202 no. 707 (ph.), weight 480g: M

330. Peiraeus. Lead weight, 3rd/2nd cent. B.C. Square lead weight (117.2g) with a crescent moon; two letters above the crescent, another two below; found in Peiraeus and sold by the Auktionshaus Helbing to the Suermondt-Ludwig-Museum in Aachen in 1910. Cf. *Auktion Helbing 27. und 28. Juni 1910* (Munich 1910) 22 no. 397. Ed.pr. S.Ortisi, K.Sporn in K.Sporn (ed.), *Europas Spiegel. Die Antikensammlung im Suermondt-Ludwig-Museum Aachen* (Wiesbaden 2005) 236 no. 348 (ph.): EITA

Possibly *εἰς*[*prov*] (1/4 mns). ed.pr., who point out that the heavier among the weights with a crescent moon are usually uninscribed, cf. *Agora* X p. 12 note 26.

331. Peiraeus. Lead sling bullets, ca. 268/7-263/2 B.C. *SEG* XXXI 267 (4). In the article reported in *SEG* LIII 928 and 2102, C.Brélaz – P.Ducrey, *AK* 46 (2003) 101 (ph.), briefly mentioned these three molded lead shafts with inscribed *ΔΙΟΝ(ΣΙΟΣ)* sling bullets still attached on them (9 bullets per shaft) from Peiraeus. A very similar unpublished shaft with 7 bullets is stored in the National Museum of Denmark, inv. no. 3415 (*SEG* LIII 2102). Brélaz – Ducrey associate all these sling bullets with the Chremonidean War. For inscribed sling bullets see also our lemmata nos. 1266 and 1882.

332. Athens. Kerameikos. Lamp with graffito, ca. 350 B.C.? Intact black-glazed Attic lamp (so-called Diokles lamp), with graffito on the upper surface of the nozzle, found in Bau Z3. Ed.pr. U.Knigge, *Kerameikos* XVII 181 no. 514, who for some unexplained reason identifies the writer with this common Attic name (25 entries in *LGPV* II) as Naukrates Kerameon in an ephebic list of 305/4 B.C.? Kirchner, *PA* 10531. Ναυκράτης

333. Athens. Kerameikos. Inscribed clay cylinder from a well, ca. 300 B.C. In *Kerameikos* XVII 63-65 (dr.) Brunnen 7, U.Knigge publishes a description and dr. of the setting letters on the top clay cylinder of this well of the above date in Bau Z4. They do not follow alphabetic order: PP, ΛΛ, ΣΣ, ΛΛ, ΘΘ, ΛΛ, ligature of BB and H, ΛΛ

334-337. Athens. Kerameikos. Inscribed loomweights. U.Knigge, *Kerameikos* XVII.

334. 114 no. 47 (ph.). Intact pyramidal clay loomweight, with graffito A on one side; from under Bau Z1. Cf. also 213 no. 815.4.

335. 180 no. 509.2. Intact conical clay loomweight, stamped, from Bau Z3: Νόννα. For the stamp cf. *Hesperia* Suppl. 7 (1943) 92 no. 134. Corinthian. See also 190 no. 599.

336. 180 no. 509. Intact, conical clay loomweight, stamped, from Bau Z3: ΓΑΥΚ. For the stamp cf. *Corinth* XII 159 no. 1153, 1178. Corinthian. Two others on 208 no. 774.2 (ph.); 212 no. 815.2.

337. 208 no. 774.1 (ph.). Intact, conical clay loomweight, stamped, from Bau Z3: ΜΕΛΙΣ. Corinthian. Another on 212 no. 815.1.

338. Athens. Kerameikos. Inscribed pebble. Oval shaped stone, broken at one end. Ed.pr. U.Knigge, *Kerameikos* XVII 112 no. 38 (ph.), from under Bau Z1 (see our lemma no. 5). ΣΤ

339-349. Athens. Kerameikos. Assorted vase inscriptions. U. Knigge, *Kerameikos XVII*, publishes the following dipinti and graffiti found in her excavations of Bau Z:

339. 121/122 no. 95 (dr.). Dipinto label on a rf. Kelchkrater found under Bau Z1. 'Εγκ[έλαδος]

340. 125 no. 118 (ph.). Dipinto in large red letters around two fragments of the foot of a vase found in Bau Z1: [...] ἀνέθελεν T[- - -]. In smaller letters in the same red paint between these larger letters upside down ΠΕΡΙΘ

341. 137 no. 207 (ph.). Dipinto labels on a rf. skyphos found in Bau Z1. Ἀπόλλων, 'ΟΛΥ (wohl Olympos), APA

342. 139 no. 223 (ph.). Dipinto label on a rf. choes found in Bau Z1. 'Επε[- - -]

343. 156 no. 351 (ph.). Dipinto labels on a rf. skyphos found in Bau Z2. ['Ηρ]ακλῆς, 'Ηρα[κλῆς]

344. 158 no. 368 (ph.; dr.). Graffiti on a miniature pyxis found in Bau Z2. 1) Βάλλων; 2) undecipherable (On the basis of the dr. this should yield some information: roughly, 7 letters, possibly, beginning AN and possibly ending in ΝΑΣ (lunate sigma). Stroud.)

345. 160 no. 396 (ph.; dr.). Graffiti of an uncertain ligature on an amphora found in Bau Z2.

346. 115 no. 51 (ph.; dr.). Graffiti on the outer wall of a black-glazed vessel, 'wohl nicht altisch,' found under Bau Z1. 'Auf den Wandung (a.b), getrennt voneinander zwei Graffiti;' no text [we read from the dr. ΘΥΜΟ[- - -] and ΕΠΙΘ. Stroud]; cf. SEG XLVI 1199.

347. 187 no. 566 (ph.; dr.). Graffiti on the outer wall of a black-glazed "salt-cellar", 350-325 B.C., found in Bau Z3. AE [Could this have been intended for ΔΕ[μύσιον]? Stroud]

348. Dipinti on two black-glazed kantharoi, ca. 350 B.C., found in Bau Z3. 204 no. 734 (ph.; dr.): [Διός Σ]ωτήρης, 217 no. 853 (ph.; dr.): Δ[ιός] [Σω]τήρης

349. Graffiti on the undersurface of a black-glazed bowl of ca. 425-400 B.C. found in Bau Z2. 148 no. 285 (ph.; dr.) no text. [This will probably yield a comprehensible reading; at least 7 separate letters ranged in a circle around what appears to be a large epsilon. Stroud]

In Abb. 61/62, Knigge illustrates assorted graffiti and dipinti of single letters and ligatures.

350. Athens. Kerameikos. Panathenaic amphora, 316/5 B.C. The amphora, discovered in Bau Z4, is dated by ed.pr. U. Knigge, *Kerameikos XVII*, 234 no. 1011 (ph.), in the archonship of Demokleides: [- - - ΑΘ]ήνηθ[ε]ν ἄθλ[ων]

351. Athens. Kerameikos. Panathenaic amphora, date? Small fragment from Bau Z1; ed.pr. by U. Knigge, *Kerameikos XVII*, 145 no. 268 (ph.): ΔΕ. On 136 Knigge lists other uninscribed fragments of Panathenaic amphoras from Bau Z.

352-367. Athens. Kerameikos. Stamped amphora handles. U. Knigge, *Kerameikos XVII* publishes the following stamped amphora handles found in her excavations of Bau Z.

352. Thasos. 184 no. 547 (ph.); 2 stamps found in Bau Z3: ΚΓΑ 2404 Θασί[ων] | 'Ηράκλειτος retrograde, Δ; ΚΓΑ 2417 [Θασίων] | 'Ηράκλει[τ]ος retrograde, Δ

353. Thasos, 325-310 B.C. 238 no. 1043 (ph.), found in Bau Z5. [Θασίων] | Vase | ['Ηρόδοτος]olc; another Thasian stamped handle from Bau Z5, 238 no. 1044 (ph.), is illegible.

354. Thasos. 238 no. 1045 (ph.), found in Bau Z5. [- - -]ΑΠΙ[- - -]

355. Unknown provenance. 224 no. 936 (ph.), found in Bau Z3. MA

356. Sinope, ca. 355/350-335/330 B.C. 229 no. 986 (ph.), found in Bau Z3. Eagle and dolphin. [- - -]ιτου | [- - -]νο | [- - -]ου

357. Kos, before 290 B.C. 229 no. 987 (ph.), found in Bau Z3. [- - -]ρα

358. Knidos, ca. 300-240 B.C. 238 no. 1046 (ph.), found in Bau Z5. [Φι]λοκράτης

359. Knidos, ca. 146-108 B.C. 240 no. 1059 (ph.), found in the robbing trench over Bau Z. 'Επι[νικίδα] | 'Αθηναίον | Κνίδιον

360. Knidos, ca. 167-146 B.C. 241 no. 1060 (ph.), found in the robbing trench over Bau Z. 'Επ[ι] ('Ε)πιγόν[ου] | 'Ιππολόχου | Κνίδιον

361. Knidos, shortly before 88 B.C. 241 no. 1061 (ph.), found in the robbing trench over Bau Z. [Αγ]ρίσιππος | 'Ερμ[όφαντος] | Herm

362. Knidos, probably later than 86 B.C. 241 no. 1062 (ph.), found in the robbing trench over Bau Z. 'Επ[ι] Θεοκόμου Αμ[εινολῆς]

363. Knidos, 188-167 B.C. 241 no. 1065 (ph.), found in the filling of Cistern I. 'Επί
ἀπολλ[ωνίου] Διονυσίου

364. Knidos, 188-167 B.C. 241 no. 1066 (ph.), found in the filling of Cistern I. [- - -] ΜΑ.
ΟΚ[- - -]

365. Knidos, 167-146 B.C. 242 no. 1067 (ph.), found in the filling of Cistern I. 'Επί
Ἑρμοφάνητος Ἀσκληπιοδώρου | Κνίδειον

366. Knidos, Hellenistic. 242 no. 1068 (ph.), found in the filling of Cistern I. 'Επί
Ἑρμοφάνητος [Διονυσίου] | Κνίδειον

367. Knidos, 107-98 B.C. 242 no. 1069 (ph.), found in the filling of Cistern I. [Ἀνδρῶν
ἀποκράτης Κνίδειον]

368-372. Athens. Clay lamps and matrixes from Attic workshops, ca. 100 B.C.-100 A.D.
A. Giulianni, *Museo Benaki* 5 (2005) 37-53 (ph., dr.), publishes 11 clay lamps and 9 matrixes
in the Benaki Museum originating mostly from private collections with unknown provenance,
which she attributes to Attic workshops in this period. We list here the examples carrying
inscriptions.

368. p. 46, no. M1, inv. no. 32467. Matrix: C (lunate sigma).

369. pp. 47/48, no. M7, inv. no. 32477. Matrix: IA inside, KK outside.

370. p. 48, no. M8, inv. no. 32482. Matrix: ΠΡΩΣ

371. p. 48, no. M9, inv. no. 8189. Matrix: HPA

372. p. 48, no. L1, inv. no. 31305. Lamp: Φ (Philomousos?).

373. Laureion. Lamp signature, 5th cent. A.D. Clay lamp with a signature on the base
engraved before firing, found in a early Christian basilica in Lavrion. Ed. pr. E. Ghini-
Tsophopolou in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 297 no. 315 (ph.). The
workshop of Theodoulos operated in Athens in the 4th and 5th cent. A.D. (ed. pr.): Θεοδούλου

374. Stamata. Stamped pithos, 6th cent. A.D. Rim of a clay pithos with the impression of
a seal; in the center medallion a Latin cross under an arch supported by two colonettes; an
inscription around the medallion; found in an early Christian basilica at Ἀμυνδαλέα
Σταμάτας, E. Ghini-Tsophopolou, *AD 50 B1* (1995) 73 (ph.) Republished by ead. in *Everyday
Life in Byzantium* (cf. our lemma no. 1981) 352 no. 407 (ph.): εὐλογία Κυρίου ἐφ' ἡμῶν

PELOPONNESOS

375. Ludwig Ross in the Peloponnese. A. Moustaka, in *Ross und Griechenland* 233-249,
surveys Ross's travels and rather limited archaeological excavations in the Peloponnese. 1834
saw the publication of the first fascicle of *Inscriptiones Graecae Ineditae*, consisting of
epigraphical material from Corinth, Argos, Lakonia (Amyklai, Gytheion, Sparta) and Arkadia
(Mantineia, Megalopolis, Thelpousa, Tegea). Mysteriously the second fascicle, scheduled to be
published in 1835, never appeared (239/240). On 245, Moustaka reproduces a drawing of IG
IV 651 made by Ross, without discussion of the text.

375 bis. Latin names in the Peloponnese. For this topic see our lemma no. 2041.

AIGINA

376. Aigina. Ludwig Ross and Aiginetan inscriptions. In *Ross und Griechenland* 226-
231. H. R. Goette studies Ross's investigations of Kolonna, the temple of Aphaia, and of the
chamber-tombs of Aigina. We note, in particular, discussion of IG I² 1488/1489 (ph.) (see now
IG IV² 794, 796. Papazarkadas), and IG IV 1551 (dr.), which Ross was the first to identify as a
modern forgery (thus now in the index of the new IG IV²).

376 bis. Aigina. Aiginetan epitaphs in Kydonia (Crete), late 6th/early 5th cent. B.C. See
our lemma no. 998 bis.

377. Aigina. Mosaic inscriptions of the Jewish synagogue, ca. 300-350 A.D. IG IV 190:
CIG 9894a-b, CII I² 722-723, IJO I 200-210 nos. Ach58 Ach59 (ph.; translation), republish the
mosaic inscriptions of the Jewish synagogue with detailed commentary and discussion of the
architecture of the building.

378. Aigina. Clay bread stamp, 7th/8th cent. A.D. Clay bread stamp with a disc in the center decorated with a cross, two birds, two palm branches, and two smaller crosses; an inscription in a band around the disc; the outer band has linear decoration: found in Aigina. F. Felten in *Alt-Agina I.2* (Mainz 1975) 74 and 140 (ph.). Republished by id. in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 196 no. 220 (ph.): εὐλογία Κυ(ρίου) ἐφ' ὑμῶν, ἀμήν

CORINTHIA

379. Corinth. Greek and Latin inscriptions from the Roman theater. M.C. Sturgeon, *Corinth IX, iii, Sculpture. The Assemblage from the Theater* (Princeton 2004), examines all the inscribed stones in both languages excavated in or associated with the construction of the Roman theater, primarily its Hadrianic phase. Almost all of these are in Latin and hence outside the purview of SEG, but Sturgeon presents an invaluable survey of all the inscriptions on 5/6, 13, 41-49 and includes a catalogue in Appendix I, 211-213, 'Inscriptions from the Corinth Theater,' with inventory numbers and references to initial publication. 'In the past, the inscriptions found in the Theater have been considered too fragmentary to provide much assistance in its historical interpretation . . . [they] are very fragmentary, but their significance can be recognized more fully if considered against the background of private dedications of theaters elsewhere in Greek and Roman times' (41). Sturgeon makes several important joins among these fragments. They throw important light on the honorands (divine and human) of the theater, donors, funding, seating, order of construction, repairs, and dedicatory monuments. We deal with selected individual Greek inscriptions in separate lemmata, nos. 382-384.

380. Corinth. Jewish inscriptions, *IJO* I 181-189 nos. Ach47-Ach50 (ph.; transl.), presents the Jewish inscriptions of Corinth. Ach47: Synagogue inscription (*Corinth* 8.1.111; *CIJ* I² 718); Ach48: Epitaph (*Corinth* 8.3.304; *CIJ* I² 718a); Ach49: Greek/Hebrew epitaph of Ἀννα (D. Pallas - S. Dantes, *AE* [1977] 80/81 no. 29) (*SEG* XXIX 309); Ach50: Hebrew amulet (*Corinth* XII p. 260). The edd., 339/340 nos. App18/18 bis, doubt the Jewish character of a fragment mentioning a διδάσκαλος (*SEG* XXIX 300; App18), and a graffito on a lamp (J. Wiseman, *Hesperia* 41 [1972] 28-30 no. 21; D. Jordan, *HTR* 87 [1994] 224 no. 1; App18 bis) (*SEG* XLIV 293).

381. Corinth. Honors for ῥήτορες in Roman Corinth. In his investigation of this topic, R. H. Saunders, *AncW* 34 (2003) 197-210, compiles a catalogue of ten inscriptions containing the term ῥήτορ: Athens: *IG* II² 3669, 4217, 10826; Ephesos: *I.Ephesos* 3047, 3057, 3062, 4114; Corinth: *Corinth* 8.3 226, 264, 269. Each text is accompanied by translation and minimal commentary. Eventually Saunders draws some rudimentary inferences concerning the status of rhetors at Corinth.



382. Corinth. Statue base for the boy actor Lucius Vibius Florus, 70-80 A.D. *Corinth* 8.3.272. *SEG* XLI 266, * 1750. M. Sturgeon, *op.cit.* (our lemma no. 379) 15/16, 53, 183-185 no. 71 (ph.), without reprinting the text, provides a very detailed description of this monument, with bibliography, measurements, discussion of the reconstructed pose of the statue, comparanda, especially with a base from Kleonai, *IG* IV 490 (see our lemma no. 406). She follows the above date proposed by L. Moretti, *MGR* 16 (1991) 180-182. Sturgeon places this statue in the eastern part of the Peristyle Court of the Hadrianic theater near where it was found.

383. Corinth. Sculptor's signature, Hadrianic. *Corinth* 8.1.71 + 8.3.41. M. Sturgeon, *op.cit.* (our lemma no. 379) 23/24, 49, 117 (ph.), reports a join of these two fragments to yield the following new text Θεόδοτος Ἀθηναῖος ἐποίησεν, 'one of two known examples of a sculptor's signature from a scaenae frons with a sculptural assemblage, the other being Side in Pamphilia. Our inscription cannot be dated epigraphically, but there is only one phase of the Corinth Theater known to have a sculptural assemblage, that of the Hadrianic period.' (Kent in *Corinth* 8.3.41: 'The lettering suggests a date in the second century B.C.', Stroud).

384. Corinth. Victory monument, 2nd/3rd cent. A.D. *Corinth* 8.1.260 + 8.3.513. M. Sturgeon, *op.cit.* (our lemma no. 379) 54, 185/186 no. 72 (ph.), attributes these two inscriptions to the same monument and adds an unpublished fragment (I 2425). She republishes the whole ensemble, which now consists of five non-joining pieces, to yield the following new text. Across the upper part of the inscribed face is a row of at least four prize-crowns in relief bearing inscriptions in a central recessed zone, bounded by cable pattern. Below this is a two-staged moulding with an inscription (L. 2) on the lower panel and below this (LL. 3/4) parts of two lines of an inscription.

ἐν Αα[---] [ἐν Π]εργάμῳ ἱερό[ν] ἐν Περγάμῳ [ἱερόν] [ἐ]ν Νικομηδείᾳ
[? - - - - -] [ΤΥ] [- - - - - ?] vac.

ΤΙ[- - - - -] - - - - -] ON

4 ΚΟ[- - - - -] - - - - - ?

2. Kent in *Corinth* 8.3 restored [Ἀγαθῇ Τύχῃ], followed by Sturgeon, 'The restored dedication to Agathe Tyche at the top is the evidence that our piece is a dedication.' (186)

'A notation in the Inscription Inventory Notebook shows that Walbank had anticipated my association between I-361 and I 2319a, b/2320 in 1977.' Sturgeon. On 186 Sturgeon provides parallels for the form of the victory-crowns and deduces from the find-spots of these small fragments that the monument may originally have stood along the north wall of the scaenae frons, facing the open Peristyle Court.

385. Corinth. Dedication of a bronze statuette to Artemis, 4th cent. B.C. Small rectangular bronze base for a bronze statuette; foot holes in the top surface; horizontal projections at top and bottom. Fascia of engraved egg pattern along top of vertical walls. Inscribed on front and back in letters formed by dots. Found in excavations of the American School in the area of Building I near the race course in the Upper Lechaion valley. Ed.pr. School in the area of Building I near the race course in the Upper Lechaion valley. Ed.pr. C.K.Williams II, J.E.Fisher, *Hesperia* 41 (1972) 153/154 no. 16 (ph.) MF 71-51, who associate it with the cult of Apollo Korythos at Korone (see our lemma no. 499). Briefly described by C.C.Mattusch, *Corinth XX*, 228; adduced by N.Bookidis, *ibid.*, 254; *Urban Religion* 146.

Front Ἀρτεμι | Κορίθοι | Back Τιμοκράτης | ἀνέθηκε

[Final sigma of Timokrates inscribed on right side. Mattusch incorrectly prints Τιμοκράτς. Stroud]

386. Corinth. Inscriptions concerning the Monument of Babbuius and the Southeast Building, Hadrianic. In the context of a study of Favorinus' Corinthian Oration (Dio Chrysostomos no. 37), with particular reference to the topography and monuments of Hadrianic Corinth, L.M.White, *Urban Religion* 61-110, assembles and analyzes the inscriptions connected with these two monuments, almost exclusively Latin, and reprints the texts in an Appendix 104-110 (*Corinth* 8.2 nos. 2/3, 14, 122, 124/125, 132; *Corinth* 8.3 nos. 176, 314, 316-318, 321, 323, 327, 332). For further observations on the monument see E.Gebhard, *ibid.* 186-189.

387. Corinth. Epitaph of Theonas and Prima, ca. 150-250 A.D. Stone stela, reused as paving of the floor in a late Roman tomb, "The Painted Tomb," excavated by the American School just north of the line of the city wall. Ed.pr. M.E.H.Walbank, *Urban Religion* 267, who suggests the above date on the basis of the lettering, 'and the salutation XAIPE indicates that she was pagan.' Θεωνός | Πρίμα | χαίρει (Since Theonas is masculine, we interpret this either as an epitaph for two persons or perhaps as originally inscribed for one and then a second name added; no ph. Stroud)

388. Corinth. Epitaph with a curse, 4th cent. A.D. *Corinth* 8.1.135; Bees, *CGCI* 1.16. SEG XXXV 399. C.M.Thomas, *Urban Religion* 290, in an essay on Roman burial customs in Corinth and Ephesos, reprints the text with translation, restoring ἑλλ[οι], with Bees, in L. 1, but pointing out that there is nothing Christian about this inscription.

388 bis. Corinth. Epitaph of Nikeas, early Byzantine? *Corinth* 8.3.550. For the formula ὁ κατά in this inscription and a new restoration of the name see our lemma no. 2111.

389. Corinth. Christian epitaphs with indiction dating. G.D.R.Sanders, in *Urban Religion* 434/435, argues that *Corinth* 8.3.522, which carries a date by day and month and by indiction, should not be placed in the 4th cent. A.D. on the strength of associated Roman lamps, for those lamps are now to be dated more properly to the 6th cent. A.D. Noting that dating by indictions alone or combined with regnal years does not begin in the papyri before the discontinuation of the *fasti consulares* (535 A.D. in the East) and Justinian's Nov. 47 (537 A.D.), he urges that Corinthian gravestones dated by indiction alone should not be dated earlier than the mid-6th cent. A.D. Two gravestones from Corinth are dated by consular or regnal year as well as by indictions, SEG XXIX 310 (529 A.D.) and SEG XXXI 288 (524 A.D.).

390. Corinth. Inscribed pinax (dedication to Apollo), Archaic. SEG LIV 416. N.Bookidis, *Urban Religion* 142/143, briefly adduces this inscription in a discussion of the identity of the Archaic Temple at Corinth and its relationship to the agora of the city in Greek times.

390 bis. Corinth. Inscriptions on an iron shield strap. See our lemma no. 712.

391. Corinth. Lead curse tablets, 4th/5th cent. A.D. D.G.Romano, *Hesperia* 74 (2005) 588-590, 608-610, in an architectural study of the Apsidal Building, which he interprets as a circus, in the gymnasium area of the Corinth excavations, cites the four lead tablets discovered by J.R.Wiseman in his excavations of 1967 and 1968 (*Hesperia* 38 (1969) 70) and plots their positions on a new plan of the site. MF 12994, MF 68-271, MF 68-272, and MF 68-273, which disintegrated at the time of discovery. For these tablets, see D.R.Jordan, *GRBS* 26 (1985) 166. Romano speculates that the Caesarea games (*Corinth* 8.1.14; W.Biers, D.J.Geagan, *Hesperia* 39 (1970) 75-93 [cf. SEG XXIX 340; LIII 282. Stroud]) and possibly the Isthmia were held in this circus, especially the equestrian events.

392. Corinth. Vase inscription. The kotyle of Chorasos, ca. 650 B.C. SEG XXV 343; XXIX 332. S.Batino, *Arch.Class.* 55 (2004) 283-288, adducing the term Χοίρακοι, attested in the Athenian grammarian Apollodoros, *FGH* 244 F 151 (=Athenaios 4 173), as a cult functionary in the Thesmophorion on Delos, suggests that Χοίρακος on this kotyle and the graffito Χοίρ[- - -] on the 4th cent. B.C. dedicatory vase, *Corinth* XVIII, 1, no. 80, are both to be interpreted not as personal names but as the title of a 'figura liturgica,' in the sanctuary of Demeter and Kore on Acrocorinth specifically concerned with the offering of pigs.

393. Corinth (now in Florence). Labels on a Late Corinthian amphora, ca. 570-550 B.C. Museo Archeologico di Firenze inv. no. 3766. Amyx, *Corinthian Vase-Painting* 2.590, no. 117; Wachter, *NAGVI* 109, COR 117. F.Aversa, *ASAA* 83 (2004) [2006] 181-194 (ph.), offers a

[...] Ω προσβυ[...]

[We note that K. Sjöne and G. D. R. Sanders, *Hesperia* 74 (2005) 291/292, after an examination of the published ceramics from the excavations of D. I. Pallas in the light of their Four Late Roman Assemblages from Corinth (see our lemma nos. 395-400) propose that the basilica was not constructed before ca. 525 A.D. and was not destroyed in the middle of the 6th cent. A.D. Stroud]

KLEONAI

405. Nemea. Excavated bronze coins and the catalogue of theodorokoi, 323-313 B.C. SEG XXXVI 331; LI 358. * R. C. Knapp, *Excavations at Nemea III. The Coins* (Berkeley 2005) 44-47, 'When the geography of these theodorokoi is plotted on a map (fig. 15 and table 2) and compared with the provenience of coins found from afar at Nemea, there is a striking correlation: even though distant mints are often represented by a single coin in the finds, in 19 of 32 cases in which a town known to mint bronze during the 4th century B.C. is represented in the theodorokoi lists, a coin turns up at Nemea.' These conclusions apply also to the list of theodorokoi from Argos, SEG XXIII 189; see our lemma no. 409 bis.

406. Kleonai. Statue base of Cornelius Vetourius Theophilus, ca. 80 A.D. IG IV 490. M. Sturgeon, *op.cit.* (our lemma no. 379) 184, provides measurements and a close physical comparison between this base and our lemma no. 382.

407. Phlius. Incertum. In C. Casselmann et al., AA (2004) 46 (ph.), there is briefly noted the discovery of 'ein Block mit Inschrift,' recovered during the survey of the Phlius plain by a team from the University of Heidelberg; no text; no other details. Parts of 3 lines are visible on the ph., probably ancient.

ARGEIA

408. Argos. Hellenistic funerary epigrams. As part of her project to compose a comprehensive corpus of funerary epigrams from Hellenistic mainland Greece, É. Cailon, in *L'hellénisme* 77-84, offers a succinct analysis of the four examples surviving from Argos: GVI 618 (our lemma no. 412); GVI 1791; IG IV 623/624; SEG XI 343. In an annex on 83/84, she prints the four texts with French translations. Cailon notes the absence of any reference to the Underworld, but promptly dismisses it as a coincidence in view of the repetitive occurrence of this motif in contemporary Attic epigrams. She sees thematic continuity between the Classical and Hellenistic periods, and she calls for the combinative study of the texts with the bearing monuments and with their wider archaeological context (cemeteries, funerary deposits, etc.).

409. Argos. Proxeny of Prokleidas of Kleitor, ca. 90-80 B.C. Fragment of a white limestone stele (inv. E081) found in 1976 in excavations near Bathis A at Argos. Ed. pr. C. Prêtre, *Tekmeria* 8 (2003) 71-84 (ph.), who provides full app. crit., French translation and detailed onomastical (e.g. hapax Ὀρμάλας), prosopographical, and historical (e.g. σύνεδροι; but see S. Minon-L. Dubois, *BE* (2007) no. 296: 'Le terme est en effet malheureusement restitué') commentary.

[Προκλείδα] Κλειτορίου

vacat

[Τῶν συνέδρων πο]τενεγκάντων Λυδι-

[άδα τοῦ δαμ]αιστράτου, Ἀρίστηνος τοῦ

4 [νομεν, δα]μοσθένης τοῦ Ν<ι>κοκρά-

[τεος, Νικοκρά]τεος τοῦ δαμοσθένης,

[νομεν τοῦ -]του, Ὀρμάλα τοῦ Ἀρχίππου,

[νομεν τοῦ δαμοκ]ράτεος, δαμοκράτεος

8 [τοῦ νομεν, περὶ] προξενίας Προκλεί-

[δα Κλειτορίου τῷ δαμ]ω<ι> και διαλεγέντων

[περὶ τούτου τοῦ πράγματος οὕ]τως ἔδοξε τοῖς ἄρ-

[χοσι και τοῖς σύνεδροις και τῷ δαμ]ω<ι> ψάφω<ι>

12 [πρόξενον ἦμεν τὰς πόλεις ἁμῶν Προκλεί-

[δα Κλειτόριον αὐτῶν] καὶ [ἡ ἐγγόνους - -]

3. Ἀρίστηνος from Ἀρίστην. Prêtre citing LGPN IIIA, which however gives Ἀρίστην. Papazarkadas.

409 bis. Argos. List of theodorokoi, ca. 330-324 B.C. SEG XXIII 189; L 352.* For correlations between the cities in this list that minted bronze coins in the 4th cent. B.C. and the numbers of bronze coins from these cities discovered in the excavations at Nemea, see our lemmata nos. 405 and 626.

410. Argos. A Ptolemaic donation to Argos and transfer of Cypriot apomoira to Argos, 170-164 B.C. SEG XXXII 371, XXXVIII 303; NLV 2299; XLV 303; LIV 1531. Numismatic, historical, and epigraphical considerations lead A. Meadows, *NC* 165 (2005) 91-97, to dismiss earlier interpretations according to which the figures in col. II represent Ptolemaic tetradrachms accounted in Achaean obols at a rate of 1:12.5. Working from the phs. of the ed. pr., Meadows boldly re reads L. 12 (=col. II, L. 5) as Κομπεῖς ἥπαρτις (166 drachmas and 4 obols). As a consequence of the new reading, all figures can be reckoned as sixths of quantities of particular products in the Ptolemaic ἀπομοίρα, and suggests an ongoing obligation of the Cypriot cities (LL 8-17) perhaps the result of the prominence of the family of Polykrates in Argos in the Ptolemaic administrative hierarchy. Finally, Meadows notes that if μυαῖα is

indeed to be restored in L. 5, the coin type referred to here can only be the so-called gold octadrachm, which was minted at a constant weight from Ptolemy II to Ptolemy VI: hence $\kappa\alpha\iota\nu\acute{o}$ (L. 5) should refer to fresh coinage rather than to a new series or denomination (ed.pr. 'nouveau type monétaire').

411. Argive Heraion. Masons' marks on the Classical temple, ca. 423-early 4th cent. B.C. C.A. Pfaff, *The Argive Heraion, vol. 1. The Architecture of the Classical Temple of Hera* (Princeton 2003) 64-68 (ph., dr.), publishes a series of inscribed and painted masons' marks on the foundation blocks of the Classical Temple. He maintains that these marks had nothing to do with the final positions of the blocks on which they appear and that the most reasonable suggestion is that they designated contractors who were responsible either for supplying the blocks from the quarry or for the final dressing of the blocks on the construction site. Six different marks were inscribed on ten of the foundation blocks in the epichoric Argive alphabet: lambda, sigma+upsilon, nu+iota, upsilon+alpha (?), upsilon, and pi+upsilon. In addition, in the excavations of 1892 several painted marks were observed on the foundations and published by C.L. Brownson, *AJA* 8 (1893) 219, ten distinct marks on sixteen blocks: omicron, aspirate, phi, psi, alpha+nu, rho+omicron+nu, uncertain combination of four or five letters, three ligatures. These painted marks have now almost completely worn away. Pfaff considers but does not adopt the possible reconstruction of PON as $\rho\acute{o}\nu[\beta\omicron\varsigma]$. For similar marks at the Argive Heraion see *SEG* LII 323-326; for new evidence for the date of construction of the Classical temple, see now *SEG* LIV 427.

412. Argos. Epitaph of Euamero, Hellenistic. *GVI* 618. *SEG* I 70. É. Cairon, *art.cit.* (our lemma no. 408) 79/80, examines ὄραξ (L. 2) and καταφθιμένην (L. 3), a rare verb forcefully expressing the inevitability of death by virtue of the prefix κατα-; Homer, *Odyssey* 11.489-491 cited as a comparandum. She also notes the problems set by the sculptural composition of the stele: a girl bearing a pyxis to a mature woman is a well-known motif, and the girl must be the eight-year-old Εὐαμερώ, but is the woman the mother (Μόσχοιον, L. 3), or the mistress of the deceased?

412 bis. Argos. Jewish epitaph of Aurelius Ioses, 3rd/4th cent. A.D. *CIJ* I² 719. Republished in *IJO* I 190-193 no. Ach51 (translation), with commentary.

412 ter. Argos. Archive of bronze tablets (τελαμῶνες), early 4th cent. B.C. *SEG* LI 410; *LIV* 427. C. Kritzas has kindly provided us with a number of addenda and corrigenda to our long lemma covering these documents; see the Addenda et Corrigenda section below.

KYNOURIA

413. Eua. Loukou (once at Marathon). Casualty list of Athenian dead from the battle of Marathon, 490 B.C. *SEG* LIII 354.* One of the latest chapters in the saga of this elusive stone, found in 2000 and still unpublished, appears in an article containing verbatim quotations from G.T. Spyropoulos in the Athenian newspaper *Καθημερινή* (2nd of May, 2009), where there are two beautifully clear, legible, colored photographs of the stone, apparently "soon" to be published by Spyropoulos and G. Steinhauer. The layout is that noted in *SEG* LIII 354. The names of the dead, however, are arranged in a kind of alternate-line stoichedon in which the first, third, fifth letter and so on in L. 1 are vertically aligned with the corresponding letters in L. 3, while the same letters in L. 2 are vertically aligned with the corresponding letters in L. 4, and so on. From the epigram the following words are printed in *Καθημερινή*: . . . APETEN ΠΕΥΣΕΤΑΙ . . . ΜΑΡΝΑΜΕΝΟΙ ΜΕΑΘΙΣ. According to Spyropoulos, the stele along with the others from the Marathonian monument would have been set up in the great hall of Herodes' villa in ca. 165-170 A.D. [We are able to read several names from the ph., but we refrain from reproducing any before the appearance of the ed.pr. Stroud and Papazarkadas].

HERMIONIA

414. Hermione. Epitaph, date? *SEG* XI 385b. Republished with commentary in *IJO* I 341/342 no. App19 (translation). Despite the mention of a συναγωγή, the edd. regard the Jewish character of the epitaph as uncertain. In L. 4, they read Πίστος (a personal name), not πιστός.

TROIZENIA

415. Troizen. Troizen in Roman times. In *Argasaronikos* vol. II 159-170, S. Zombaki collects and analyzes the evidence, mostly epigraphic, for the internal political, religious, and economic life of the city in the Roman period. She deals first with governing bodies and magistrates: βουλή and δήμος, ἄρχοντες, συνέδριον, στρατηγός τῆς πόλεως (see our lemma no. 419), ἀγορανόμος, ἀρχίατρος, λογιστής, curator rei publicae/curator civitatis (duties on 160/161 note 12); religious officials, ἱερεὺς τοῦ Φυλαγίου Ποσειδῶνος, ἱερεὺς Ἰππολύτου, ἱερεὺς Τύχης Σεβαστῆς. Ties with Rome. 2nd cent. B.C. Troizenian historians Ἀριστόθεος Τυμοθέου and Ζηνόδοτος; dispute with Hermione (*IG* IV 791; see our lemma no. 420); Troizenians possessing Roman citizenship (only 3 for certain; table on 169); visit of Hadrian in 124 A.D. (*IG* IV 758). Economy: stone quarries and timber (*IG* IV 791), fish, vineyards, money-lending (*IG* IV 835, see our lemma no. 421), the very active harbor of Pogon; acme in 2nd and

3rd cent. A.D.: rich graves, temple construction, statues, fragment of Diocletian's edict (IG IV 836; *CHL* III p. 801), benefactions of Theodoros (IG IV 787). Close ties through prosopography with Athens. Christianization.

416. Kalaureia. Inscriptions in the Poros Museum. In *Argosaronikos* vol. II, 409-454, E.Konsolaki-Giannopoulou presents a long ἀφιέρωμα to C.Fourniades, founder of the Archaeological Museum in Poros, in the course of which she publishes a copy of the first catalogue of the Museum (419-424, 77 items). Two of these items are inscriptions on which Fourniades provides measurements and details about how the Museum acquired them, but no references to publication of these stones. Included in the catalogue are no. 3, marble sculptured funerary πλάς bearing a relief of 'a man with a diadem.' On the geison 'AAE XAIPE'. This is illustrated on p. 448 [The figure is clearly a woman, Stroud]. No. 5, fragment from the lower part of a flat stela with two rosettes and 'a difficult to read inscription' from Galata. On 448 she publishes photographs (small and mostly illegible) of four funerary stelai from the collection of Fourniades from Poros and Troizen, one of which is our no. 3 and one bears the following inscription on the geison: [- - -]H Διονυσία χαίρει.

417. Kalaureia. Honorific decree for the Siphnians, 4th cent. B.C. IG IV 839; Syll.³ 359. This document is translated and briefly discussed by P.Brun, *art.cit.* (our lemma no. 946) 276/277, 280 note 28.

418. Troizen. Arbitration between Arsinoe and Troizen, ca. 200-150 B.C. IG IV 752. SEG XXX 385; XLVI 2340. M.D.Dixon in *Argosaronikos* vol. II 84-87, in a preliminary study of this arbitration, recorded also in a copy found in Epidauros (IG IV² 1.764-77, see our lemma no. 425), argues that the intervention of the Achaian League in a dispute between these two cities should most probably have taken place at a time when good relations between the Ptolemies, who controlled Arsinoe, and the League were restored. He is attracted to the 180s but prefers to leave open the above date until he can study these inscriptions in more detail. Dixon has prepared a detailed discussion of this inscription (and of IG IV² 1.71, among others) in his unpublished 2000 Ohio State University Ph.D. dissertation, *Disputed Territories: International Arbitrations in the Northeast Peloponnese ca. 250-150 B.C.*

C.Carusi, *Studi Ellenistici* 16 (2005) 79-139 (ph.), presents a full-scale new edition of the two stones from Troizen and Epidauros, including a useful history of their discovery and scholarship, bibliography, physical description of the stones, new texts based on autopsy in both cases, Italian translations, very full app.crit., commentaries taking up issues of readings, letterforms, restorations, topography (maps), chronology, diplomatic procedures, political institutions, confiscation of land and methods of restitution and recompense, the role of the Athenian judges, distribution of stelai recording the agreement, with citation of numerous parallel passages. She has been able to draw on Dixon's unpublished dissertation, primarily for

the topography. Among her many useful discussions of specific terms, we single out ἐγδεξάμενος (111), ἀπότομα (113), φυτιάειν (φυσιάζειν) (115), ἀνεπιβασία (116-119).

Carusi maintains that although these two inscriptions deal with the same subject-matter, editors in the past have erred in attempting to restore the Epidaurian text on the basis of the document found in Troizen and accordingly there has been considerable confusion in the literature about the length of line in the Epidaurian copy. The Troizenian inscription must not be considered as a fourth copy of the agreement, in addition to the three set up in Kalaureia, Epidauros, and Athens (LL 28/29). It was composed to be used specifically at Troizen, therefore it does not contain all the provisions of the settlement necessary for an 'international' text displayed at a Panhellenic sanctuary or in Athens, the home of its guarantors. It is much more likely to be a Troizenian decree dealing with the agreement with Arsinoe. Although there is considerable verbal overlapping between the two inscriptions, she warns against the perils of trying to produce a 'composite text' from these two stones. Given that the stone was found in Troizen, Carusi regards the references in this text to ταμίας (L 8), the πολέμαρχοι (L 9), τὰς πόλεις (LL 5, 11, 13) as referring to Troizen. On 126-136 detailed discussion of the date but in the end with no more definitive solution than the reign of Ptolemy VI, 181/0-146/5 B.C. Discussion of the possible economic motives for Ptolemaic interest in the region (136-139)—fish, stone, timber, and salt. On the latter commodity Carusi draws upon her Pisa dissertation and forthcoming monograph, *Il sale nel mondo greco (VI a.C.—III d.C.)*. *Luoghi di produzione, circolazione commerciale, regimi di sfruttamento nel contesto del Mediterraneo antico* (Bari 2008).

[.]ΑΣ δραχ[μ]άς [- - - - -] ca. 42
[π]ερὶ τὰς ἐπ[ι]κ[α]ρ[π]ία[ς] [- - - - -] ca. 30
νεῖον τὰς γενομένων Ε[- - - - -] ca. 35
4 εἰ δὲ δικάσαιτο ἀποτεισάτω εἰ μὲν ἰδιώτας χιλίας δραχ[μ]άς, εἰ δὲ [πόλεις]
μυρίας καὶ ὁ δίκαι ἀτελὴς ἔστω. περὶ δὲ τῶν ἐρρυτσιασμένων ὑπὸ τὰς πό-
λιος ἢ ἀγμένων ἀπὸ τὰς χώρας ἐν ταῖς ἀνεπιβασίαις ἀπὸ τῶν κοινῶν
8 ποθόδων τῶν ἐκ τῶν θυννειῶν ἐπιλυθῆμεν τοῖς ἐρρυτσιασμένοις
στάσι ἂν' ὃ κα φέρηι ὁ λόγος ὁ ταμία Φιλοκλέος, καὶ τοῖς σώμασιν τοῖς
ἀποπραχθεῖσιν ὑπὸ τῶν πολέμαρχων Ἀρτεμιδώρῳ Πύρρῳ Θεο-
δότῳ ἐκάστω δραχμὰς διακοσίας ἂν Τροζάνιοι νομίζοντι, καὶ τὰ
χωρία καὶ τὰς οἰκίας ὅσας ἐστὶ ἐρρυτσιασμένα ὑπὸ τὰς πόλεις ἀποδο-
12 μεν τοῖς ἐρρυτσιασμένοις, ἐπιλύσαντας ἀπὸ τῶν κοινῶν ποθόδων τοῖς
πεπ<α>μμένοις τῶν ἐρρυτσιασμένων ὑπὸ τὰς πόλεις, τὰς δ' ἐπιγαμίας
καὶ τὰς ἐγκτάσεις ὑπάρχουσιν ἐκατέρους ποτ' ἀλλήλους εἰς ἅπαντα τῶν
[χρό]νον. ὅπως δὲ τὰ συμφωνηθέντα κύρια ἦι, ἀποστειλάντω πρεσβείαν [εἰ]-
16 [κά]τεροι εἰς Ἀθήνας καὶ ἀξιούντω δόμεν αὐτοῖς ἄνδρας ἰστίους οἵτινες πα-
[ρα]γνύμενοι τὰ γεγονότα αὐτοῖς ὁμόλογα ἐπικρίναντες ἀναθήσουσιν
[εἰ]ς στάλας εἰς τὰ ἱερὰ τὸ ἐν τῇ Καλυμνίῳ τῷ Ποσειδῶνι [καὶ τὸ ἐν Ἐπι]-
[δ]αύρῳ τοῦ Ἀσκληπίου καὶ τὸ ἐν Ἀθήναις ἐν ἀγορᾷ τοῦ Ἀθήνας ὅπως
20 [Τ]-[Α]-[- - -] ca. 8 [- - -] N ἐννόμως Ε[- - - - -] ca. 15 [- - -] ἀμφοτέραις [- - -] ca. 7 [- - -]

	ca. 30	-----]ONTEΣ καὶ [--- ca. 7 ---]
	ca. 37	-----]TOYAA[--- ca. 10 ---]
	ca. 35	-----]OZ[--- ca. 4 ---]Σ[--- ca. 10 ---]
	ca. 43	-----]KONTOAIO[.]
24	ca. 38	-----]TOYΣ Τροζάνιοι καὶ Ἀ[ρ]-
	ca. 39	-----]ΔΔΙΑ[--- ca. 5 ---]
	ca. 42	-----]ΦΙΛΗ[--- ca. 6 ---]
	ca. 41	-----]ΑΙΥΑ[. .]Α[--- ca. 7 ---]
28	ca. 32	-----} τοῦ αὐτοῦ καὶ ΑΚ[--- ca. 7 ---]
	ca. 40	-----]ΙΝΑ[--- ca. 8 ---]
	ca. 35	-----]ΑΝ[--- ca. 4 ---] καὶ [--- ca. 8 ---]
32	ca. 52	-----]

419. Troizen. Edict? 2nd cent. A.D.? IG IV 759. S.Zoubaki, in *Argosaronikos* vol. II 160, urges that since there was normally only one στρατηγός της πόλεως in the Greek cities in the Roman period, we must abandon the restoration ἐπὶ στρατηγῶν in L. 1; cf. IG IV 793 and 1571. At Troizen this official served as the eponymous magistrate in the 2nd cent. A.D.

420. Troizen. Honors for Gorgippos, early 2nd or 1st cent. B.C. IG IV 791. SEG XXXIV 1723; XLVI 2340; XLVIII 421; L 1685. S.Zoubaki, in *Argosaronikos* vol. II 162, quotes LL. 4-6 in the context of a discussion about the ties of Troizen with Rome, preferring the supplement ὑπὲρ τῆς ὁμολογίας not εἰράνας in L. 5, and presenting the arguments for a date at the beginning of the 2nd cent. or beginning of the 1st cent. B.C.

421. Troizen. Contract of sale, 1st cent. A.D. IG IV 835. SEG L 1725. In *Argosaronikos* vol. II 164-166 (ph.), S.Zoubaki discusses the form and content of this inscription as a good example of financial exchange in Roman Troizen and the significant presence of Roman citizens in the area, bankers? (see our lemma no. 415). She notes that of the three originally published fragments, only C now survives in the Poros Museum where she examined it. She closely analyzes, with parallels, the Roman names in Frr. B and C, pointing out contacts with Athens, with which Troizen traditionally had closer ties than with Argos. She favors the above date on the basis of the lettering, onomastics, and prosopography.

EPIDAURIA

422. Epidauros. *Ἰκέται* in Epidaurian inscriptions. In J.Elsner, I.Rutherford (edd.), *Pilgrimage*, 73-95. F.Naiden discusses the following texts: SEG XXVI 449 and IG IV².1.121/122 (the Epidaurian *iamata*) nos. 7, 8, 16, 22, 25 [see also SEG LI 434] and 33 (Greek texts; translations). Brief reflections on the relation between *ἰκέται* and *θεοοὶ*. M.Galli, *ibidem* 279-281, presents an English translation of IG IV².1.955 (*Syll.*³ 1170; ph.; visit of M.Iulius Apellas to Epidauros).

423. Epidauros. Roman sculpture and inscriptions from Epidauros. S.E.Katakes presents a detailed, fully illustrated catalogue (142 items) of the Roman sculpture from the sanctuaries of Apollo Maleatas and the Asklepieion, *Τὰ Γλυπτά τῶν Ρωμαϊκῶν Χρόνων ἀπὸ τοῦ ἱεροῦ τοῦ Ἀπόλλωνος Μαλεάτα καὶ τοῦ Ἀσκληπιοῦ*, BAAE 223 (Athens 2002); German summary on 523-534. For those pieces, mostly statue bases, that carry inscriptions he provides a text and bibliography. Since his Index is exclusively art historical, listing only museums and inventory numbers, we provide a concordance to the inscriptions. In the catalogue, although the editor always gives the Greek text, he almost never discusses the inscriptions. There are several discussions of the inscriptions (unfortunately without an index) in the extensive and very heavily annotated Chapters 2-6 (133-521) devoted to: 2. Technical observations and chronology; 3. Typological notes; 4. Relations between the sculpture and its setting; 5. The problem of the workshops; 6. The place of sculpture in the historical-social development of the sanctuary [We are grateful to A.Corso for bringing Katakes' work to our attention, Stroud].

IG IV ² .1	Katakes	IG IV ² .1	Katakes	IGIV ² .1	Katakes
406	140	483	68	571	32
428	70	497	69	576	11
457	56	498	16	683	133
466	79	515	74	CIL III Suppl. I	Katakes
475	15	560	34	7266	141
478	19	570	29		

424. Epidauros. Asklepieion. Arbitration between Epidauros and Arsinoe, 236-228 B.C. IG IV².1.72. SEG XLIX 374; 491 (5)*. In *Argosaronikos* vol. II 81-87, M.D.Dixon urges that the occasion of this dispute and its arbitration should be narrowed down to the above dates on the basis of the membership in the Achaian League of Thelphoussa, Pellene, and Epidauros. Arbitration by the Achaian League makes sense in the context of close relations between the League and the Ptolemies who controlled Arsinoe.

425. Epidaurios. Asklepieion. Arbitration between Arsinoe and Troizen, ca. 200-150 B.C. IG IV².1.76+77. SEG XLIX 376; 491 (12)*. For the copy of this document found in Troizen, IG IV 752, see our lemma no. 418. C. Carusi, *Studi Ellenistici* 16 (2005) 79-139 (ph.), presents a full-scale edition of this inscription and of IG IV 752. For her discussion of all aspects of these two texts including their relation one to the other and the date, see our lemma no. 418.

[--- ἐν Τροζᾶνι + --- ca. 28 ---] ΟΥ γ' Νίκωνος, ἐν Ἀρσι-
νόαι + --- ca. 28 --- + τῆς Ἀθάναι Φειδοστράτου
[--- ca. 33 --- + καὶ] ὁμολογία Τροζανίων
4 [καὶ Ἀρσινοέων + --- ca. 22 ---] εἰς ἅπαντα τὸν χρόνον,
[--- ca. 26 --- + παρὰ] βασιλέως Πτολεμαίου πρεσ-
βευταί? + --- ca. 26 --- + πρὲς τὰς χώρας τὰς καλουμέ-
[νας διασπεντέως + --- ca. 12 --- + Χερσονήσου καὶ Πραξωνείου καὶ
8 [--- ca. 30 ---] ΤΟΝ καὶ Στενίταν κοινὰ εἰμεῖν].
[--- ca. 30 --- + τὰς] λιθίνας καὶ τὰς ξυλίνας.
[--- ca. 34 ---] Σ καὶ τὰς καταγωγὰς καὶ πα-
[ραγωγὰς + --- ca. 24 --- + μη]θεὶς καλυτέω τοὺς πριαμέ-
12 [νους + --- ca. 28 ---] ΔΙ καταγωγὰς καὶ παραγωγὰς
[--- ca. 30 ---] ΟΝΤΑΣ μηδὲ ἄλλο μηθὲν πρὸς-
[σειν? + --- ca. 26 ---] ΕΡΓΑΣΙΑΝ μηδὲ τὴν τὸν χάρακα
[--- ca. 16 --- + ἀποτείστω εἰ μὲν πόλις μυρίας δραχμὰς καὶ
16 [--- ca. 14 --- + εἰ δὲ ἰδιώτης] χιλίας δραχμὰς καὶ ὅτι βασιλίδυς
[--- ca. 28 ---] ΑΖΙΣΘΑΙ μετὰ τὰς Χερσονήσου
[--- ca. 10 --- τὰν χώραν τὴν καλουμένην Διασπεντίαν ἀπὸ τε τοῦ ΚΑΤΑ
[--- ca. 26 ---] ὀρίσθαισαν καθὼς εὐδόκησαν ΠΟ
20 [--- ca. 20 --- + τὸν χάρακα τὸν ἐπὶ τοῦ Στενίτα, τὸν δὲ
[--- ca. 24 --- + καὶ] τὴν ἐκτὸς τοῦ χάρακος χώραν
[--- ca. 18 --- + ἀπὸ τοῦ χάρακος ἐπὶ τὸν λευκὸν Ἑρμᾶν τὸν πότ
[--- ca. 24 ---] χρινὴν εἰμεν στάλας ὀρίσθαισαν
24 [--- ca. 18 --- + τὴν θυνελίαν καὶ τὰς κοινὰς χώρας κοινὰ.
[--- ca. 14 --- + ἐν ταῖς κοινὰς] χώρας τὰς κτήσεις βεβαίως εἰμεν.
[--- ca. 26 ---] ἀπὸ τοῦ χάρακος ἐπὶ τὸν λευκὸν
[Ἑρμᾶν + --- ca. 23 ---] ΑΝ καὶ τὰς ἀλάς καὶ τὸ λιμ(έν)ιον
28 [--- ca. 26 ---] ΣΙΘΙΣΘΑΙ δὲ ἐξαγωγὰν κατ' ἐνιαυτ-
[τὸν + --- ca. 26 ---] ἔτελέων ἐργαζομένων τὰν ἀλᾶν
[--- ca. 28 ---] Α ἔληται ὁ ἐγδεξιμένος τὰς ἀλάς
[--- ca. 24 --- + τῶν] καλουμένων Στενίτα καὶ τοὺς
32 [--- Α]Ι... [ΙΟΝΚΑΤΑΠΑ]... ca. 6 --- + σι]τάλας ὀρίσθαισαν ἐξουσία δ' ἔστω
τὸν κοινὴν χώραν Κ[--- ca. 12 ---] ὅσα δὲ πολ]έμαρχοι ἢ δαμοργοί
ἢ ἄλλος τις ἀπὸ κοινοῦ [--- ca. 10 ---] Σ εἴτε ἐκ τῆς χώρας εἴτε ἐν ταῖς πό-
λει ἀποπείραγε ΚΕ]... ca. 10 --- + εἴ]σω τὴν χώραν ἀπότομα εἰμεν καὶ
36 μὴ δικάσασθαι μηδὲν περὶ τούτων τὴν χλημ[ά]των εἰ δὲ δικάζεται

ἢ τε δικά ἀτελής [ἔστω καὶ ἀποτείστω εἰ μὲν ἰδιώτης χιλίας δραχμὰς,
εἰ δὲ πόλις μυρίας, περὶ δὲ τὰς κοινὰς χώρας καὶ περὶ τὰν ἐπικαρπῶν
τὰν ἐκ τῆς χώρας καὶ περὶ τὰν ποθῶν τὰν ἐκ τὰν θυνελίαν τὰν γνησιγενῶν]
40 ἐν τοῖς ἐμπροσθεῖν χρόνοις μὴ δικάσασθαι μηθὲν· εἰ δὲ δικάζεται ἰσοψη-
σάτω εἰ μὲν ἰδιώτης χιλίας δραχμὰς, εἰ δὲ πόλις μυρίας καὶ ἂ δικά ἀτελής
ἔστω, περὶ δὲ τῶν ἐρρυσιασμένων ὑπὸ τὸν Τροζανίων¹ ἢ ἀ[γμ]έ-
νων ἀπὸ τὰς χώρας ἐν ταῖς ἀνεπιβαταῖς ἀπὸ τὰν κοινῶν ποθῶν [τὰν]
44 ἐκ τὰν θυνελίαν ἐπιλυθῆμεν τοὺς ἐρρυσιασμένους] στάσις ἂν ὁ κατ' ἐ-
ρη² ὁ λόγος ὁ [τ]α[μ]ία τοῦ Τροζανίων³, καὶ τοῖς σώμασι τοῖς ἀπο[κ]ραχθεῖσιν
ὑπὲρ τῶν πολ[ε]μάρχων τὸν Τροζανίων⁴ Ἀρτεμιδοφῶν Πύρρῳ Θεοδότῳ [ἐ]κάστω
δραχμὰς δι[α]κοσίας ἂν Τροζανίαι νομίζοντι, καὶ τὰ χωρία καὶ τὰς οἰκίας
48 ὅσαι ἐπὶ ἐρρυσιασμένα ὑπὸ τὸν Τροζανίων ἀποδοῖμι τοῖς ἐρρυσιασμένοις,
ἐπιλύσαν[τας] ἀπὸ τὰν κοινῶν ποθῶν τοῖς πεκαρμένους τὴν ἐρρυσίαν
[σι]ασμέν[ων] ὑπὸ τὸν Τροζανίων, τὰς δ' ἐπιγαμίας καὶ τὰς ἐκτάσεις ὑπάρχον[τες]
ἐκατέρωθεν ποτ' ἀλλήλους εἰς ἅπαντα τὸν χρόνον, ὅπως δὲ τὰ συμφωνηθέν[των]
52 [τὰ] κύρια ἦι, ἀποστειλάντω πρεσβείαν ἐκάτεροι εἰς Ἀθάναι καὶ ἀ[γμ]έ[ων]
[δὲ] μὲν αὐτοὺς ἄνδρας τρεῖς, οἵτινες παραγενόμενοι τὸ γεγόνος αὐτοῖς ὁμολο-
[γα] ἐπικρίναντες ἀναθυσθῶνται ἐν στάλας εἰς τὰ ἱερὰ τὸ τε ἐν Καλινῶν [ταῖς]
[Ποσειδῶνος καὶ τὸ ἐν Ἐπιδαύρῳ τοῦ Ἀσκληπίου καὶ τὸ ἐν Ἀθάναις ἐν ἀκροπό-
56 [λει τὰς Ἀθάναις ὅπως + --- ca. 46 ---]

In L. 1, M.D. Dixon, in his unpublished dissertation, cited by Carusi (see our lemma no. 418), reads [ε]ποῦ Γνίκωνος, which has the attraction of being only the second attestation of this rare name; the other is also found, significantly, at Troizen in IG IV 757 L.L. 28/29, ca. 146 B.C.?

426. Epidaurios. Hymn to the Mother of the Gods, Roman Imperial. IG IV².1.131. SEG LIII 367*. Writing before the publication of W.D. Furley – J.M. Bremmer, *Greek Hymns* 1-11 (Tübingen 2001) [for which see SEG LI nos. 435 and 2342], K.T. Witzak, *JEC* 69 (2001) 23-33, reprints two of the alleged authoritative editions of the hymn with full app. crit. After detailed discussion of several problematic points, the author concludes that the surviving text is 'cohérent, clair, composé selon un plan net' (32). He offers his own edition (Greek text and French translation), in which he construes the first 8 verses (L.L. 1-8) as the exposition of the story, and then ascribes 8 verses (L.L. 9-16) to Zeus, 8 verses (L.L. 17-24) to the Mother of the Gods, with the final couplet (L.L. 25-26) concluding the hymn. We note the following points of epigraphical interest: in L. 1, Witzak favors the supplement [32] ἡγεμένης θραῖ, in L. 8, he suggests κ[α]ταχωρημένα φρονος ('totalempreue'), deriving the participle κ[α]ταχωρημένα, suggests a hapax, from a Doric verb κατ-ωρέω, in L.L. 17-18, he prints μ' ἡσ-αν- χαρποῖσι λεοντες ἢ πολλοὶ λύκοι ('Les lions terribles et les loups fauves me sont une joie'), ἡσ-αν- being the aorist of ἀνδάνω or ἡδω.

427. Epidaurios. Cure inscriptions, late 4th cent. B.C. IG IV² 1.121-124. SEG LIII 364.* M. Dorati, *Syngraphe* 3 (2001) 91-118, publishes an essay on incubation in antiquity with special reference to these inscriptions, concentrating on the public announcement of the cure, authorized by sanctuary officials, the dissemination of the miracle beyond the limits of Epidaurios and the panhellenic pretensions of the latter, the instruction and insight given by the stelai to present and future incubators, the establishment through the display of the stelai of a 'storia sacra' of the sanctuary, propaganda in the competition with the nearby Asklepieion at Troizen, and the way the structure and content of the cure narratives anticipate and dispel scepticism. On 113-115 he includes a few brief reflections on these elements in the sacred healing books of Christianity.

428. Epidaurios. Asklepieion. Isyllos' hymn to Apollo and Asklepios, ca. 300 B.C. IG IV² 1.128; SEG LIII 365.* A. Kolde, *Hermathena* 173/174 (2002/2003) 155-164, offers a useful brief analysis of the text, focusing in particular on the aesthetics of Isyllos against the background of Hellenistic poetry. In *Nommer les dieux* 543-555, A. Kolde studies the epithets of Asklepios in this text; on 552-555 the Greek text and a French translation. In *CQ* 54 (2004) 25/26, E. Aston quotes LL 29-31 and detects here a slight hint of the priority of Trikkia in the legends about the birth and origin of Asklepios. See also our lemma no. 306. For speculation on Isyllos' encounter with Asklepios, see our lemma no. 2076.

429. Epidaurios. Dedication to Pan. IG IV² 1.305. SEG XLII 295. After reprinting the text of the Corpus, R. Wagman, *PP* 57 (2002) 357-61 (illegible ph.), explores the iconographic possibilities of the relief sculpture, noting especially the presence of tree motifs on the inscribed base of a statuette of Pan (IG IV² 1.466). He suggests that the vertical element in the relief may represent a garden sacred to Pan, citing material from the grotto at Vari in Attica (for which cf. SEG LII 171 and at Pharsalos (SEG I 248)), and comparing dedications by other followers of Pan, e.g. SEG XXXIV 460 from the Corycian cave.

430. Epidaurios (Sanctuary of Apollo Maleatas). Dedication of an altar, 106/107 A.D.? SEG XXXIX 358; XLI 301. In an old article not previously reported in SEG, C.C. Petolescu, *Thrace-Dacica* 16 (1995), 223-226, rejected the ed.pr.'s dating of this altar (111 A.D.), advocating instead the date above on historical grounds and because Trajan bears the title Γερμανικός (I, 4), but not Δακικός. The inscription and a synopsis of the same suggestions are reprinted by C.C. Petolescu in *IDR* II, 376/377, no. 370 (see our lemma no. 824).

LAKONIA

430 bis. Lakonia. Kamarina. Graffito on a Lakonian amphora, 6th cent. B.C. For this inscription in Lakonian script and dialect, see our lemma no. 1012.

431. Akriai. Inscribed stone basin, date? Among several fragments of a large basin of polished reddish stone (from the Mani) is one (K 391) which carries the inscription [...]-JA. found in J. de La Genière's excavation and published in *Kastraki* 29 no. 40 (ph., dr.).

432. Akriai. Inscribed stone jumping-weight, ca. 100 B.C.? Fragmentary stone halter found in J. de La Genière's excavations at *Kastraki* 29 no. 41 (ph., dr.), with the inscription ΝΙΚ. She suggests that it could be an abbreviation of the name Νικόκλης, an Olympic victor from Akriai mentioned by Pausanias 3.22.4 and memorialized in an inscription of the above date from this site, IG V.1.1108. On this man see also de La Genière p. 80. (It is difficult to determine from the drawing if the text is complete as it stands or could be the beginning of νικῶ, a possibility that G. also considers. Stroud)

433-437. Akriai. Stamped tiles, Hellenistic. From her excavations at Kokkinia, *Kastraki Un sanctuaire en Laconie. Études péloponnésienes* XII (Paris 2005), which she identifies as the Lakonian Akriai, J. de La Genière publishes (on 26-28, ph. and dr.) 14 fragments of stamped roof tiles. For these she provides detailed measurements, descriptions, even Munsell readings for the color of the clay, but no Greek texts. For the readings we follow M. Sève, *BE* (2006) no. 30.

433. Nine of these were produced by the same stamp which reads in three lines: Σπαταῶν / Δαμαρετίδα / Ἀκριαίων

On 81 de La Genière considers, but rejects the possibility that the name of this general is to be restored in IG V.1.1110, L. 12, from Geronthrai. Other names appearing in L. 2 are:

434. Μου[...]

435. Πολ[...]

436. [...]-ολευρα[...]

437. [...]-ατω;

In *BE* (2006) no. 30, M. Sève plausibly suggests that nos. 435-437 could be combined to yield the restoration Πολυαυράτω, 'ce que L.G. n'examine pas.'

438/439. Akriai. Letters incised on tiles. Two Lakonian-type tiles bearing incised inscriptions, found in the excavation of J.de La Genière at Akriai, *Kastraki* 28, nos. 31/32 (ph. dr.); no date suggested.

438. 28 no. 31. YTYX (K399) and a small fragment (K399bis) bearing uncertain traces. [Possibly a name beginning in [E]ύροχ[---], Stroud].

439. 28 no. 32. 'On peut lire H et O; le reste est incertain.' [The ph. is printed upside down. There are two lines of text: [---]HIO[---] | at least 2 undecipherable letters. Stroud].

440-442. Akriai. Inscriptions on moulded bowls, Hellenistic. J.de La Genière, *Kastraki* 37-43 (ph., dr.), publishes the following inscribed fragments of this category of Hellenistic pottery from her excavations at this site.

440. 39 no. 98. [---?]A[---?] very elongated.

441. 40 no. 102. A single A apparently isolated.

442. 41/42 no. 110. Ed.pr. considers this vase to have been made at Sparta in the second half of the 2nd cent. or beginning of the 1st cent. B.C. 'L'inscription, très lacunaire, qui occupe le bandeau plat sous le bord était vraisemblablement une dédicace avec le nom de l'offrant.' No text. [We very tentatively attempt the following reading from the ph. and dr.: NI[2-3.]YX[...5-6.]XANAP[...6-7...]OΞTA[---]E[...6-7...]ONO[---], Stroud].

443-460. Akriai. Graffiti on pottery. In *Kastraki* 45/46 nos. 117-150 (ph., dr.), J.de La Genière publishes the following assortment of 'Fragments de vases porteurs d'inscriptions.'

443. 43, 45 no. 117. Two joining fragments of the handle of a Hellenistic vase, [---]ἀνέθηκε [---]

444. 45 no. 135. Fragment of a closed vessel; inscription in 2 lines; 'seul le N de la ligne inférieure est lisible.'

445. 45 no. 136. Ca. 150-50 B.C. No text. G. suggests the above date on the basis of 'l'omega carré.' [We read from the ph. and dr. [---]ΔΠΩΑ[---], Stroud]

446. 45 no. 137. 'Fragment d'un vase ouvert, porteurs de inscription aux lettres très irrégulières.' No text. [Possibly [---]ΣΘ[---]? Stroud]

447. 45 no. 138. Ca. 150-50 B.C. Two non-joining fragments from the rim of an open vessel. No text. G. suggests this date on the basis of its resemblance to contemporary metal

vessels [We read from ph. and dr. KP[---]TB[---] Stroud]

448. 45 no. 139. Rim of a small vase; 'trois lettres, très finement gravées.' No text. [We read from ph. and dr. [---]IYΘA[---] Stroud]

449. 45 no. 140. Small wall fragment; letters inscribed above multiple-line border. No text. [We read from ph. and dr. [---]AΩ?Π[---] Stroud]

450. 45 no. 141. Two joining wall fragments. No text. [We read from dr. [---]KIE vac. Stroud]

451. 46 no. 142. Rim fragment; inscription between two horizontal lines. No text. [We read from dr. [---]IA?T vac. ? Stroud]

452. 46 no. 143. Open vessel; inscription on outer wall above two horizontal lines. No text. [We read from dr. [---]ONT?A?N? [---] Stroud]

453. 46 no. 144. Small rim fragment; inscription on outer wall between two horizontal lines. No text. [We read from the dr. [---]NI vac. The disposition of the letters resembles no. 142, our no. 451. Stroud]

454. 46 no. 145. Open bowl; letters on exterior below rim. No text. [We read from dr. [---]OΞIIA[---]. This same sequence of letters is apparently also found on no. 110, our lemma no. 442. Stroud]

455. 46 no. 146. Fragment from the rim of an open vase. No text. 'Non illustré. lettres peu lisible.'

456. 46 no. 147. Fragment from the rim of an open vessel; letters on exterior below rim between two horizontal lines. No text. [We note from the dr. 4-5 undecipherable letters. Stroud]

457. 46 no. 148. Fragment from the rim of a large pithos inscribed on the lip; 'une inscription dont on conserve deux lettres, *eta, delta*.'

458. 46 no. 149. Rim of a large vase with a deeply incised Θ on the exterior wall.

459. 46 no. 150. Two non-joining fragments of an open vessel; inscription on exterior wall. G. reads [---]ἀνέθ[---]ηκεν κρι? And on the second fragment, [---]ΑΔΑ[---].

460. 55 no. 200. Clay chalice in the form of an open flower. 'À l'intérieur, inscription fragmentaire sur trois lignes, finement incisée; on distingue ANEΘ à la fin. Il s'agit probablement d'une dédicace à la divinité du sanctuaire. Ce inscription sera étudiée par E. Zavou, épimélète.' On 117 G. provides a drawing of this inscription for which we refrain from attempting a text in anticipation of the forthcoming ed.pr.

461/462. Akriai. Inscribed tube-figurines. Tubelike terracotta figurines of standing, frontal, draped, winged female figures with the back half-cylindrical. G. notes that they have been found also in the Sanctuary of Apollo Hyperteles and that one in the National Museum of Athens bears the coroplast signature Εὐαμᾶ.

461. 54 no. 195. Small fragment from the convex reverse bearing the incised inscription Ε (?)Τ[---], possibly disposed vertically as in the signature in the National Museum. [On the basis of the ph. I would read the first letter as a clear lunate sigma. Stroud]

462. 55 no. 196. Fragment from the lower convex reverse; letters inscribed vertically, [Ε]ὐαμ[ᾶ]

463. Akriai. Inscribed loom-weight, date? Small fragment of a clay loom-weight found in the excavations of J.de La Genière at this site and published in *Kastraki* 64 no. 258 (ph.); 'inscrites en pointillé avant cuisson: kappa et lambda.'

464. Amyklai? War contribution accounts, 5th/4th cent. B.C. IG V.1.1 + SEG XXXIX 370. SEG LI 439*. B.Bleckmann, *Ktema* 27 (2002) 35-38 argues against dating the inscription to the Archidamian war, finding connections with Thucydides 2.8.4 and Aristophanes' *Peace* 614-624 unconvincing. He suggests instead a date in the first years of the Dekeleian War.

465. Amyklai. Honors for Tiberius Claudius Pratolaos Brasidas, 175-200 A.D. IG V.1.497. SEG LIII 370. O.Gengler, *Kernos* 18 (2005) 319-322, reprints the text with French translation and prosopographic commentary on three generations of this illustrious family and the cults they served, with cross-references to the text of Pausanias and IG V.1.249, 589, and 608.

466. Geraki. Inscribed marble weight, Hellenistic. Reporting the finds from room 5 of the Hellenistic building B, J.H.Crouwel et al., *Pharos* 13 (2005) 12/13 (ph.), record a marble weight (inv. no. 5608/SF2), of 15.5 kg., with the owner's name inscribed on the handle: Εὐβανδρίδα.

467. Geraki. Stamped tile, Hellenistic. J.H.Crouwel et al., *Pharos* 13 (2005) 14/15 (ph.), report the discovery of a fragmentary tile from the roof of the Hellenistic room to the south of Street 2 [for tiles from Geraki see SEG LIII 373, Stroud]. The tile 'refers, in two lines, to the god Apollo and the inhabitants of *Geronthrai*', and is associated by ed.pr. with Apollo's temple

mentioned by Pausanias 3.22.6-7. No text; we read from the ph.: [Ἀπό]λλων[ος] | [Γερο]νθρα[ίων]. In *BE* (2007) no. 32, M.Sève suggests that L. 1 may be a theophoric personal name.

468. Geraki. Incised mug, date? Inv. no. 5153/SF9; ed.pr. E.Langridge-Noti, in J.Crouwel et al., *Pharos* 12 (2004) 22/23 (dr.), who reports one single letter: M. According to ed.pr., incised letters on this type of table pottery are so far unparalleled at Geraki.

468 bis. Gytheion. Donation of Phainia Aromation, 41/42 A.D. IG V.1.1208. SEG XIII 258; XXXVII 323. Laum, *Stiftungen* no. 9. After summarizing the content of the donation, A.D.Rizakis, in V.I.Anastasiadis, P.Doukellis (edd.), *Esclavage antique* -- (cf. our lemma no. 915) 233-241 (French translation of LL. 38-41 and 51-56), focuses on its social context. Phainia Aromation was interested in allowing the access of slaves to the gymnasium and in protecting her *thēnōi* and freedmen; Aromation may have been the single child or the widow of a freedman, probably engaged in the trade of perfumes; this activity is attested for the gens Faenia.

469. Gytheion. Inscribed impost, 2nd half of the 5th/early 6th cent. A.D. L.Nikolakaki, in I.Kakouris, A.Bakourou, A.Parisi and P.Kalamara (edd.), *Tales of Religious Faith in Mani* (Athens 2005) 48 (ph.), presents the ed.pr. of a gray marble statue base re-used as an impost. On one of its narrow sides, the impost bears a medallion with a christogram in mirrorwise rendering, and the letters Α, Ω.

470. Kotyrtā. Honorary decree for Peisitas from Asopos, 2nd/1st cent. B.C. IG V.1.962 (Migeotte, *L'emprunt* no. 25). In *Citoyenneté* 89-93 P.Gauthier presents the Greek text and Migeotte's French translation of LL. 1-14 and elucidates the procedure resulting in the publication of the decree. He focuses on καταστάν[ων] in L. 7 (παράγενομένων ποτ' αὐτὸν εἰς | Ἀ)σώπων τῶν καταστάν[ων] | μετὰ τῶν ἐφόρων), points out that reexamination of the stone by C.Kritzas in the Epigraphical Museum confirms a reading ΚΑΤΑΣΤΑΝ[ΤΩΝ] rather than ΚΑΤΑΣΤΑ[ΘΕΝΤΩΝ], and suggests that οἱ κατάσταντες were not 'commissaires' (M.) but individual citizens who addressed themselves to the ephors (καταστάτων, sc. ἐπὶ εἰς τοὺς ἐφόρους) and proposed to ask Peisitas to make a loan to Kotyrtā. The magistrates accepted the proposition, asked the 'intervenants' to join them in the embassy to Asopos, and finally submitted the text of a decree to the assembly. For the role of 'intervenants' in Hellenistic inscriptions see our lemma no. 1284 in fine.

471. Sparta. Treaty with the Aitolians, ca. 402-401 B.C.? *SEG XXVI 461. SEG LI 449**. In the course of her analysis of the Peloponnesian League, S. Bolmarcich, *GRBS* 45 (2005) 5. focuses on the Spartan treaty with the Aitolians (on 18-24). After autopsy, she reprints the 34, focuses on the Spartan treaty with the Aitolians (on 18-24). After autopsy, she reprints the text of Meiggs-Lewis, *GHI* 67bis, carefully noting readings that she could either confirm or disprove upon inspection of the stele. L. 1: [συνθε]ται Αιτωλοῖς Ἐ[ρ]εαδιεῦσι is epigraphically possible, but contextually unlikely; L. 12: B. reads ἀντιέν[τας], observing that the participle is unattested; L. 13: she is unable to read the last two preserved letters ON; LL. 15/16: [ἀδινε]μ[όν]ος lacks parallels. Bolmarcich accepts Kelly's restoration of LL. 14-16 15/16: [ἀδινε]μ[όν]ος δὲ ἀντιέν[τας] ἵκαν κεκοινανε[κ]ότας, interpreting it as a clause forcing the Aitolians to accept local, perhaps pro-Lakonian, political exiles. In this light, she advocates the date above; the context would have been that of the aid offered by Aitolians to Elis in her conflict with Sparta, and Sparta's subsequent reaction [We note that unfortunate timing means Bolmarcich was unaware of Pikoulas' treatment of the text, for which see *SEG LI 449*]. In support of a date 388 B.C., see briefly D.C. Yates, *CQ* 55 (2005) 66 note 4.

472. Sparta. Regulations for athletic games, Roman Imperial (late 1st/early 2nd cent. A.D.). *IG V.1.20A. SEG XLII 1751; XLIX 2477. H. Pleket, Mnemosyne* 58 (2005) 266/267. reprints LL. 4-5 and offers a conspectus of earlier translations, eventually favoring that of J.-Y. Strasser: an athlete who is the sole participant in any given contest 'ne reçoit plus que sa part'. Pleket suggests that the lone athlete is debarré from claiming the second prize on top of the one to which he is self-evidently entitled (cf. Pleket in *SEG LI 2281*).

473. Sparta. Letter of a Roman official to Sparta, Antonine period. *IG V.1.21. SEG XLVI 391*, 2278; LIV 1830*. After reproducing the edition of the text by Oliver, *Greek Constitutions* no. 91, J. Fournier, *REG* 118 (2005) 117-137, provides full bibliography, French translation of Col. II and detailed commentary, where he points out that much of the technical vocabulary corresponds to Latin legal terms: ἐπικλήσις/ἐπικαλεῖσθαι for appellatio/appellare, κριτήριον/πρόκριμα (L. 7) for iudicium/præiudicium, κεφαλὴ δίκη (L. 7) for iudicium capitis. F. questions the opinio communis, which attributes the letter to an Emperor (Hadrian according to Oliver) on the basis of such evidence as *IG II² 1100* (LL. 46-56 reprinted and translated), and instead suggests that its author was some magistrate, perhaps the proconsul of Achaia. To that effect, he cites as a very close parallel the Koan inscription *Iscr. Cos* ED 43 (our lemma no. 935), and concludes that in Sparta appeals would have been adjudicated first by συνέδοροι (LL. 10, 12), then if necessary by a governor of Achaia, and only exceptional cases would have reached the Imperial court. *IG V.1.21* does not confer any special privileges on Sparta as a civitas libera.

474. Sparta. Honorary catalogue, date? *IG V.1.116. SEG XLV 287, 2305*. Since the text of this inscription, first copied by Cyriacus of Ancona, seems to have several mistakes.

M. Kajava, *art.crit.* (cf. our lemma no. 2099) 7, proposes to read L. 7 as πρ<ο>ευκλητ(ι)ά instead of Πρευκλητία, a verbal adjective arguably deriving from an unattested *προευκαλέω.

475. Sparta. Honorary statue, 2nd cent. A.D. *IG V.1.583*. Without indicating line division, M. Kajava, *art.crit.* (cf. our lemma no. 2099) 8, reprints this text, and registers his perplexity with regard to the absence of a patronymic for the honorand Ξεναρία. In L. 2, he proposes and subsequently withdraws the emendation Ξεν<οκρ>ατίαν, whereas in LL. 11/12 he suggests Φιλοκράτους τοῦ [πατρὸς - -].

476. Sparta. Honorary statue for Claudia Damostheneia, ca. 160 A.D. *IG V.1.589. SEG XI 813a; XLII 316; LHI 370, 2245*. M. Kajava, *art.crit.* (cf. our lemma no. 2099) 9 note 26, speculates that the subject ἡ πόλις might have once been written on the moulding of the monument, in what would be (a now missing) L. 1.

477. Sparta. Graffito on one-handed cup, early 6th cent. B.C. *SEG XXIX 390. H.R. Immerwahr, art.crit.* (our lemma no. 106) 101, reprints μέτριος | ἐὶς ἄλλ[-] or ἄν[-], but observes that 'the photograph clearly suggests ἄλλ[-], and not ἄν[-] with scratches.' Because of its find-spot, the vase was probably a dedication and Ἀλκ[-] would arguably be the name of a hero in the nominative or vocative. Given the Spartan milieu, Immerwahr suggests the interpretation of μέτριος as 'the proper amount' (on 103).

478. Sparta. Relief skyphoi, Hellenistic. Citing copious parallels, E. Zavvou, in *Ελληνιστική κεραμική από την Πελοπόννησο* (Aigio 2005) 107-125, analyzes a series of recently discovered skyphoi with indications of workshops on them. The article is accompanied by numerous ph. and English summary. Zavvou identifies the following workshops:

A) Workshop of Sotimos, consisting of *IG V.1.1576* (our lemma no. 479); *SEG XLVII 377*, and L. 409 (our lemmata nos. 480/481). The decoration of elongated pedals, characteristic of Sotimos' workshop, probably appeared around 165 B.C., and in Lakonia it might have been in use as late as the 1st half of the 1st cent. B.C.

B) Workshop of Philodamos, containing our lemmata nos. 482-484.

C) Workshop of Nikippos: our lemmata nos. 485/486.

D) Workshop of Philonidas: our lemma no. 487.

Other inscribed vases cannot be attributed to workshops because of their fragmentary state: see our lemmata nos. 488-493 below.

479. Sparta. Inscribed relief skyphoi, Hellenistic (after ca. 165 B.C.). *IG V.1.1576. SEG XI 861 b, c*. On the basis of new archaeological finds (our lemmata nos. 480/481 below) and

autopsy, E.Zavvou, *art.cit.* (our lemma no. 478) 108, refutes the earlier readings on these two skyphoi (Sparta Museum, inv. nos. ΜΣ 1931 ΜΣ 3029) as Σώσιμος and Σώσιμος respectively. There was never a workshop of Sosimos; instead the correct reading should be Σώτιμος.

480. Sparta. Inscribed relief skyphos, Hellenistic (after ca. 165 B.C.). SEG XLVII 377. E.Zavvou, *art.cit.* (our lemma no. 478) 112/113 no. 1 (ph.), revisits this vase offering a slightly more accurate version of the surviving text: Σώτιμος[ς]

481. Sparta. Inscribed relief skyphos, Hellenistic (after ca. 165 B.C.). SEG L 409. E.Zavvou, *art.cit.* (our lemma no. 478) 113 no. 2 (ph.) offers a detailed description of this fragmentary vase and the ed.pr. of the inscribed text: Σώτιμος

482. Sparta. Inscribed relief skyphos, ca. 200-150 B.C. Fragment of a base found on Brasidas Str. (Sparta Museum, inv. no. ΜΣ 14943). Ed.pr. E.Zavvou *art.cit.* (our lemma no. 478) 113 no. 3 (ph.): Φιλοδόμου

483. Sparta. Inscribed relief skyphos, ca. 200-150 B.C. Fragment of a base, found at Klearchos Str. (Sparta Museum, inv. no. ΜΣ 14944). Ed.pr. E.Zavvou *art.cit.* (our lemma no. 478) 114 no. 4 (dr.; ph.): Φιλοδόμου

484. Sparta. Inscribed relief skyphos, ca. 200-150 B.C. Fragment of a skyphos, found at Orthias Artemidos Street (Sparta Museum, inv. no. ΜΣ 14946). Ed.pr. E.Zavvou *op.cit.* (our lemma no. 478) 114 no. 5 (dr.; ph.): Φιλοδόμου

485. Sparta. Inscribed relief skyphos, ca. 175-150 B.C. SEG XLVIII 476B. E.Zavvou, *art.cit.* (our lemma no. 478) 115 no. 6 (ph.), republishes skyphos inv. no. ΜΣ 12949, offering a detailed description of the vase and a more accurate edition of the retrograde inscription: Νικίτη[ου]

486. Sparta. Inscribed relief skyphos, ca. 175-150 B.C. SEG XLVIII 476B. Skyphos inv. no. ΜΣ 12950 is republished by E.Zavvou, *art.cit.* (our lemma no. 478) 115 no. 7 (ph.), who prints the following text of the retrograde inscription: Νικίτη[ου]

487. Sparta. Inscribed relief skyphos, late 1st cent. B.C. Found at 12 Orthias Artemidos Str., now in the Museum of Sparta, inv. no. ΜΣ 14940. Ed.pr. E.Zavvou, *art.cit.* (our lemma no. 478) 115/116 no. 8 (ph.). The inscription is retrograde: Φιλανίδα

488. Sparta. Inscribed relief skyphos, Hellenistic. Found at 12 Orthias Artemidos Str., now in the Museum of Sparta, inv. no. ΜΣ 14941. Ed. pr. E.Zavvou, *art.cit.* (our lemma no. 478) 116 no. 8 (ph.). The inscription is retrograde: [- - -]IPA[- -]; alternatively Zavvou suggests [- - -]TPA[- -]

489. Sparta. Inscribed relief skyphos, Hellenistic. Fragment with decoration of imbricate leaves, found at Alkmanos Str. (now Sparta Museum, inv. no. ΜΣ 14634). Briefly mentioned by A.Themos, *ADeltion* 53 B1 (1998) [2004] 161; ed.pr. E.Zavvou, *art.cit.* (our lemma no. 478) 116/117 no. 10: [- -]PI[- -]

490. Sparta. Inscribed relief skyphos, Hellenistic. SEG LII 370. E.Zavvou, *art.cit.* (our lemma no. 478) 117 no. 11 (ph.), re-examines this vase, offering this time a more conservative text: Φιλ[- -]

491. Sparta. Inscribed relief skyphos, Hellenistic. Fragment found at the junction of Leonidou and Dioskouron Streets (Sparta Museum, inv. no. ΜΣ 14942). Ed.pr. E.Zavvou, *art.cit.* (our lemma no. 478) 117 no. 12 (ph.), offers the following majuscule transcription of the retrograde inscription: [- -]AI(?)E[- -]

492. Sparta. Inscribed relief skyphos, Hellenistic. Fragment of the base, found at Orthias Artemidos Street (Sparta Museum inv. no. ΜΣ 14945). Ed.pr. E.Zavvou, *art.cit.* (our lemma no. 478) 118 no. 13 (ph.; dr.), who notes that on the upper right corner of the letter space before epsilon she could discern a slanting stroke, which could belong to any of the letters X, K, or Y: [- -]EOΣ[- -]

493. Sparta. Inscribed relief skyphos, ca. 150-100 B.C. Fragmentary skyphos found at Kallikratidou Str. (Sparta Museum, inv. no. ΜΣ 12963). Briefly mentioned by A.A.Themos, *AD* 49 B1 (1994) [1999] 178; ed.pr. E.Zavvou, *art.cit.* (our lemma no. 478) 118/119 no. 14 (ph.; dr.), who reads: Αρι[στ]ων[ος] or Αρι[στ]ων[ος]. In an appendix (111/112), Z. notes that the workshop of Ariston is well-known from finds at Athens, Delos, Miletos and elsewhere, but it is impossible to say whether the skyphos from Sparta is an import or a local imitation.

A. no. 76, early red figured vase, [- - -]ΣΑΛΙΑΣ?

■ no. 77 [- - -]ΑΣΙΑΑ

C. no. 78 HAIPANTIOΣ

Versakes interprets C as written in error for the ethnic of 'Απαντία, in Phliasia (cf. Pausanias 2.12.14). Jeffery, *LSAG*² 204-206, no. 7, dates these to the first half of the 5th cent. B.C. with C the earliest.

501. Korone (Agios Andreas). Sanctuary of Apollo Korythos. Dedication of a spear butt to Athena?, ca. 460 B.C.? *SEG* XL 362; XLIX 414,* 419. Zunino, *Hiera Messeniaka* 151, T40; 171-178 (writing at the same time as Figueira, reported in *SEG* XLIX 414), assesses the arguments in favor of a dedication to Athena or the restoration [ἀπ'] Ἀθανα[ov] in LL 2/3, concluding that the former is more plausible and adducing evidence for the association of Athena with Apollo Korythos in this sanctuary; brief discussion of λεία (171).

502. Korone (Agios Andreas). Sanctuary of Apollo Korythos. Dedication of a helmet to Apollo, late 5th cent. B.C. Upper part of a marble pillar-base with cuttings on the top to support a bronze dedicatory helmet, found in the excavations of the Greek Archaeological Service built into Temple A. Inscription on upper panel. Ed. pr. P.Versakes, *AD* 2 (1916) 71, 115-117, no. 81 (ph.).

4 [Ἀπ]όλλων[ι]
[κ]όρυθα
[ἀν]έθεκε
[τάνδ]ε Ἐνυάλι-
[ον] Θεάριον
Πραξίας

We print the text of the ed.pr. except for the misprint in L. 5, '5vov'. It is clear from Versakes' discussion that he means Ἐνυάλι[ov]. In *LSAG*² 203, 206 no. 11, L.H. Jeffery, proposing the above date, observes that in L. 1 'the photograph suggests O rather than Ω.' Zunino, *Hiera Messeniaka* 151 T 44, 168-177, misinterprets the misprint as 'Ἐνυάλι[ι]'. She concludes that the two epithets refer both to the warlike nature of Apollo and to his oracular powers (Since the two epithets are in the accusative (Apollo in the dative) they directly refer to the helmet and only indirectly allude to Apollo, Chaniotis). For the connection between Apollo Korythos and Artemis, see our lemma no. 385.

503. Korone (Agios Andreas). Sanctuary of Apollo Korythos. Dedication, 2nd cent. A.D. Ed. pr. P.Versakes, *AD* 2 (1916) 67, 113, 117/118 no. 82 (ph.); large fragment of an unfuted marble column found in Temple A in excavations of the Greek Archaeological Service.

4 Φιλοκράτης
Φιλωνίδα
καὶ Τιμοκράτης
'Αγαθία
'Απόλλωνι
Κορύνθωι
ἐπὶ ἱερέος Ἀγάθο(υ)

LL 4/5 were added later in smaller letters over an erasure. Briefly adduced by Zunino, *Hiera Messeniaka* 151, T 43; 177.

504. Korone (Agios Andreas). Sanctuary of Apollo Korythos, inscribed fragments of altar screens (?), Late Roman/Early Byzantine. P.Versakes, *AD* 2 (1916) 113/114 no. 75 (ph.), publishes the following four fragments of stone altar screens, probably from the early Christian churches that later occupied the site of this sanctuary; excavations of the Greek Archaeological Service.

A. [- - -]AKQN : [- - -]

B. [- - -]MENOS

C. [- - -]ATAYT[- - -]

D. +ΥΠΟ[- - -]ΙΟΡΓ. [- - -]ΙΠ.[- - -]ΙΣ[- - -]

505. Korone. List of ephebes, 246 A.D. *IG* V.1 1398; *CH* I² 721c; *HO* I 194-196 no. Ach53 (translation), reproduces LL 1-19 and 91/92 and comments on the presence of two homonymous Jews among the ephebes (LL 91/92: Αὐρηλῖος Ἰωσήφ).

506. Messene. Artemis Ortheia and Artemis Phosphoros. L. Pholot, *Kernos* 18 (2005) 113-140, takes up the problem that of the epithets of this goddess at Messene. Pausanias (4.31.10-11) mentions only Φωσφόρος, whereas the epigraphic sources know only Ὀρθεία. He reprints and translates the text of Pausanias, registering his rejection of Themelis' theory that the heroine Messene shared the large Doric temple with Asklepios, and locating her separate shrine elsewhere (*SEG* XLI 323, L. 9), outside the Asklepieion. He then, after autopsy, reprints

the texts, with translation, bibliography, and app.cr., of the following inscriptions all excavated at Oikos K on the west side of the colonnade of the Asklepieion: *SEG* XXIII 215-217, 219-222 (see our lemmata nos. 517/518). He also cites and briefly describes the decree *SEG* XXIII 208 (see our lemma no. 510). After discussion of several parallel passages, citation of Kallimachos' *Hymn to Artemis*, reflections on Pausanias' method, Piolot concludes that there is no convincing evidence at Messene for Artemis Hekate, Artemis Gorgo, Artemis Hegemone, Artemis Oupesia, or Artemis Eleia, nor moreover for any Artemis with multiple epithets. In Oikos K stood a statue of Artemis brandishing torches (*SEG* XXIII 220) but labelled 'Ορθεΐα on the inscribed base. Pausanias had recourse to the title Phosphoros 'n'est pour évoquer l'épiclese de la divinité mais bien son type iconographique.'

507. Messene. The Βουλευτήιον. P.G.Themelios, *PAAH* (2005) 52-54, describes the very poorly preserved remains of a rectangular building with the interior plan of a hypostyle hall excavated by the Archaeological Society at Athens in the agora immediately north of the Doric temple. He suggests that it is to be identified as the Βουλευτήιον known from *SEG* XXIII 205, 207, and LIV 453.

508. Messene. Tiberius Claudius Saithidas Caelianus I and his family. Starting from Pausanias 4.32.2; *IG* V.1.1447, 1451, 1455a; *SEG* XXXIX 383, XL 367, XLI 353; *CIL* III.495, and other inscriptions, N.Luraghi, *RFIC* 133 (2005) 188-201, examines the origins, membership, and the monuments at Messene commemorating this illustrious family of Roman Messene. On 190/191 he has a valuable account of Cyriacus of Ancona's discovery of *IG* V.1.1455 and on 195-198 observations on the heroon of Saithidas in the stadium. [The text of *SEG* XLVIII 490 (LIII 387) was published too late to be taken into consideration by Luraghi, as is also the case with our lemmata nos. 512, 516 Stroud].

509. Messene. Proxeny decree for Satyros of Megalopolis, 4th cent. B.C. Upper left corner of a limestone stele found in excavations of the Archaeological Society at Athens on the north side of the Doric temple in the agora, inv.no. 14452. Ed.pr. P.G.Themelios, *PAAH* (2005) 50/51 (ph.), who compares it to the proxeny decree for the Zakynthian Menalkos son of Aristomenes, *IG* V.1.1425. Satyros of Megalopolis is otherwise unattested.

4 Θεός, "Ε[δοξε τῶν δέ]-
μοι τῶ[ι Μεσσαίων]-
Σάτυρον . . .⁷ . . . Μ]-
εγαλοπ[ολίταν πρ]-
όξενον [εἶμεν καὶ]
εὐεργέ[ταν . . .^{α.ο.} . . .]
ν αὐτόν [καὶ ἐκγόνο]-

stoich.

8 υς, εἴμε[ν δ' αὐτῶν ? - - - κα]-
θάπερ [τοῖς ἄλλοις]
προξέν[οις . . . δα]-
μοργ[οῖ . . .⁷ . . . Κ]-
12 ρίθων 'Α[. . .¹⁰ . . .]
των Π[ε[. . .¹⁰ . . .]
[- ? -] vacat

510. Messene. Honorific decree of the Oupesia of Messene for Mnasiistratos, 42 B.C. *SEG* XXIII 208; LIV 466,⁹ 468. L.Piolot, *art.cit.* (our lemma no. 506) 122, in a discussion of the setting of this document, Oikos K, adduces LL. 27/28 as evidence that this structure was a ναὸς τῆς Ἀρτέμιτος; he promises an improved text based on autopsy, especially of L. 8, in a forthcoming publication.

511. Messene. Ephebic catalogue, 70-90 A.D. Inscribed on the lowest portion of the (limestone?) door jamb at the wide entrance leading from the west stoa of the Gymnasium to the north side of the Palaistra is the following inscription (inv.no. 14610) found in situ in excavations of the Archaeological Society at Athens. Ed.pr. P.G.Themelios, *PAAH* (2005) 55-57 (ph.), who establishes the above date on the basis of *SEG* XLIX 425, LI 472, and the appearance of the tribe of the Romans and the foreigners in A.L.2. He further points out that the ephebic lists inscribed at Messene were seldom published on canonical stelai designed for the occasion, but usually on the walls or other structural parts of the Gymnasium. These lists were, therefore, not the result of regular, organized procedures at Messene designed to inform the citizenry. Rather they are evidence for the civic competition among gymnasiarchoi and other members of the elite whose main aim was to enhance their reputations and those of their sons.

	Column A	Column B

	Ῥωμαῖοι καὶ Ξένοι	Υπηρέτης
	Α[²]τῆνος [. . .]ος	Ὀρφεύς
4	Α. Ἀντώνιος Μάρκελλος	
	[.]	vacat
	Κλ. Καλλοῦρνος Μάχερ	
	[. .]κυ[.]νος	
8	[. .]ατος Ἀφροδίσιος	
	[. . .]ος Εὐκαρπος	
	[. . .]ος Κλύδανος	
	vacat	

The letters in B L. 1 are larger [Several letters can be read from the ph. in addition to those printed in ed. pr. e.g. at the beginnings of LL. 3, 4, 8, 9, and there appears to be another full line below L. 10. Stroud].

512. Messene. Statue base for Hadrian, 117-138 A.D. Rectangular limestone base for a bronze statue found in excavations of the Archaeological Society at Athens in the theater next to the throne for the priest of Dionysos, inv. 14565. Ed. pr. P.G.Themelis, *PAAH* (2005) 42-44 (ph.), who identifies the dedicator as Tiberios Klaudios Frontinos (*PIR*² 872), son of Tiberios Klaudios Saithidas Kailianos I of LL. 9-12. He was the first Messenian senator under Hadrian. The ethnic Καμπανός reflects the close ties of this family with Campanian Abellinum. His cognomen Μάκερ is found in Messenian ephebic lists of the 1st cent. A.D.

Ἀγαθὴ Τύχη

- Αὐτοκράτορα Καίσαρα
θεοῦ Νέρουα υἱόν.
4 θεοῦ Τραϊανοῦ Παρθικοῦ
υἱόν, Τραϊανόν Ἀδριανόν
Σεβαστόν, ἀρχιερέα μέ-
γιστον Τιβ. Κλαύδιος
8 Φροντεῖνος Μάκερ Καμ-
πανός, Τιβ. Κλαυδίου Σαι-
θίδα Καιλιανοῦ, ἀρχιερέ-
ως καὶ ἐλλαδάρχου τῶν
12 Ἀχατῶν διὰ βίου υἱός, ἀνέ-
θηκεν

For the statue of the dedicator's mother, see our lemma 516.

513. Messene. Honorary statue base for the agonothetes Sophon, end of the 3rd cent. B.C. Cube-shaped block of limestone with two cuttings on the top surface to anchor a missing superimposed block, found in excavations of the Archaeological Society at Athens in the theater, inv. no. 14564. Ed. pr. P.G.Themelis, *PAAH* (2005) 44/45 (ph.), who notes that this agonothetes is otherwise unattested at Messene. He suggests that the Athenian sculptor Kallikrates is to be identified with the artist of *IG* IV.1².306C from Epidaurous and a statue in the agora of Messene identified by Themelis only by inv.no. 13919 and publication reference in *PAAH* (2004) 34 [This is *SEG* LIV 461. Stroud]. The base in the theater provides the first epigraphic evidence for sacred contests in honor of Dionysos at Messene. No sculptor named Lyson is apparently attested so far.

Σόφον Λυσικράτε[ος]
ἀγανοθετήσας Διονυσί[οις]
vacat 0.18 m.
Καλλικράτης, Λύσαν ἐποίησαν

514. Messene. Dedication of the gymnasiarchos Sosikrates, Hellenistic/Roman Imperial. Limestone plaque broken at right and below, bearing two large tenons probably for a surmounting pediment, found in excavations of the Archaeological Society at Athens at the northeast corner of the Gymnasium, inv.no. 12943. Ed. pr. P.G.Themelis, *PAAH* (2005) 57/58 (ph.; dr.). Very carefully inscribed, almost stoichedon, in letters of the early Hellenistic period but also possibly classicizing Augustan. Themelis identifies the dedicant with the ephebe in *SEG* LI 471 (L. 2), from the stadium; cf. also the homonymous ephebe in *SEG* XLIX 425.

- Σωσικράτης
Σωσικράτης
4 γυμνασιαρχήσ[ας]
τὸν οἶκον
[καὶ] τὸ θέατρον
[ἐπεσκεύ]α[σεν]

[The restoration in l. 6 is very uncertain. Stroud]

515. Messene. Honorary statue base for Claudius, 42-54 A.D. Among the large number of inscribed limestone bases for bronze statues of Roman emperors found in excavations of the Archaeological Society at Athens on either side of the ramp at the entrance to the Doric temple in the agora and along its south side, P.G.Themelis, *PAAH* (2005) 51-52 (ph.), publishes this as the earliest. He establishes the above date on the basis of the nomenclature in LL. 4-5. Inv.no. 14641. The dedicator is a member of a prominent Messenian family, known from *SEG* XLIX 425 and three other inscriptions from Messene identified by Themelis only by their inventory numbers [published or not? Stroud].

- Αὐτοκ[ρ]άτορα
Τιβέριον Κλαυδίου Καίσα-
ρα Σεβαστόν, Γερμαν[ικόν],
4 ἀρχιερα μέγιστον, πατ[ρί]δα
πατρίδος Χαριδαμῶς
Κράτωνος ἐκ τοῦ ἴδιου
Two lines erased

516. Messene. Statue base of Klaudia Phrontine, 2nd cent. A.D. In *PAAH* (2005) 46/47 (ph.), P.G.Themelis reports the discovery in excavations of the Archaeological Society at Athens in the theater of a torso of an over life-size marble statue of a female figure, a fine Roman copy of a 4th cent. B.C. original by Praxiteles, Μεγάλη Ἡρακλεώτισσα. He speculates that it originally stood on 'one of the two bases of the first eastern niche of the skene' and represents Klaudia Phrontine, the mother of Tiberios Klaudios Saithidas Kailianos I, for whom see *IG V.1* 1455. 'She is characterized as Ἑστία τῆς πόλεως in the inscription on her base.' [We have not found that this base has been previously published. Stroud. For Ἑστία τῆς πόλεως in contemporary Sparta and elsewhere see our lemma no. 2099 Papazarkadas].

517. Messene. Dedication of the gerontes of the Oupesia honoring Eirana, priestess of Artemis, 2nd/3rd cent. A.D. *SEG* XXIII 215; XLVII 380; XLIX 421. L.Piolot, *art.cit.* (our lemma no. 506) 123 no. 5, after autopsy of the stone rejects Orlandos' restoration of [Ἀρτέμιτι] at the end of L. 10 on the grounds that there is insufficient space on the stone for this word and also that in the context it is redundant.

518. Messene. Dedication of the gerontes of Oupesia honoring the priestess Kallis, 2nd/3rd cent. A.D. *SEG* XXIII 216; XLVII 380; XLIX 421. L.Piolot, *art.cit.* (our lemma no. 506) 124 no. 3, after examining the stone, observes that there is no physical justification for Orlandos' restoration [- - - οἱ τὰς] above L. 1.

519. Messene. Boundary settlement, 78 A.D. *IG V.1* 1431. *SEG* XLI 329; * XLV 2261. O.Gengler, *Kernos* 18 (2005) 326/327, is at pains to point out that the formulation τὸν χειμάρον, ὃν προσονομάζουσιν Χοίρειον, ὃς ὀρίζει Μεσσήνη καὶ Λακεδαιμόνι πρὸς Ἐλευθερολάκωνα, in LL. 38/39 'n'est pas tout à fait la même chose que la frontière avec les Laconiens libre.'

For the name of the consul D. Novius Priscus in this inscription, see our lemma no. 2043.

520. Messene (Mount Ithome). Manumission documents, 3rd cent. B.C. *IG V.1* 1470-1472. *SEG* XXXIX 388; XLIX 2440; LI 493. P. Themelis, *Kernos* 17 (2004) 143-154, in a study of the cults on Mount Ithome, briefly describes the remains of the sanctuary of Ἀρτεμῖς Αἰνυάτις and Αἰωπία (152-154), mentioned by Pausanias 4.31.7, with a cult statue by Daniophon of Messene, drawing parallels with the homonymous shrine in Kalydon.

521. Messene. Gravestone of Nikeretos, 1st cent. A.D. *SEG* XLVII 411. In *PAAH* (2005) 58-60 (ph.), P.G.Themelis reviews the evidence for the series of family tombs behind the west stoia of the Palaistra, especially Grave Monument K3 of the late 3rd cent. B.C. He republishes a

ph. [no new text] of the gravestone of Nikeretos, *SEG* XLVII 411, with brief notes on this family. For prior reports on these graves, see Themelis, *PAAH* (1997) 102-105 (ph.); (1998) 115-119 (ph.); (1999) 93-97; (2000) 97-98 (ph.); (2001) 90-92.

522. Messene. Alphabetical masons' marks in the theater. In *PAAH* (2005) 39/40 and 46, P.G.Themelis briefly notes the existence of such marks on the frieze course of the scaenae frons and the north wall of the scene building; no further details.

523. Messene. Incerta. *SEG* XLV 329. In *PAAH* (2005) 48 (ph.), P.G.Themelis publishes several more examples of these rectangular plaques of reddish limestone found in various places in the city during excavations by the Archaeological Society at Athens. None of the recent finds is inscribed. He notes that similar objects have been found in excavations at Kastelli Kisamou on Crete (no reference) and speculates that they may have been used as weights. He raises the possibility that Διοκλῆς on *SEG* XLV 329 might be identified as the gymnasiarchos son of Hierokles on the ephbic catalogue of 70 A.D., *SEG* LI 472, LL. 3-5.

524. Phoinikous? Dedication to Zeus Epidotas, Hellenistic. *SEG* XI 1002. Zunino, *Hiera Messeniaka* 109/110, points out that the editors of *SEG* XI incorrectly dated this herm to the 6th cent. B.C., whereas the archaeological context demonstrates that the above date is accurate.

525. Prote. Euploia rupestral inscription, date? *SEG* XI 1010; XIV 341; LI 502.* Zunino, *Hiera Messeniaka* 68-82, in a long discussion of the evidence for the worship of Dionysos in the Linear B tablets, adduces the name of the ship in LL. 2/3. Διολύσοις κυλῖ] Ὀσίπει[ι], as indicating the presence of this deity in Messenia. With the singular σοι in L. 1, she reads the divine names as referring to one and the same ship (79-82).

526. Prote. Euploia inscription, date? *SEG* XI 1012; LI 502.* Zunino, *Hiera Messeniaka* 131, cites the ship name τῇ Δημητρὶ as evidence for the late survival of the worship of Demeter in Messenia and explains the marine setting through her associations with Artemis and Poseidon.

527. Prote. Euploia inscription, date? *IG V.1* 1552. *SEG* LI 502.* Zunino, *Hiera Messeniaka* 161, discusses the appropriateness of Athena as a deity who aids mariners in distress. Brief mention also of *SEG* XIV 339 and 342.

528. Thouria. Decree honoring judges from Patras for settling a dispute between Thouria and Megalopolis, date? SEG XI 972; XXIV 284,* XLIV 2340. *Isa.* 151 Zunino, *Iltera Messenika* 165, cites this and IG V.1.1384 as evidence for the role of Athena as 'divinita polinde' at Thouria and, after detailed discussion, favors Moretti's date of 183-167 B.C.

529. Vasiliko. Vase inscription: $\Lambda\epsilon\upsilon\kappa\iota\pi\pi\omicron\varsigma$? SEG XXXIV 321 v; XXXVII 332.* Although writing without reference to SEG, LSAG or any bibliography on this sherd later than 1941, Zunino, *Iltera Messenika* 162-265, provides a helpful (if outdated) compendium of sources for the exploits on the Greek mainland and in the west (Metapontum) of heroes bearing this name.

530. Volimos. Sanctuary of Artemis Limnatis, assorted inscriptions. IG V.1.1374-1377, 1431, 1442, 1458, 1470, 1472. SEG XXIX 395 (cf. SEG LIII 384); XXXIX 384, 388, 388 bis. Zunino, *Iltera Messenika* 33-68, after collecting the literary, epigraphic, and archeological evidence for this sanctuary, finds that the placement at modern Volimos is the most convincing. She discusses the ritual at this shrine as an initiation rite and brings it into close connection with the cult and sanctuary of Artemis Orthia in Sparta and the homonymous temple in central Messene (SEG XLVIII 380; LI 482), with consideration of οἱ τὰς Ὀρθρίας ἱεροὶ γέροντες (SEG XXIII 208, 215-217).

For an account of the dispute between Sparta and Messene over the cult of this sanctuary, see O. Gengler, *Kernos* 18 (2005) 322-324.

ARKADIA

531. Asa. The ΑΓΕΜΩ statue, 6th cent. B.C. IG V.2.559. SEG XI 1163; XXXV 1820. In *The Asa Valley Survey. An Arcadian Mountain Valley from the Palaeolithic Period until Modern Times*, ed. J. and B. Forsén, *Acta Instituti Atheniensis Regni Sueciae Series in 4^o* vol. LI (Stockholm 2003) 26/27, 251/252. B. Forsén examines the evidence for the exact finding place of this statue and inferences about its cultic connections. He maintains that it was discovered as early as 1866 in a tower of the city wall below Palaiakastro (Asa) called Zurlomylos. 'The fact that the statue, and possibly another inscription [unidentified, should] were found in the tower cannot be explained in any other way than that they had been reused as building-stones when this was built in the 3rd century B.C.' Thus we have no information about where the Agemo statue originally came from, but it seems clear that it has no connection with Frangovrysi where it was later 'discovered' being reused as a stone to help riders mount their horses in 1868. The stone was subsequently removed to the National Museum in Athens. Forsén shows how fragile are scholarly attempts to link this statue to the temple of Μήτηρ Θεών

located by Pausanias (8.44.3) near Asa and the sources of the Eurotas and Alpheios Rivers. Also, 'Agemo, Hageimo and Hegemone are epithets of Artemis in Asa... [or] it could be a funerary statue of a heroicized deceased person.' Its main importance lies in its strong indication that Asa and the area around Palaiakastro were developed in the late Archaic period. For speculation on the historical development of Asa in Archaic-Hellenistic times see Forsén 247-271. J. de La Genière, *Kastraki* 7, writing without reference to Forsén's above discussion, accepts Frangovrysi as the finding place of the statue and connects it to the sanctuary of the Mother of the Gods mentioned by Pausanias. She observes that on the right side of the throne are traces of a sculpted lion confirming the identification of the statue as the goddess.

532/533. Asa. Stamped tiles, Hellenistic? Two flat, unpainted terracotta tiles bearing parts of a stamp.

532. Found in the Asa Valley Survey at Tambouria, ca. 700 m. southwest of Asa, Palaiakastro; *op.cit.* (cf. our lemma no. 531) 239-241 (dr.), TS 1: [Αρπύριον]

533. Found at Asa, Palaiakastro; now in the study collection of the American School in Athens; *op.cit.* TS 2: [- - -] ΑΟ

534. Kyparissia. Stamped tile, Classical. SEG LIII 385. F. Zavvou kindly points out to us per *op. cit.* that we erroneously attributed this tile to Kyparissia in Messenia in SEG LIII 385, whereas its true place of finding is in Arkadia at a site called Mandra on the slopes of the hill of Agia Kyriaki in the vicinity of the modern village of Kyparissia, in the demos of Gortynios, near Megalopolis. Moreover, we cited F. Zavvou as the author of the ed. pr. in *AI* 54 B 1 (1999) [2005] 181-186, instead of the true author, A. V. Karapanagiotou. [We apologize to our readers and both these scholars for creating this confusion. Should]

535. Lykouria (Roideta). Inscribed tile, ca. 500 B.C. In K. Tausend (ed.), *Phoenicians and Lycians* (cf. our lemma no. 540) 224/224 (dr.), G. Frath publishes a fragment of a Lakonian type tile inscribed by a finger in the wet clay picked up on the surface at this site. *Αρπύριον*?

536. Mantinea. Dedication to the synagogue by Aurelius Elpidis, 4th cent. A.D. IG V.2.295, Svll. 1247, *CTI* 1720. Republished with commentary in *JJO* 1 196/197 no. Ach54 (translation).

537. Megalopolis. Dedicatory inscriptions from the theater, date? IG V.2.450. SEG XXXVII 345.* H.Lauter, H.Lauter-Bufe, AA (2004) 148-150, reject the identification of the *ἀγωνοθέτης Ἄντιοχος* with the pankratiast sent as an envoy to Susa in 367 B.C. (Xenophon, *Hellenika* 7.1.33, 38). As Pausanias 6.3.9 shows, this man was from Lepreon, a polis that did not participate in the foundation of Megalopolis. The theater is to be dated in the last quarter of the 4th cent. B.C. on the basis of the architectural and archaeological evidence, which they examine in detail, not by these inscriptions.

538. Megalopolis. Stamped roof tiles of the stoa of Philip, 4th cent. B.C. IG V.2.469 no. 6. H.Lauter, H.Lauter-Bufe, AA (2004) 145 note 41, propose that, like our lemma no. 539, this stamped tile belongs to a repair of the stoa of Philip, not to its original construction (inscription wrongly cited in AA as IG V.1, Stroud).

539. Megalopolis. Stamped roof tiles of the skenothekē, after 222 B.C. IG V.2.469 no. 5. SEG LI 507.* H.Lauter—H.Lauter-Bufe, in a study of the chronology of the theater and the Thersilion, AA (2004) 135-176, noting that two other stray finds from recent excavations in the Agora carry the same stamp, argue (145) that they belong to a rebuilding of the skenothekē after the destruction wrought by Kleomenes III, 222 B.C., and not to the original construction of the theater (inscription wrongly cited in AA as IG V.1, Stroud).

540. Pheneos and Lousoi. For a useful collection of testimonia, including inscriptions, for the history, topography, legends, and cults of these two Arkadian poleis, with Fasti, see M.Pretzler in K.Tausend (ed.) *Pheneos und Lusoi. Untersuchungen zu Geschichte und Topographie Nordostarkadiens* (Frankfurt am Main 1999) 36-83. On 197/198 G.Erath compiles a list of references to inscriptions from Pheneos.

541. Pheneos, Mt. Kyllene. Names in the cave of Hermes, 4th cent. B.C.? and later? IG V.2.362-366. SEG XLVIII 519. H.Kusch in K.Tausend (ed.) *Pheneos und Lusoi* 353-361, in a detailed description of the cave, while noting that many of the names on the walls are modern, stresses the need for closer study and dating of the ancient inscriptions. See also Tausend 357-362, mentioning ancient vases and figurines in the cave.

542. Phigaleia. Decree of the Messenians, ca. 240 B.C. IG V.2.419. SEG XI 1142; XLVI 437, 2340; XLVII 427; LIV 446, 448. Zunino, *Hiera Messeniaka* 113, 277, adduces the uncertain restoration of Ἡρα in L. 23 as evidence that Herakles was included with Zeus Ithomatas in the official oath of the Messenians, inasmuch as Hera is apparently unattested in Messenia later than the Bronze Age.

543. Unknown provenance. Jewish epitaph of Panto, 2nd cent. A.D. (or later). IG V.1.1349; GIBM 1491; CII I² 721. Republished in IJO 1 193/194 no. Ach52 (translation), with commentary.

TRIPHYLIA

544. Makistos. Masons' marks on marble roof tiles, ca. 500-490 B.C. and later. A.Nakases publishes a thorough, detailed account of the temple of Athena with separate sections on the inscribed marble roof tiles: *Ο Ναός της Αθηνάς Μακίστου*, in *Δημοσιεύματα του Αρχαιολογικού Δελτίου* (Athens 2004) 87; 108-144, 264-266, 282/283 (ph., dr.). He argues that the letters are not numbers but symbols to assist the builders in placing the blocks correctly. More than 30 examples survive and Nakases arranges them in the following two sequences:

1. End of the 6th cent. B.C. 4 different forms of digamma, boxlike theta, mu and nu with spread early shapes, + for X, koppa, and psi.
2. Beginning of 4th cent. B.C. mu and nu with normal upright shape, xi, phi, and omega. Nakases speculates that the omega may have originated in the Kyklades (Paros?) where the tile was manufactured. He believes that all the tiles were made elsewhere before they were transported to Makistos. The wide discrepancies between shapes of the same letter are probably to be explained as variations employed by different workshops and/or chronological indications of renovations to the temple.

On Makistos see also SEG XXXV 389; XXXVII 353; XXXIX 398; LIV 489.

ELIS

545. Elis. Sacred topography. J.Taita, *Orbis Terrarum* 7 (2001) 107-142, investigates the interaction between topography and cult in Elis. The absence of an ethnic in the only two votives from the sanctuary of Artemis at Kombothékras (SEG XXXI 356A and 356B) may indicate that only one community operated there at the time. In a discussion of roadways, Taita cites IJO 171, which gives the distance of the Sparta-Olympia road as 630 stadia, as well as the Latin milestone AE 1969/1970 no. 589, that attests Trajan's construction of a road from Samikon to Elis. She suggests that a law similar to the Amyphktionic text IG II² 1126, LL. 40-43, ordering the clearing of roads and the repair or bridges leading to Delphi may have been enforced for the roads around Olympia (For the topography of this region see SEG LIV 489, Stroud).

546. *Olympia. Photographs of inscriptions.* In a sumptuous, large-format publication financed by the Bank Of Cyprus in celebration of the return of the Olympic Games to Greece in 2004, X. Arapogianni, *Ολυμπία. Η κορτίδα των Ολυμπιακών αγώνων* (undated, but in 2004, X. Arapogianni, 2003), publishes many large, color photographs of superior quality and apparently Athens 2003), publishes many large, color photographs of superior quality and detail of the following inscriptions from Olympia. Unhelpfully, both in the captions for individual plates and in the Index of Illustrations (401-406) the author seldom identifies these inscriptions except by their Olympia Museum inventory number. Although the text of this book is written for a general audience, these photographs deserve to become part of the scholarly study of the inscriptions in question. Hence, we provide a proper concordance with publication references.

<i>IvO</i>	Arapogianni pp.
64 Catalogue of cult personnel	24
240/241 Bronze dedicatory discus of Asklepiades	386/387
245 Bronze spear-butt dedication of Methanios	222
249 Dedicatory Etruscan helmet of Hieron	229
259 Nike of Paionios	158/159
446 Statue base of Armonikos	398
476 Statue base of the sophist Philostratos	194
610 Dedicatory marble bull of Regilla	354
653 Megarian treasury	66/67
717 Bubon's stone	382

<i>SEG</i>	Arapogianni pp.
XI 1180a Gorgos the Spartan's stone seat	384
XI 1227 Dedicatory stone jumping weight	390
XI 1232 Dedicatory bronze statuette of a runner	374
XVII 206 Pheidias' cup	151
XXIII 253 Dedicatory Corinthian helmet of Hieron	228b
XLII 395 C Clay mould from Pheidias' workshop	153
XLVI 470 Dedicatory bronze diskobolos	395
XLVI 472 Bronze statuette of Zeus	219
XLIX 486 Clay measuring vase	336

<i>IG I'</i>	Arapogianni pp.
1467 Dedicatory helmet of the Athenians from the Medes	228y
1472 Dedicatory helmet of Miltiades	225

547. *Olympia. Dedications and treaties.* M. Rausch, *Hesperia* 14 (2001) 85-103, analyzes the 'nationalization' of public life in western Greek cities through the cult of Zeus Olympios at Olympia, making heavy use of epigraphical evidence: *SEG* XXXVIII 369 (caduceus inscribed [δαιμόσιον Εὐπακτοῖον]); Lokrian dedication *SEG* XI 1211; dedications by Zankle *SEG* XI

1205, XV 246, and M.L. Lazzarini, *MAL* 19 (1976) 316 no. 961a-b; dedications by Rhegion *SEG* XXIV 303/304, 312; dedications by Messene *SEG* XXIV 303, 313/314; dedications by Syracuse *IvO* 249, *SEG* XXIII 253, XXXIII 328; dedication by Syracuse and Akragas *SEG* XI 1212a, XV 252; dedication by Taras *SEG* XI 1209, *LSAG* 248; dedication to Zeus *SEG* XXIV 318; helmet dedicated by Miltiades *SEG* XIV 351; helmet by Deinandros *SEG* XXIV 309; private dedication by Eurystratidas *SEG* XI 956, 1214, and *SEG* XV 244; decree of Selinous on the return of exiles *IvO* 22; treaty of Zankle *IvO* 24; treaty between Sybaris and the Serdaioi *SEG* XXII 336; Messana's epigram *LSAG* 245; also Meiggs and Lewis, *GHI* 20 (Syll.³ 47); Attic bronze prize vases *IG* I³ 523-525.

548. *Olympia. Eleian elites.* Following on the good work by S. Zoubaki (*SEG* XLVI 453; XLVII 447, 449; XLVIII 536; *SEG* LI 521; LI 483), A. Lo Monaco in M. Cébeillac-Gervasoni, L. Lamoine, F. Trémeur (edd.), *Autocélébration des élites locales dans le monde romain. Contextes, images, texts* (IF s. av. J.-C. / III^e s. ap. J.-C.) (Clermont-Ferrand 2004) 287-305, investigates 'il ruolo e le modalità della presenza, fisica e ideologica' of Eleian elites in the sanctuary at Olympia during the 1st cent. B.C., using epigraphic and archaeological evidence. Eleian elites placed their honorific dedications in an exedra, a practice found throughout the Aegean. Whereas few local elites are attested in the 2nd cent. B.C. (*IvO* 319, 326, 934), the 1st cent. B.C. saw an explosion of such attestations (*IvO* 399, 400, 403/404, 406-410, 412-414, 419, 423, 425, 427, *Olympia-Bericht* VI (1958) 218-21). *IG* II³ 3827 demonstrates that cultic honors could persist into the third century A.D. Dedications made in relation to Roman magistrates with control over the region: *IvO* 330, 335. On the office of θεοκόλος she mentions *Syll.*² 844, *Syll.*³ 529/530, *SGDI* 1477, 1679; on the *theokoleion* see *IvO* 403/404. In listing the numerous priests, she cites *IvO* 61 for the ἐπισπονοδορῆσαι. Comparison of statue iconography in *IvO* 315, 399, 408-412, 421, 453, *Olympia-Bericht* VI (1958) 218, *SEG* XXXIII 1035-1041. On the post-Sullan prevalence of local honorands: *IvO* 415 with *IvO* 62. The single Roman honorand after Sulla: *IvO* 328. 'Medesime famiglie' entrusted with priesthoods: *IvO* 62, 66, 198-204, 207. Eminent families linked by marriage and persistent in their influence: *IvO* 242, 406/407, *Olympia-Bericht* VI (1958) 218. Final observation: while in the 2nd cent. B.C. dedications were created by artists from all over the Mediterranean (*IvO* 317/318, 397/398 with other literary evidence), in the 1st cent. B.C. all the artists appear to be Peloponnesian (*IvO* 396, 399/400).

548 bis. *Olympia. War and peace.* This topic, mainly in the context of Pausanias' description of Olympia, is treated by K.W. Arafat, *Dodone* 32 (2003) 23-40, who highlights Pausanias' reliance on inscriptions, citing and/or discussing *IvO* 259, *SEG* XXXI 358, and *SEG* XXXIII 329.

549. Olympia. Statue base, ca. 500 B.C. *SEG* LIV 493. In *AA* (2004.2) 269/270 (ph.), W. D. Niemeier repeats more or less the same information as reported in *SEG* LIV 493; no text but an excellent ph.

549 bis. Olympia. Epitaph of Blastos, 3rd cent. A.D. *SEG* I 96; XV 260; XXIII 263. In a discussion of slaves defined according to their origin or domicile, S. Zoubaki, *art. cit.* (cf. our lemma no. 2106) 225-229, rejects the interpretation of the *Χερσωνησεῖται*, who set up the epitaph for the fellow slave (*σύνδουλος*) Blastos, as coloni or slaves from Chersonesos in Tauris; this ethnic designated a common place of residence and employment; Chersonesos was the name of a property or of the area where the property was located.

ACHAIA

550. Kalavryta. Lex sacra of the cult of Demeter Thesmophoros, 6th/5th cent. B.C. *SEG* XI 1112; XXXV 354, 369; XXXVI 389; XLVI 437; XLVIII 2132. K. Tausend, *Pheneos und Lusoi* 352-355, briefly considers the possibility that this inscription on a bronze tablet originated in the Sanctuary of Demeter Thesmia in Pheneos and the inferences one might draw about the history and nature of the cult at this shrine.

BOIOTIA

551. Boiotia. Decrees: the procedures resulting in the publication of decrees between ca. 250 and the 1st cent. B.C. In *Citoyenneté* 95-119, C. Müller examines the procedural formulas used in Boiotian decrees in an attempt to find out whether they shed any light on the vexed question of the rise of a small group of urban notabilities ruling the city in the late Hellenistic period and of a possible Roman influence in that field.

M. begins by briefly discussing the criteria applied for dating Boiotian decrees: linguistic (dialect versus koine; variable criteria), prosopographical, institutional (dissolution of the Boiotian Koinon in 171 B.C., resulting in the absence of a federal archon in the prescripts of decrees). M. suggests dating the decree of Chorsia in honor of Κάτω, son of Βρόχος (*IG* VII 2383; *SEG* XXII 410; Migeotte, *Emprunt* no. 10) to 170-160 B.C. (contra D. Knoepfler, who prefers a date prior to 171 B.C.). Finally, M. studies the prescripts of ca. 150 Boiotian decrees. As to the rogatores of the decrees, M. argues that the individual rogator does not disappear in the late Hellenistic period but is often identical with an important magistrate: 'une réelle concentration du pouvoir politique entre les mains de quelques uns' (109). M. reflects on the substitution of the *συνέδριον* for the *βουλή*, probably due to Roman intervention after 167 B.C., and on the appearance of the *ἄρχοντες* in the formulas denoting the decision-making process: 'ce sont finalement les mêmes qui proposent et décident' (119). In the course of the late Hellenistic period 'au contrôle des magistrats par la cité s'est substitué celui de la cité par les magistrats' (119). Cf. the remarks of D. Knoepfler, *BE* (2006) no. 194.

552. Boiotia. Religion. It has been argued that new Linear-B tablets from Thebes attest a divine triad consisting of Zeus Oporeus (o-po-re-i, cf. *IG* VII 2733 = *SEG* XLVI 528, Ζεὺς Ὀπορεύς in Akraiphia), Gaia, and Ma (ma-ka, cf. *SEG* XLVI 535, Γαῖα Μάκαιρα in Thebes). This view is rejected by Y. Duhoux, *LAC* 74 (2005) 1-19 (with further bibliography).

553. Akraiphia. The monument for Eugnotos, after ca. 291 B.C. and later. I) Post-humous honorific epigram for Εὐγνώτος (after ca. 291 B.C.): P. Perdrizet, *BCH* 24 (1900) 70-74; *ISE* I 69; *GV* 1603. Cf. N. Pappadakis, *AD* 8 (1923) 238 (*SEG* III 363); A. Wilhelm, *Griechische Epigramme* (Bonn 1980) 66-68 (*SEG* XXX 439). II) Five military catalogues, a decree for judges from Megara, and abbreviated proxeny decrees (ca. 190-ca. 120 B.C.): P. Perdrizet, *BCH* 23 (1899) 91-96 (decrees), 193-205 (military catalogues); A. Karamopoulos, *AE* (1936) 43 no. 220; N. Pappadakis, *art. cit.* 237; cf. O. Curty, *Les parentés légendaires entre cités grecques* (Geneva 1995) no. 11 (the decree for Megarian judges).

J. Ma, in B. Virgilio (ed.), *Studi Ellenistici* XVI (Pisa 2005) 141-191 (ph.), studies in detail the monument of Eugnotos and its history, presenting a critical edition of the text of the epigram (translation) and suggesting a reconstruction of the monument.

On the basis of autopsy Ma reads ἡ δὴ γὰρ in L. 5 ('for indeed': ἡδὴ γὰρ, Perdrizet); in L. 10 he reads π[λ]η[ξ]ατο (cf. π[λ]η[ξ]ατο, Pappadakis; κλινατο, *GV*; π[λ]η[ξ]ατο, Wilhelm). In L. 14

initio, he recognizes on the stone χαλκεόν[...], which rules out Pappadakis' χαλκεό-
[τευκτό]ν and χαλκεό[πλαστό]ν (χαλκεόν [εἰκό]ν'. Perdrizet); he also rejects χαλκεόν[ω-
το]ν, also suggested by Pappadakis. [It suggests χαλκεόν [τύπο]ν; τύπος is used in the meaning of a cast or
sculpted image (not only a relief) as early as the 4th cent. B.C. (e.g. CEG II 888 L 31. εἰς δὲ τύπον χαλκεόπιν;
4th cent. B.C.; Polybios 9.10.12: γραφαῖς καὶ τύποις; MAMA VIII 486 τὸνδ' ἀνέθηκε τύπο[ν]. 5th cent. A.D.);
the epigram states that this statue should serve as a model for the young men; τύπος also means a model to be
imitated (e.g. Plato, Rep 380 c). A close parallel for a bronze statue of a fallen warrior serving as an exemplum
for young men is provided by a late Hellenistic epigram in Kyzikos (Kaibel, EG 874 a = Merkelbach-Staubert,
SGO II 08/01/40 Ἰδρῶσατο τῆς Θεοπεϊθους εἰκόνας τύποιμα ... νεῖστοι τὸν ἄρσενά τεκνον ὅ[υ]δ' ἐκα-
λόμην; the statue was not funerary, but dedicated to Sarapis and Isis, probably in a gymnasium, Chaniotis.)]

The largest part of this article is dedicated to a thorough analysis of the content of the epigram
(1) and of how the functions of the whole monument changed in the course of the centuries.
The epigram was inscribed on the base of an equestrian statue of Eugnotos, possibly a federal
hipparchos, who committed suicide at the end of a desperate fight against the troops of
Demetrios Poliorketes near Onchestos (ca. 291 B.C.). Although the statue was paid for by
Eugnotos' wife and daughter, it constituted a public honorific monument (other epigrams
commemorating military events in the context of public monuments: ISE I 62 = I. Orapos 389;
ISE I 71, 84; SEG XVI 28; cf. private monuments: ISE I 68, 85, 89; II 107). Ma discusses in
depth the epigram's literary features (epic echoes, antitheses, vividness, pathos); its function as
an exemplum for the young men; its significance in a process of remembrance, grief,
restoration, and self-representation of the Akraiphians (144-155).

Ma also discusses in detail the monument's form and location (155-169). Three orthostate
slabs survive from the statue base: the slab with the epigram (Museum of Thebes, inv. no. 951;
ph.); a slab with military catalogues (inv. no. 959); and a slab with military catalogues and
proxeny decrees (inv. no. 961). On inv. no. 961 Ma found a hitherto unnoticed inscription
(ΞΕΝΩ), which completes the patronymic of a soldier named in a military catalogue on inv. no.
959 (L. 26 in Perdrizet's list V): Ἀντιγένης Πολυκλεῖδης. This shows that the two slabs join
and, based on this observation, Ma suggests a reconstruction of the base (155; ph.; dr.), which
probably supported a life-size bronze statue, possibly inspired by royal art (cf. the equestrian
monument for Nikasichoros of Opous: ISE II 84) [on its date see D. Knoepfler, BE (2006) no. 195]. As
one may infer from one of the proxeny decrees on this monument, the base stood near Zeus
Σωτήρ, i.e. near the statue of Zeus Soter (cf. the invocation of Zeus in the epigram; L. 6: Ζεῦ
πάτερ), which is known from other inscriptions (IG VII 2713 LL. 56/57; SEG XV 332).

Unlike earlier military catalogues, which were inscribed on stelae (e.g. IG VII 2716) four
military catalogues were inscribed on this monument in the 180s and another one between 150-
140 B.C. (11). 'The enumeration of Akraiphian young soldiers, part of the Boiotian army, echo
the invocation to the *neoi* in the epigram,' prolonging the message of resistance and polis
continuity (173) [cf. above on the didactic nature of the statue, it is possible that the monument stood where
the young conscripts or the ephebes took their oath. Chaniotis]. Ma argues that abbreviated proxeny
decrees, which were inscribed on the same base, date to after 171 B.C. (late 150s), after the
dissolution of the Boiotian League; the reference to a Haliartian after the extinction of
Haliartos is not a problem; he was an exile, preserving a memory of his destroyed city. A

decree for foreign judges was inscribed around 140 B.C. or later. These additional inscriptions
reflect the political changes in Boiotia in the 2nd cent. B.C.

This reconstruction of the chronology is supported by prosopographical observations. Ma
discusses the following individuals, mentioned in these texts (175-179) [if no other reference is
given, the following individuals are mentioned in no. 11]:

- 1) Διονυσίους Ἰρανίωνος (Πράξωνος, Perdrizet, corrected by Ma on the basis of a squeeze
and following a suggestion by D. Mulliez), recipient of proxeny, is mentioned in *F. Delphes*
III.2.226 L. 1.
- 2) Ἀθανίας Πουθίωνος, conscript during the archonship of Κασιότιμος in the 180s, is the
son of Πουθίων Ἀθανιά, polemarch in the early 170s, and father of Πυθίων Ἀθανιά,
prophet of Apollo in ca. 120 B.C. (IG VII 4138, 4141/4142).
- 3) Ξενάντιχος Εἰρωνος, conscript during the archonship of Καφησίας II in the 180s, is the
father of Εἰρων Ξεναντίχου (Ξεναπίχου, IG), polemarch in ca. 150 B.C. (IG VII 2715).
- 4) Δινόμαχος Χιοννίδας, polemarch during the archonship of Ἀγοβοκλῆς in the 180s, is
mentioned as polemarch also in IG VII 4127 (different date); his son, Χιοννίδας Δινόμαχου,
proposed a decree after 171 B.C. (IG VII 2708).
- 5) Πραξιῆλις Ὑσχιώνδου, polemarch during the archonship of Ἀθανίας in the 180s, is
mentioned as secretary to the polemarchs in IG VII 4127; his son, Ὑσχιώνδου Πραξιῆλιος,
is mentioned as a polemarch in another military catalogue on this base (150s); he may be
identified with Ἀίσχιώνδου, agonothetes of the Ptoia in the late 2nd cent. B.C. (IG VII
4147/4148).
- 6) Φιλόμηλος Θεοζότου, secretary during the archonship of Πυθίας in the 140s, was one of
the men who announced the reformed Ptoia in ca. 120 B.C. (IG VII 4138, 4141/4142).

Ma concludes that 'time and change transformed the monument from memory to artefact. The
processes of strong viewing, reading and feeling dwindled away' (182). Cf. the remarks of
D. Knoepfler, BE (2006) no. 195.

554. Anthedon. Prosopography and Onomastics. In the series *Prosopographiae Graecae*
Minores II, J.M. Fossey, *The Prosopography and Onomastics of Anthedon in Antiquity*
(Chicago 2005), presents a prosopography of ca. 390 individuals known from Anthedon (name,
date, function/activity, reference) and discusses the 225 personal names attested in this city. Cf.
the observations of D. Knoepfler, BE (2008) no. 249.

555. Lebadeia. Religion: the cult of Trophonios. P. Bonnechère, *Trophonios de Lebadeia. Cultes et mythes d'une cité béotienne au miroir de la mentalité antique* (Leiden 2003), presents
a systematic study of the sanctuary of Trophonios in Lebadeia, the rituals and the oracular
consultation, and the myths. B. adduces numerous inscriptions, especially in his discussion of
the festival of the Τροφώνια (30), the asylos of the sanctuary (30-32; IG VII 4135/4136; cf. IG
VII 4153/4154), the rites (185; IG VII 3055), and the cults of Lebadeia (315-324). On 364-
367, a list of individuals who are known to have consulted the oracle (cf. IG VII 1675, 3055,
3098, 4136). Cf. D. Knoepfler, BE (2007) no. 311.

556. Orchomenos. Epitaph of Xenon, late 5th cent. B.C. *SEG* LIII 463. D.Knoepfler, *BE* (2008) no. 234, points out that the form $\Xi\epsilon\nu\acute{o}\nu$ (cf. *IG* VII 2427) represents a mixed form, with a loan from the Attic-Ionic alphabet (Ξ) and O for the long vowel.

557. Orchomenos. Epitaph of Athenodoros, Melanthis, and Eukl[...], Hellenistic. *SEG* LIII 464. D.Knoepfler, *BE* (2008) no. 234, points out that the third name may be Εὐκλεία (cf. Εὐκλείη , *SEG*).

558. Orchomenos. Epitaph of Theomnestos, Imperial period. *IG* VII 3250. Clairmont, *CAT* 1.864. G.Despinis in *Ἐπιτύμβιον Gerhard Neumann (Museum Benaki, Supplement 2)* (Athens 2003) 159-161 no. 6 (ph), points out that this stele of the late 5th cent. B.C. in the Thebes Museum, re-used and inscribed in the Imperial period, is not Attic and not of unknown provenance but comes from a church near Orchomenos.

558 bis. Oropos. Athenian honorary decree. See our lemma no. 197.

559. Oropos. List of victors at the Amphiarraia, ca. 70 B.C. *I.Oropos* 529. B.Helly, A.Tzialafalias, *art.cit.* (cf. our lemma no. 608) 416, point out that the name of the winner in κέλης τέλειος has been restored by N.V.Sekunda (*LGN* IIIb, s.v.) as $\text{Φιλ}[\eta]\text{οκρ}[\acute{\alpha}\text{της}]$ ($\text{[Ι]οκρ}[\acute{\alpha}\text{της}]$, *I.Oropos*). This man also won the Eleutheria of Larisa in συνωρίς πολικὴ (*RPh* 27 [1911] 125 no. 27 L. 7; ca. 80-70 B.C.) and is now attested in our lemma no. 608.

560. Plataiai. Epitaph of a woman, Hellenistic. *SEG* LII 508. Cf. *BCH* 128/129 (2004/05) [2008] 1409. D.Knoepfler, *BE* (2008) no. 245, wonders whether one should read $\text{Κλ}[\eta]\text{νέτα}$ (i.e., Κλεαινέτα ; cf. Κλήνητος , Κλήνητος , Κλεαινέτος in Boiotia) instead of $\text{Καλ}[\eta]\text{νέτα}$ (no ph.).

560 bis. Tanagra. Two decrees concerning the relocation of the sanctuary of Demeter and Kore and list of sponsors, late 3rd/early 2nd cent. B.C. T.Reinach, *REG* 12 (1899) 53-115; Migeotte, *Souscriptions* no. 28 A; *SEG* XLVII 512*. S.Tsolakidis, *Hellenika* 54 (2004) 105/106, rejects Reinach's restoration of the verb ὑπεργίγνομαι in L. 33 ($\text{ἡ δὲ κ}[\acute{\alpha}] \text{τι οὐπερ-γένηται}$ ἀργούριον), because this verb is only attested in papyri of the late 1st cent. B.C. On the basis of *SEG* XLIII 205 LL. 26-28 he suggests restoring $\text{ἡ δὲ κ}[\acute{\alpha}] \text{τι πλῖον γινούσεται}$ ἀργούριον.

560 ter. Tanagra. Dedication to Isis, undated. Lower part of a marble block. Ed.pr. L.Bricault, *RICIS* (cf. our lemma no. 2071) 60 no. 105/0207: ----- $\text{[...]} \text{Εἰσιδῖ}$

561. Thebes (area of: Leuktra). Epitaph, late 3rd cent. B.C. *SEG* LIII 461. Puzzled by the unusual form of the female ethnic Χηρωνεῖη in this inscription ($\text{Ἀγαθὴ [Μ]νασάρετο[υ] ἡ Χηρωνεῖη}$), D.Knoepfler, *BE* (2007) no. 308, wonders whether the text has been read correctly and tentatively suggests an emendation: $\text{Ἀγαθὴ[υ], ἡ [Μ]νασάρετο[ς], ἡ [το] Χηρωνεῖη[ς]}$ (for Χηρωνεῖη ; 'une graphie mixte résultant de l'influence de la koinè et de la tendance à l'itacisme: $\eta\varsigma = \epsilon\iota\varsigma$ ').

562. Thespiiai. List of members of a cult association, ca. 400-350 B.C. *SEG* XXXII 503 [*I.Thespiiai* 313]. D.Clay, *Archilochos Heros* -- (cf. our lemma no. 941) 87 and 153, mentions this text in connection with the cult of poets, referring to P.Roesch's suggestion [*SEG* XXXII 503] that θαμυριδδόντων (L. 2) designates a group of worshippers of the poet Thamyris, whose statue was seen by Pausanias (9.3.2) in the Valley of the Muses. [But then we would have θαμυριστῶν . The use of the present participle (cf. L. 1: ἰα[σ]παζόντος ; L. 5: ἀγομένων) indicates a temporary function, probably an office; this is confirmed by the fact that only two members of the association are designated as θαμυριδδόντες (LL. 2-4: $\text{θαμυριδδόντων Πισάνδρα, Δαμοκλῆος}$); they were the presidents of the association's assembly (cf. Hesychios, s.v. θάμυρις = assembly), Chaniotis.]

563. Thespiiai. Boundary stone of the land of a cult association of worshippers of the Muses, late 3rd cent. B.C. *IG* VII 1785; *SEG* LIV 511 [where the attribution to Tanagra should be corrected to Thespiiai, Chaniotis]. D.Clay, *Archilochos Heros* -- (cf. our lemma no. 941) 136, reprints this text (translation), translating $\text{τῶν συνθυτῶν τῶν Μουσῶν τῶν Εἰσιδοειῶν}$ as 'of those who join in sacrifice to the Muses of Hesiod' [cf. *SEG* LIV 511].

564. Thespiiai. Funerary epigram for Herodes, 2nd cent. A.D. *GVI* 1767 [*I.Thespiiai* 1246]. D.Clay, *Archilochos Heros* -- (cf. our lemma no. 941) 87 and 135, reprints this text (translation) and argues that Ἡρώδης , designated here as the tenth Muse, was Herodes Atticus, who must have received heroic honors in Thespiiai [the Muses were not only patrons of poetry. Since Herodes Atticus was buried in Athens, if this text really refers to him, it must have been an honorary epigram, on the base of a statue of him, Chaniotis].

564 bis. Unknown provenance (Thebes?). Honorary decree of the Boiotian Koinon for Timeas, a Δάκων , 369/8 or ca. 365-353 B.C. Upper part of a marble pedimental stele; in the pediment a relief representing the boy Herakles wrangling the snakes sent by Hera; in a relief panel under the pediment, representations of the Dioskouroi and Athena Alcia; their names inscribed on the upper frame of the panel, in a lower panel the prow of a warship; allegedly

from Thebes. Originally, part of the George Orüt Collection in Geneva, it was acquired in 1987 by the Museum of Fine Arts in Boston. Briefly presented by C.C. Vermeule III, *Sculpture in Stone and Bronze in the Museum of Fine Arts, Boston. Additions to the Collections of Greek, Etruscan and Roman Art, 1971-1988* (Boston 1988) 27/28 (ph.; no text). D.Knoepfler, *op.cit.* (cf. our lemma no. 2013 bis) 73-87 (ph.), rejects the date suggested by Vermeule (early Hellenistic) and the interpretation of the text as a dedication by an ambassador of the Arkadian Koinon. He demonstrates that this is a decree of the Boiotian Koinon dating to the period when the Koinon was dominated by Thebes. It honors Τιμέας Χειρικράτους Λάκων, probably a man from Therapne, where there were sanctuaries of both the Dioskouroi and Athena Alea. Therapne liberated itself from Spartan domination in 369/8 B.C., during Epameinondas' campaign in Lakonia; the combats took place near the sanctuary of Athena Alea and the house of the Tyndaridai (Xen., *Hell.* 6.5.27-32); a Theban garrison was established for several years in Gytheion, which Epameinondas may have viewed as, potentially, the center of a free city. The warship represented in the lower relief panel is not the Argo (as suggested by Vermeule), but 'un navire de guerre pris dans l'arsenal naval de Laconie par le thébain Epameinondas avec l'aide du périèkhe Cheirikratès' (79). The proposer of the decree, Ἰσμηνίως, was a major political figure in Thebes; the elder Ismenias, his father, had been executed by the Spartans in 382 B.C. (Xen., *Hell.* 5.2.25-36); the younger Ismenias, a friend of Pelopidas, was captured together with Pelopidas by Alexandros of Pherai in 367 B.C. (Diod. 15.71.2 and 75.2); after his liberation he accompanied Pelopidas to Susa; this decree would have preceded his long absence (79-81). A date in 369/8 B.C. is provided by the reference (LL 2/3) to the eponymous archon Ergoteles (Ἐργοτέλης ἄρχοντας); his name can be restored in the honorary decree for Νάβας Ἀσιούβω Καρχαδόνιος (IG VII 2407 LL 1/2: [Ἐργ]οτέ[λ]ιος ἄρχοντας; [Θε]οτέ[λ]ιος, IG [we correct the misprint 2447 (93). Chaniotis], which can be dated to 369 B.C. on the basis of the names of Boiotarchai (81-84; on 83, a list of the Boiotarchai of the years 371-362 B.C.). The honorary decree for Timeas belongs to this particular historical context of Theban naval policy, which led to a deterioration of Theban relations with Athens. In this context, K. briefly adduces two Athenian decrees of the same year (369 B.C.), both proposed by Πάνδιος (84-88): IG II² 105 concerns an alliance between Athens and Dionysios of Syracuse (cf. IG VII 2407, bestowing honors on a Carthaginian); *I.Oropos* 290 concerns the restoration of a fountain in the sanctuary of Amphiaraios during the Athenian occupation of Oropos

Ed.pr. E.Mackil, *Chiron* 38 (2008) 157-194 (ph.; translation), publishes this text with detailed discussion of the relief (165-171), historical commentary and references to similar Boiotian proxy decrees (especially IG VII 2407/2408; SEG XXXIV 355). M. identifies Cheirikratès (L. 4) as the Spartan nauarch of 395 B.C., and points out that the ethnic Λάκων can also designate a Spartan (Xen., *Anab.* 2.1.3 and 5; 2.5.31); she presents some arguments against Knoepfler's view that Timeas was a perioikos, leaving, however, this possibility open. She also presents a second possible historical context for this decree: the Boiotian ship-building program of ca. 365-363 B.C. To explain why a proxy decree was passed for a citizen of a hostile city, M. speculates that Timeas may have been exiled from Sparta (for supporting the Thebans?), sought asylum in Tegea, and then supported the Boiotian attempt to build a navy (184). [We will present a more complete summary of M.'s article in SEG LVIII, Chaniotis.]

Πολυεύκτες, Κάστορ, Ἀθάν(α)ς] Ἀλέα
reliefs

Θεός· ἔδοξε τοῖς δάμοι· Ἐργοτέλης
ἄρχοντας· Ἰσμηνίας ἔλεξε· Τιμέα[ν]
4 Χειρικράτους Λάκωνα πρό[ξε]-
νον εἶμεν καὶ εὐεργέτα[ν Βοιω]-
τῶν καὶ αὐτὸν καὶ ἐκγό[νους]
8 καὶ εἶμεν [ροι] γὰρ καὶ οἰκίας]
ΕΠΩΝ[-----]

■ One would expect ἔπρασιν, but the reading of the third and fourth letter is secure; perhaps ἐ(ν)ων[άν] (cf. SEG XXXIV 355), ed.pr.

DELPHI

565. Delphi. Amphiktyony: hieromnemes. Although ca. 1,000 hieromnemes of the Amphiktyony are known by name, in most cases their origin and social status are unknown. F.Lefèvre, in *Prosopographie et histoire religieuse* 9-34, compiles a list of ιεραμνήμονες (5th-1st cent. B.C.), who may tentatively be identified with men whose public activities, social status, and/or origin are known (11-19). Thessalians: Ἀμυνέας (Kierion), Λάοχος (Pharsalos), Ἰππόλοχος Ἀλεξίππου (Larisa), Ἰσαγόρας (Larisa), Λέων (Atax), Νικόστρατος (Larisa), Πολλέας (Pharsalos), Πόλλιχος (Gomphoi). Phokians: Καλλιέας Εὐθέτου, Τιμοκράτης, Delphians: Ἐπιχαρίδας, Εὐθύδικος, Επαρμόστος, Dorians: Τεισεύς Ἀλεξάνδρου (Kytention), Euboians: Ἀντιλέων (Chalkis), Αἰσχύλος (Eretria), Μενέδημος (Eretria), Φύτων (Histiaia), Athenians: Ἀμύνιος Ἀμυνίου, Ἀπολλοφάνης, Εὐχέρης Εὐβουλίδου, Boiotians: Ἀβανόκριτος (Thebes), Ἀρίστων (Akraiphia), Ἀσωπόδορος (Thebes), Ἐπιτέλης (Thespiiai), Εὐρυφάνης (Chaironeia), Θεράγγελλος (Thebes), Ἰσμηνίας (Thebes), Πρωτογενής (Thespiiai), Πτωκλήης (Thespiiai), Φαείνος (Thespiiai), Φιλόξενος Lokrians: Πύθων (Opous), Perrhaiboi/Dolopes: Ἀπολλοδόρος (Phalanna), Ἰπποκλῆας (Phalanna) Magnetes: Δημητρίος (Demetrias), Διονυσόδορος, Θεόδοτος (Demetrias), Aitnians: Μουσίων, Macedonians (representing the king): Ἀρπαλός (Beroia), Aitolians: Ἀγέλαος, Ἀγρίος, Αἰτιάδας, Ἀλεξάμενος (Pleuron?), Trichonians: Ἀμυνάνδρος, Ἀντιγέννης (Lamia?), Ἀρίστων Δαίαν, Ἀρίστων Τριχονεύς, Ἀρχιππος, Βουθήρας, Δαμοξένος, Δαμοτέλης, Δικαίπαρος, Εὐρύδομος, Καλλίας (Herakleia?), Καλλίων, Κυδρίων, Αἰδίκος (Arsinoeia?), Καλλιπότης, Αἰσίτας, Αἰάτιμος, Λοχαγός Ἀγέτα (Kallipolis), Λυκάς Δωριμαχόν, Λύκος, Λυκίπος, Μολοσσός, Νεοπόλεμος, Νικάνδρος Βίττον (Trichonion), Οἰκίαδας, Παϊδίας, Παμφιδίας (Physkos), Πολύφρων, Πολύχαμος, Πρόανδρος, Σκορπίων, Στόμιος, Στυγρός, Τίμαιος, Τιμόλοχος, Τρίχας, Φαλανσίας, Φιλλέας (Nauaktos?), Στράτος?, Φίλων, Φύσκος.

On the basis of this prosopography, L. studies their activities: occupation of religious offices in their community (19-20), diplomatic missions (20-23), other functions in the Amphiktyony (23-24); service in this office by members of the same family. As regards the social 'profiles'

and political role of hieromnemes. L. plausibly warns against generalizations (25-33). In an appendix, L. compiles a list of 28 hieromnemes who were honored with προξενία in Delphi (34).

566. Delphi. Coinage. O. Picard, *Topoi* 12/13 (2005) 61-65, surveys the beginning of coinage in Delphi (late 6th/early 5th cent. B.C.). Evidence for the early use of coins (δραχμά, δελός) for the payment of fines and contributions to the cult is provided by CID I 1 (late 6th/early 5th cent. B.C.), 2 (ca. 500-480 B.C.), 3 (copy of an earlier text, made in the late 4th/early 3rd cent. B.C.), 8 (ca. 400 B.C.; δελφίδες), and 9 (copy of a text of the late 6th cent. B.C., made ca. 400-350 B.C.; cf. 9 bis) [for a new copy found at Panopeus see SEG LIII 485, Chaniotis]. A document of the Labyadai (E. Bourguet, *BCH* 49 [1925] 25-30; cf. J. and L. Robert, *BE* [1970] no. 312; ca. 500 B.C.) mentions amounts of money: [μνᾶς] δεκατέτορες καὶ ἡμι-μναῖον (LL. 6/7) and δραχμὰς πεντέκοντα καὶ ἑξ (LL. 8/9).

567. Vacat

568. Delphi. History: Diodoros and Delphi. F. Lefèvre in C. Bearzot, F. Landucci (edd.), *Diodoro e l'altra Grecia. Macedonia, Occidente, Ellenismo nella Biblioteca storica* (Milano 2005) 105-126, adduces the epigraphic material of the Delphic Amphiktyony in a study of Diodoros' treatment of the following episodes of Greek history: the Phocian War of 356 B.C. (Diod. 16.23.1-3 and 29.2-4), the peace agreement after the Third Sacred War (Diod. 16.60.3), the accession of Alexander the Great (Diod. 17.2.2; cf. SEG LII 521), and Alexander's hegemony (Diod. 17.4.2).

569. Delphi. Religion: cults. A. Jacquemin, in *Nommer les dieux* 241-253, presents an overview of the cults attested at Delphi in literary sources and inscriptions. Dedications to deities other than the gods of the Amphiktyony (Aphrodite, Artemis, Asklepios, Athena, Diktynna, Dionysos, Eileithyia, Herakles, Hermes, Zeus, and the heroes Phylakos and Proxenos) were usually made by individual Delphians, except for a few official dedications to Herakles Boiotios, Pan, and Zeus. Boundary stones and altars attest the cults of Aphrodite (?), Athena, Eileithyia, Hygieia, and Zeus. Inscriptions also mention the sanctuaries of Athena Pronaia, Demeter, Ga, and Poseidon (242-246).

J. also collects the epiklesis attested in Delphi: Ἀθηνᾶ Ἐργάνη, Ζωστήρια, Προναία, and Ζωστήρια; Ἀπόλλων Λύκειος and Πόθος; Ἀρτεμὶς Εὐκλεία and Λαφρία; Ἀφροδίτη Ἐπιτέλεια, Ἑρμῆς Ἐναγώνιος and Καθηγεμών; Διόνυσος Δαιδαφόρος, Λικνίτης, and Σφαλιώτης; Ζεὺς Μαχάντης, Μαιραγέτης, Πατρώος, Πολιεὺς, and Σωτήρ; Ποσειδῶν Ποιβατήριος (SEG LII 534; cf. 252/253) and Φράτριος. Two poetic epithets of Apollo appear in metrical dedications of foreign individuals or communities: Ἐκατηβόλος (*F. Delphes* V.3 269) and Φοῖβος (*F. Delphes* III.4.183, 187, and 460). J. rejects the hypothesis that

TYPANNOI in *F. Delphes* III.4.124 is an epithet of Apollo (Τυραννῶν) and prefers to read Τυραννοί (247/248). The identity of the gods, for whom the Labyadai celebrated the festivals Παιτρῶπια and Τελχίνια cannot be determined. The epithets of Dionysos (Βάκχος, Διθύραμβος, Ταῦρος) used in the paian of Philodamos (SEG LIII 488) are not related to his cult in Delphi. [For new attestations of epithets in Delphi see the acclamations found in the gymnasium: Ἀπόλλων Πόθος (SEG LI 615, 617/618, 620-622, 625/626) and Ἀρτεμῖς Προΐθυρα (SEG LI 623), Chaniotis.]

570. Delphi. Religion: oracle and pilgrimage. M. Amush, in *Pilgrimage* 97-110, discusses the development of public and private pilgrimage to Delphi to consult the oracle, adducing the epigraphic material. While public consultation for political matters declined after Alexander the Great, oracular consultation by individuals remained popular well into the Hellenistic period.

571. Delphi. Religion: Pythais. See our lemma no. 28.

572. Delphi. Regulations relating to a theoria of Andros to Delphi, 5th cent. B.C. CID I 7; LSCG Suppl. 38. In a discussion of the cultic relations between Andros and Delphi, I. Rutherford in J. Chrysostomides, C. Dendrinos, J. Harris (edd.), *The Greek Islands and the Sea. Proceedings of the First International Colloquium held at The Hellenic Institute, Royal Holloway, University of London, 21-22 September 2001* (Camberley 2004) 59-75, focuses on this text, summarizing its content (62-69), reconstructing the procedure of the theoria (66-68), and discussing the possible historical contexts (69-72). The Andrians mentioned in the Delphic accounts (CID II 22/23) must be members of theoriai such as the one regulated by this document (cf. SEG LIV 530; 61 note 14). There is no reason to assume that the Andrian theoriai coincided with a major festival at Delphi. A comparison with the treaty between Skiathos and Delphi (CID I 13; translation on 72/73) suggests that the regulation concerning the Andrian theoria was an Andrian sacred law and not a treaty (73/74). The Andrian theoria to Delphi is also attested through a paian of Simonides (PMG 35f ed. Page; ca. 510-480 B.C.), and this suggests an early date for this regulation (ca. 500-480 B.C.; 70). R. mentions the existence of a further unpublished fragment of this text (60).

573. Delphi. Law, ca. 373-346 B.C. (copy of an earlier document?). CID IV 2; SEG XLIV 425; XLV 469. O. Picard, *Topoi* 12/13 (2005) 58-60, points out that this fragmentary law mentioning παρκαταθήκαι (LL. 11-14) is concerned with gold and silver objects (including money) brought to the sanctuary for safety and deposited there; it should not be regarded as evidence for banking activities.

574. Delphi. List of theorodokoi, late 3rd-early 2nd cent. B.C. SEG XXVI 624; LIV 532 bis*. L. Robert, *BCH* 70 (1946) 512-523. The fragment published by Robert (found in 1937) has never been recorded in SEG. It is a fragment of a limestone block, broken on top, bottom, and right, inscribed on the front (A) and on the left side (B). Side A is the left side of col. I LL. 58-77 of the fragments published by A. Plassart, *BCH* 45 (1921) 1-85 (late 3rd cent. B.C.). This text is adduced by H. Beden, F. Mannucci, *art. cit.* (cf. our lemma no. 1270) 107-117, as evidence for Oroanna (L. 70). We present the text of this fragment and the rest of col. I.

- 60 [ἐν Σε]λευκείαι[ι -----]ταυρος
[ἐν Μαγνησ]ίαι Πολ[ι -----]ύχου
[ἐν] Πρ[ι]τήνηι Ἀπολλ[ι -----]ένεος
[ἐν Εὐ]ρώμαι Διονύ[σιος?] Πρωτ[έ]ου?
[Εἰ]ρηναῖος vacat
64 [ἐν Μι]λήται Μοσ[ι -----]ιωτας
[.....]ος Φ.ΑΙΡ[ι -----]του
[ἐν Ἡ]ρακλείαι Ν[ι -----]ρος Ἑρμῖα
[ἐν] Σάμμα Εὐκλ[ῆς] Θεοκρίτου· v Ἀπαλλώνιος
[ἐν] Εφέσῳ Σμ[ι]τίας Σιμίον· v Ἀσκληπιάδου
68 [ἐν] Πτολεμαῖδ[ι] Διονυσόδωρος Μέμνονος
ἐν Τέωι Ἀντιοχ[ος] Δημέου· Φάνης·
ἐν Ουραννίος Ζ[ῆ]νις Ἡρακλείτου
Διονυσίας [Θ]αρσίονος
72 [ἐν Κο]λοφῶνι Κ[α]υστρόλοχος
[vacat?] κ[α]ὶ Κράτης Φιλίστης
[ἐν Δι]ὸς Ἱερῶν [Καλ]ίμαχος Πράο[χ]ος
[ἐν]ι Π[ο]σῆς καὶ Τιμέας Οἰκεσίου?
76 [-----]εἰσιπ[ι]τος
[-----]ου

The two fragments join in L. 73 ll. 58. Seleukeia on the Maiander = Tralleis; consequently, the list must be older than 188 B.C., R. ll. 61, πρ[ι]τήνηι?, P. ll. 66/67, Apollonios, son of Asklepiades, was added later, P. ll. 68. Ptolemais = Iezbedos, R. ll. 71, [Θ]αρσίονος, R. ll. in fine, [Κα]υστρόλοχος, P. ll. 73, [ἐν Αἰ]ραῖσι for Αἰραῖσι is unlikely, R. ll. 74, [Καλ]ίμαχος, P. ll. 75 Π[ο]σῆς, R.

575. Vacat.

576. Delphi. Dedications of Gelon and Hieron, ca. 480-468 B.C. Syll.³ 34/35; LSAG² 275 nos. 6 and 8; Meiggs-Lewis, *GHI* 28; *IGDS* 93; Arena V 66 and 69; SEG LIV 537. G. Adornato, *RAL* 16 (2005) 395-420, reprints the texts (399-403, ph., dr.), suggests a reconstruction of the monument (409-413), and critically examines the literary evidence for the dedication of Gelon (allegedly war booty from the battle at Himera; Diodoros II.26.7). He points out that,

unlike the contemporary dedications after a war victory (e.g. SEG XI 1206; XXXIII 328; *F. Delphes* III.1.129; III.4.191 and 456), this text makes no reference to a war. Adducing other dedications of Syracusans in panhellenic sanctuaries after the re-foundation of Syracuse under Gelon (413; CEG I 380; Pindar, *Ol.* 6.5-9; Paus. 5.27.2; 6.13.1), he suggests that Gelon made his dedication either after 485 B.C. as a thank-offering to Apollo for the re-foundation of Syracuse or, alternatively, after 480 B.C. as an expression of gratitude not for the victory in Himera but for the entire war against the Carthaginians; the use of the 'Selinountian gamma' in this inscription and in CEG I 380 may support the earlier date (414-419); Gelon's dedication may have been subject to re-interpretation in view of later events. Hieron's dedication linked his achievement to those of his brother and to the legitimacy of Deinomenes, his son.

577. Delphi. Sculptor's signature on the Siphnian Treasury, ca. 530-525 B.C. CEG 449; SEG LII 538. D. Viviers, in *Πρακτικά Β' Σιφναϊκού Συμποσίου* 289-296 (ph., dr.), provides a modern Greek version of his 2002 French article (summarized in SEG LII 538), reprinting his restored text which identifies the sculptor as Βούπλος.

578. Delphi. Potter's signature, 6th cent. B.C. Fragment of a large pithos, an inscription engraved before firing; found in 2001 south of the archaeological site of Delphi (site of Μακελλαρικά Καστρούλια). Ed. pr. S. Raptopoulos, *Χρονικά Αρχαιολογικῶν Ἑρευνῶν* -- (cf. our lemma no. 585) 8 no. 2.

[-]δος (ἐ)ποίησε Τι[θο]ρεύς? or Τι[θ]ροεύς?

579. Delphi. Mason's instructions?, ca. 450-400 B.C. Rock-cut inscription found south of the Kastalia fountain. Ed. pr. S. Raptopoulos, E. Sidiras, *Μία νέα ἐπιγραφή ἀπὸ τὴν περιοχὴ τῆς Κασταλίας Κρήνης Δελφῶν* (Delphi 2007); non vidimus; cf. S. Raptopoulos, *Χρονικά Αρχαιολογικῶν Ἑρευνῶν* -- (cf. our lemma no. 585) 41 no. 73, who suggests that this inscription indicated that this site should remain unoccupied for use by a crane machine (σφενδόνη).

[-]ις σφενδόνην

PHOKIS

580. Ambryssos. Honorary inscription for Emperor Gallienus, ca. 267 A.D. Fragment of a statue base found in 2002, re-used in an early Byzantine church. Mentioned by S. Raptopoulos, *Χρονικά Αρχαιολογικῶν Ἑρευνῶν* -- (cf. our lemma no. 585) 9/10 no. 2, who reports

that the inscription mentions the ἄρχων Νεικηφόρος Εὐτυχεστάτου and the ἐπιμελητής Θεαγένης Ἀντέρωτος (cf. *IG IX.1.12* LL. 13-18: ἐπιμελητεύοντος ... Αὐρηλίου) Ἀντέρωτος; LL. 37/38: παίδων πάλην· Αὐρηλίου | Θεαγένης).

581. Ambryssos, Dedication to Artemis and Prometheus, 3rd cent. B.C. Fragment of the base of a small column, which supported a dedication; found in 2003, re-used in the church of Agios Panteleimon and Agia Paraskevi in the area of Distomo. Ed.pr. S.Raptopoulos, *Χρονικά Αρχαιολογικῶν Ἑρευνῶν* -- (cf. our lemma no. 585) 13 no. 6 (dr.), who interprets this text as a dedication to Artemis and Prometheus (21).

[Ἀρτέμιδι] Σωτείραι, | Προμαθεῖ

582. Antikyra. Manumission record, undated. Rock-cut inscription found in the area of the temple of Artemis; cf. our lemmata nos. 583/584. Ed.pr. S.Raptopoulos, *Τὸ βραχῶδες ἱερὸν στήν Φωκικὴν Ἀντίκυρα* (Delphi 2005); non vidimus. Cf. id., *Χρονικά Αρχαιολογικῶν Ἑρευνῶν* -- (cf. our lemma no. 585) 13/14 no. 2.

4 [-----]Κ[-----]
[ἐπ' ἐλ]ευ[θ]ερ[ί]αν? ---- παραμεν[έ]τωσαν
[παρὰ -----] ἄχρι κα[ὶ] ζῶν· μ[α]ρτυρε[ί]ς
[-----] Εὐάν[θ]ειος?
[-----]ξενος Ν[ικω]ν[ος]
[-----]ειος
[-----]ιοι Θ[ά]σιος?

5. [χαρι]ξενος or [δομ]ξενος, R.

583. Antikyra. Dedication to Artemis Ellelthyia, undated. Rock-cut inscription found in the area of the temple of Artemis; cf. our lemmata nos. 582 and 584. Ed.pr. S.Raptopoulos, *Τὸ βραχῶδες ἱερὸν στήν Φωκικὴν Ἀντίκυρα* (Delphi 2005); non vidimus. Cf. id., *Χρονικά Αρχαιολογικῶν Ἑρευνῶν* -- (cf. our lemma no. 585) 13/14 no. 1.

[Ἀρτέμιδι Εἰ]λειθυῖα[1- - - -]ΟΥ
[-----]ΑΘΗΝΑ[-----]ΝΟΣ

2. Ἀθην[α] |, R. [but these letters may be part of a theophoric name, Chaniotis].

584. Antikyra. Dedication?, undated. Rock-cut inscription found in the area of the temple of Artemis; cf. our lemmata nos. 582/583; a text written in two columns. Ed.pr. S.Raptopoulos,

Τὸ βραχῶδες ἱερὸν στήν Φωκικὴν Ἀντίκυρα (Delphi 2005); non vidimus. Cf. id., *Χρονικά Αρχαιολογικῶν Ἑρευνῶν* -- (cf. our lemma no. 585) 13/14 no. 3, who tentatively interprets this text as a list of offerings to Artemis [the text in col. 1 seems to be a list of epithets of Artemis (?); it is not certain if they are in the genitive, Chaniotis].

I:	Bo[---]	II:	[-----]
	Πατδοτ[ρόφωι]		[-----]
	Σωτ[είραι]		[-----]
4	[Εἰ]λειθυ[ίαι]		[---]ΑΟΜ[-----]
	ΟΕΥ[---]		[-----]
	Ἀγρο[τέραι]		[-----]
	Ὀρ[θίαι]		[---]Ω[-----]
8	[-----]		[-----]
	[-----]		[---]ΟΙ[---]ΟΡΙΣ[---]
	Κα[-----]		[-----]
	[-----]		[Θε]οδ[ός]ου
12	[-----]		[-----]ΠΙ[---]
	[-----]		[---] Πάριδος [---]

II. I. or [Θε]οδ[ός]ου, R.

585. Antikyra. Defixio, late 3rd cent. A.D. Lead tablet found in a cemetery in 2001. Ed.pr. S.Raptopoulos, K.Vlachou-Mogire, *Corpus* (July 2005); non vidimus. Mentioned by S.Raptopoulos, *Χρονικά Αρχαιολογικῶν Ἑρευνῶν* (Φωκίδα, Δ. Λοκρίδα, Ν. Αἰτωλία, Οἶτη, Δωρίς) (Delphi 2008) 4 no. 2 [this publication, printed and produced by the author and kindly sent to us, contains reports of fieldwork in the years 2000-2006 submitted to AD, but still unpublished because of the great delay in the publication of AD; to avoid further delay, we present now, rather than deferring to SEG LVIII, the inscriptions mentioned in this 2008 publication; see our lemmata nos. 578-584, Chaniotis]. [---]ΕΥΣΕ[---]

586. Elateia. Territory. G.Zachos, *Archaiognōstia* 12 (2003/04) 197-221, studies the extension and development of the territory of Elateia, briefly adducing several inscriptions (*IG IX.1.97/98*, 101; *ISE* 55). See also our lemma no. 587.

587. Hyampolis. Document with a list of properties, 2nd/1st cent. B.C. *IG IX.1.87*. In a study of the territory of Elateia, G.Zachos, *art.cit.* (cf. our lemma no. 586) 209/210, adduces this text, identifying the πύργος in L. 10 with a tower found in 1994 at Sphakia (*AD* 48 B1 [1995] 341/342), between Elateia and Kalapodi. This tower may have been on the border between the land of Elateia and the sacred land of the sanctuary of Apollo and Artemis at Kalapodi. Z. associates the Ἀνάκτιον (L. 26) with a sanctuary of the Dioskouroi near Sphakia (*IG IX.1.129*). Φίλων Φίλωνος, owner or tenant of land (LL. 62-64), may be a relative of a

homonymous man from Elateia mentioned in a manumission record in Delphi (SEG XXXIV 398).

WESTERN LOKRIS

588. Chaleion. Treaty between Chaleion and Oiantheia, ca. 450 B.C. IG IX² 1.717; Staatsverträge 146; Nomina 53; SEG LIV 538. M.L.Zunino, ZPE 153 (2005) 113-126, discusses in detail the meaning of *συλῆν* and *ἡγάγεν* in this treaty, arguing that only *συλῆν* denotes reprisals. The object of this treaty was to define the cases in which reprisals were allowed.

589. Naupaktos. Mosaic inscription, late 4th/early 5th cent. A.D. SEG LI 643. In a short report concerning the excavation of an early Christian basilica in Naupaktos, V.A. Papageorgiou, in A.Paliouras (ed.), *op.cit.* (cf. our lemma no. 593) II 460/461 (ph.), republishes this inscription. We present the text indicating the division of lines and giving a more precise date.

ὁ λαμπρότατος ὑπὲρ εὐχῆς αἰτοῦσθαι

590. Naupaktos. Christian mosaic inscription, 5th cent. A.D. Mosaic inscription on the pavement of a building, probably of religious function, in Naupaktos; the mosaic is decorated with geometrical motifs. Ed.pr. A.Zogaki, in A.Paliouras (ed.), *op.cit.* (cf. our lemma no. 593) II 475 (ph.).

Ἀρίσταν
πρεσβύτερος

εὐχόμενος
ἐποίησα

4

AITOLIA

591. Aitolia. Aitolian Koinon: history and institutions. Adducing the relevant inscriptions, S.Y. Vlasjukov, *Antiquitas Aeterna* 1 (2005) 107-121 (in Russian; English summary), discusses the assembly of the Aitolian Koinon, arguing that it only had one regular annual meeting: in Thermion in the autumn.

N. Bernard, in É. Deniaux (ed.), *Le canal d'Otrante et la méditerranée antique et médiévale. Colloque organisé à l'Université de Paris X - Nanterre (20-21 novembre 2000)* (Bari 2005) 31-39, summarizes the activities of the Aitolian Koinon for the control of the sea in the 3rd and 2nd cent. B.C., briefly adducing several inscriptions, especially IG II² 844; IX.1.873; IX² 1.6. 17

A, 31 A and G, 169, 185, 189/190, 193. 583, 624-640, 654, 719; SEG XVIII 245; *F. Delphes* III.1.318; Syll.³ 622 B.

592. Kryoneri Messolongion. Christian mosaic inscription, early 6th cent. B.C. Mosaic decorated with floral and geometric motifs; found in a Late Antique building of religious or sepulchral function at Kryoneri Messolongion (ancient Kalirrhoe?, Kalydon's harbor). Ed.pr. F. Kefallonitou in A.Paliouras (ed.), *op.cit.* (cf. our lemma no. 593) 490 (ph.).

Κύ[ριε μνήσθ]-
ῃτι τῶν [ποιησ]-
άντων τὸ [ἔργον τοῦ]-

4 το καὶ τοῦ δοῦλο[υ σου]
Εὐαγγέλιο[υ]

Κ(ύριε μνήσθ)ῃτι or (βοήθ)ῃτι τῶν(ν ποιησ)άντων σε κτισ(έναντιν) τὸ (ἔργον τοῦ)το καὶ τοῦ δοῦλο(ου σου) Εὐαγγέλιου, ed.pr. (but remains of more letters can be read on the ph., Chantiotis).

AKARNANIA

593. Alyzeia (area of: Drymonas Archontochoriou). Dedication to Artemis Epikrateia, 3rd cent. B.C. Statue base found in a sanctuary of Artemis at Drymonas Archontochoriou. Ed.pr. L. Kolonas in A.Paliouras (ed.), *B' Διεθνὲς Ἱστορικό καὶ Αρχαιολογικό Συνέδριο Αἰτωλοακαρνανίας. Ἀγρίνιο, 29, 30, 31 Μαρτίου 2002. Πρακτικά* (Aginio 2004) I 269 (ph.). Ed.pr. reports that the epithet Ἐπικράτεια is attested for the first time; it is also mentioned in other unpublished dedicatory inscriptions from the same sanctuary.

Καρυά Ὀφελάνδρου Ἐπικρατεῖαι

(I. initio, Καρυά? II 2, for Ἐπικράτεια in Samos see IG XII.6.596, Hallof.)

594. Alyzeia (area of: Drymonas Archontochoriou). Stamped roof tiles, Hellenistic. L. Kolonas, *art.cit.* (cf. our lemma no. 593) 269, mentions the discovery of stamped roof tiles in a sanctuary of Artemis. They bear the ethnic Ἀλυζειῶν, which shows that this rural sanctuary was controlled by the neighboring city of Alyzeia (cf. SEG XLVII 565).

595. Oiniadai. Inscriptions from the theater, 3rd cent. B.C. S. Zoubaki, in S. Gogos, *Τὸ Αρχαῖο θέατρο τῶν Οἰνιάδων* (Athens 2004) 183-209 (ph.), republishes the inscriptions from the theater. These texts consist of a building inscription (IG IX² 1.419 (1-11) = 2.1-11), Z. comments on the names, the procedure of manumission records (IG IX² 1.419 (1-11) = 2.1-11), Z. comments on the names, the procedure of manumission, and the letterforms, on the basis of which she suggests a date for all the texts in

ca. 300-250 B.C. She points out that the names of the manumitted slaves do not allow a determination of their origin (captives of pirates?). Z. suggests a new reading for IG IX².1.419(5): φοινικίδης Εὐθυ(μ)ίν (ΟΙΝΙΚΙΑΔΗΣ Εὐθυμίν, IG).

596. *Thyreion*. Grave epigram of Timokritos, 3rd cent. B.C. IG IX².1.298; GV 749. F. Mosino, *Epigraphica* 66 (2004) 388/389, presents an Italian translation of this epigram and comments on the explicit reference to Τυρταῖος (L. 7). The phrase πίπτει δ' ἐμ' προμάχοισι (L. 5) is inspired by Τυρταῖος (eleg. 6 L. 1: ἐνι προμάχοισι πεσόντα).

THESSALY

597. *Thessaly*. Manumission. R. Zelnick-Abramovitz, *ZPE* 153 (2005) 108-112, discusses the term ξενικὴ and ξενικὴ λύσει/λυτρώσει in manumission records from Dodona (see our lemma no. 627) and Thessaly (e.g., IG IX.2.27/28, 1296; cf. the epitaphs IG IX.2.851, 866; A.M. Woodward, *BCH* 33 [1913] 316 no. 6). According to the prevailing view, this term denotes a form of manumission through which the manumitted slave acquired the status of the ξένος (W. Rensch, *De manumissionum titulis apud Thessalos* [Halle 1908] 121-123). This view was supported by the presence of ξενωδόκοι in manumission records [on this term see SEG I.622] and by a Rhodian inscription (IG XII.1.383) that uses the term ξενωθεῖς in connection with a manumitted slave. Z.-A. rightly points out that in the Rhodian inscription ξενώω refers to the grant of the status of a guest-friend, not that of a ξένος. In view of the mention of ξενικὴ in epitaphs, she argues that this term did not designate the mode by which a slave was manumitted, but a privileged status of the freedman. She suspects that such freedmen were exempted from the taxes paid by ξένοι (ξενικά). Such exemptions are attested for freedmen [but with different terms and not in Thessaly]: IG IX².1.82c (ἰσοτελής); 96a (ἀφορολόγητος). As further parallels, Z.-A. adduces manumissions that awarded the freedmen special rights, such as citizenship and ἔγκλησις (IG IX.2.1290; SGDI 2133). [The grants of citizenship to women (IG IX².1.9; IX.2.458; SEG XXXVII 515) adduced by Z.-A. in this context are irrelevant, since they do not concern manumitted slaves. There is a problem with her interpretation: usually, the status of a manumitted slave is expressed with an attribute referring to him (ἀνέλεπτος, ἀνέπληκτος, etc.) and not to the manumission; this suggests that in ξενικὴ λύσει/λυτρώσει it was the λύσις (the mode of manumission) that was distinct, not the freedman's new status. Since λυτρώσις alludes to the payment of ransom, I tentatively suggest that ξενικὴ λύσει/λυτρώσει may be a term originally designating the liberation of persons who were not born slaves but who had the status of ξένοι (e.g., captives of war, victims of pirates); later this privileged mode of manumission could have been used for 'ordinary' slaves as well ('manumission in the same manner as the liberation of foreign captives'). Chaniotis.] Cf. ead. *op.cit.* (cf. our lemma no. 2107) 76-81.

598. *Thessaly*. Religion: cults of Perrhaibia. Continuing their survey of the cults of Thessaly (cf. SEG XLVII 663), K. Rakatsanis, A. Tziafalias, *Δαρπείες καὶ ἱερὰ στὴν ἀρχαία*

Θεσσαλία. B'. *Περραιβία* (Ioannina 2004), collect the literary, epigraphic, and archaeological evidence for the cults of the cities of Perrhaibia. We list the names of deities and the epithets that are attested in inscriptions. *Gonnoi*: Ἀθηνᾶ Παλλάς, Πατρώα, Πολιάς, Ὀπλοφόρος (19-22); Ἀπόλλων Αἰσάνιος, Ἀγρεύς, Πανλίμνιος, Πύθιος (23-28); Ἀρτεμῖς Γενέτειρα, Εἰλεῖθια, Ἐλεῖα, Εὐλοχία, Εὐάνυμος, Θροσία, Λοχία (28-34) [on Artemis Throsia see now D. Graninger, *ZPE* 162 (2007) 151-164, to be presented in SEG LVII. Chaniotis]; Ἀσκληπιός (35-38); Ἀφροδίτη (38-40); Γῆ Εὐκαρπία (52); Ἐνοδία (43-45); Ἑρμῆς Χθόνιος (45/46); Ζεὺς Ὑψίστος (46-51); Ἡρακλῆς (53); Ποσειδῶν (51); Πραξιόδη (52/53); Σάραπις and Ἴσις (53); the month Διθυράμβιος (SEG XXXV 564) must be connected with Dionysos (40-42). *Oloosson*: Ἀπόλλων Πύθιος (67/68); Ἀσκληπιός (69) [for the problematic attribution of inscriptions found in the area of Elassona to Oloosson (instead of to Mallota or Pythion) see our lemma no. 618, Chaniotis]. *Phalanna*: Ἀθηνᾶ Πολιάς, Τριτογενὴς Κόρη (55-57); Ἀπόλλων Κερδῖος (57); Ἀσκληπιός (61); Δομμάτηρ (62); (Διόσκουροι) Σωτήριοι (64) [R.-T. refer to IG IX.2.1229 L. 3 (τοῦν Σουτεῖριον)]; however, this decree concerns the dedication of land to Hades, Plouton, and Persephone (LL 2 and 8/9); the epithet Σωτήριοι must refer to them; there is no reference to the Dioskouroi, Chaniotis]; Ἐνοδία Φεραία (58); Ἑρμῆς Χθόνιος (64); Θεμιστά (64); Μήτηρ Θεῶν (64); Πλούταια (62). *Pythion*: Ἀπόλλων Λύκειος, Πύθιος (72-76); Ἀρτεμῖς Ἀγαυολαῖα, Εἰλεῖθια, Φωσφόρος (76/77); Ἀσκληπιός (77/78); Ἀφροδίτη (78/79); Ζεὺς, Ζεὺς Καταιβάτης (79-81); Ἐνοδία (81/82); Ποσειδῶν (82-84); Ἑρμῆς Χθόνιος (84); Ἡρακλῆς (84-86). *Azoros*: Ἀπόλλων Δόριος (87); Ἐνοδία Ἰλιάς (88); Ἑρμῆς Χθόνιος (89). *Doliche*: Χάριτες (92-96); see also our lemmata nos. 599-601. *Chyretiai*: Ἀσκληπιός and Ὑγεία (97). *Mondaia*: Θέμις (100/101). *Mylai*: Μήτηρ Θεῶν (103).

R.-T. present photos or give the text of the following inscriptions [we provide references to SEG, Chaniotis]: IG IX.2.1285 (78 note 305), 1286 (81); SEG XXIII 463 (87; ph.); XXIX 515 (26; ph.), 516-518 (cf. SEG LIV 529; 24; ph.), 519 (54; ph.), 542 (87), 564 (54; ph.), 566 (53; ph.), 567 (22; ph.), 568 (38; ph.), 571 (cf. SEG LIV 529; 25; ph.); 572 (36; ph.), 573 (36; ph.), 596 (25; ph.), 648 (83); XXXVII 503 (69), 504 (87; ph.); XLII 501 (46; ph.), 502 (46); LIII 530 (24); LIV 530 (23; ph.), 552 (88; ph.); *Gonnoi* II 112 (54; ph.), 157 (47; ph.), 158 (27; ph.), 167 (31), 191 (29/30; ph.), 204 (52/53). For several *inedita* see our lemmata nos. 599-603, 609/610, and 616-624.

599. *Doliche*. Dedication to Krateraios (?), 3rd cent. B.C. Marble naiskos stela. Ed. pr. K. Rakatsanis, A. Tziafalias, *Δαρπείες* -- (cf. our lemma no. 598) 91 (ph.).

Δημόφιλος
Λυσίου εὐχάμε-
νος Κρατεραίῳ

3. κρατεραιόν, edd. pr. [Krateraios is a very common personal name in Thessaly (IGPN IIIb. s.v.; here the name of a hero or heroized man?; undated by edd. pr. the letter forms suggest a date in the 3rd cent. B.C., Chaniotis)].

600. Doliche. Dedication to Herakles, 3rd cent. B.C. Marble naiskos stele. Ed.pr. K. Rakatsanis, A. Tziavalas, *Λατρείες* -- (cf. our lemma no. 598) 96 (ph.).

Πασχάρης
Δρεβελίου
4
ἱερωτεύσας
Ἡρακλεῖ

601. Doliche. Dedication to Poseidon Patroos (?), 3rd cent. B.C. Lower part of a marble stele. Ed.pr. K. Rakatsanis, A. Tziavalas, *Λατρείες* -- (cf. our lemma no. 598) 92 (ph.).

Νικάδας Πα[ρμε]-
νίσκου Ποσειδ[ώνι]
Πατρώω

Νικάδας[...]. Νίσκου Ποσειδ[ώνι] Πατρώ[ω], edd.pr., who point out that the name Nikadas is well attested in Python (we read from the ph.; undated by edd.pr., the letter-forms suggest a date in the 3rd cent. B.C., Chaniotis).

602. Gonnoi. Dedication to Apollo, ca. 3rd cent. B.C. Pedimental stele. Ed.pr. K. Rakatsanis, A. Tziavalas, *Λατρείες* -- (cf. our lemma no. 598) 54 (ph.).

Ἀπόλλωνι . . . Ἑρμῖας ἱ Σωκράτους ν εὐξάμενος

Ἀπολλωνίδης [- . . .] ἱ Σωκράτους ν εὐξάμενος, edd.pr. [the stone is very worn, but in L. 1 I read provisionally Ἀπόλλωνι ΔΙΑΤ. ΨΕΡΜΙΑΣ, Chaniotis].

603. Gonnoi. Epitaph of Polyxenos, ca. 2nd cent. B.C. Marble naiskos stele; the pediment is decorated with a wreath (?). Edd.pr. K. Rakatsanis, A. Tziavalas, *Λατρείες* -- (cf. our lemma no. 598) 46 (ph.) [undated by edd.pr.; we suggest the date on the basis of the letterforms, Chaniotis].

Πολύξενος Περδίκκα ἥρωας

604. Larisa. Documents concerning the registration of land, ca. 200-190 B.C. SEG XXVI 672. A. Tziavalas, B. Helly, *art.crit.* (cf. our lemma no. 605) 392, read in I.L. 25/26 [Θου]λλοῦ Πτολεμαίου [- . . .] ἡναξ Πτολεμαίου. (SEG) and identify this person as the tagos mentioned in the text in our lemma no. 605 LL. 3/4.

605. Larisa. Honorary decree for Bakchos of Mytilene, early 2nd cent. B.C. (shortly after 196 B.C.). Two joining fragments of a marble stele with moulding; broken in the left

middle, the surface is very worn; found re-used in the Imperial period as the cover of a gutter on the acropolis. Edd.pr. A. Tziavalas, B. Helly, *BCH* 128/129 (2004/05) [2004] 378-402 no. 1 (ph.; French translation), with detailed commentary on the dialect and the formulas (381-389), the prosopography (390-396), the federal sanctuary at Itonos (396-399), the date (399-402), and the relations between Thessaly and Mytilene (403-406). The confirmation of the existing relations between Mytilene and the Thessalians became necessary after the establishment of the Thessalian Koinon in 196 B.C. (399-402). See also our lemmata nos. 604, 910 bis, and 922.

Ψάφισμα Λασιώνων

Ταγεόντων Ἀγαθοκλείδα Ἀγαθονοί, Ἰππονοί Παναγ[α]-
θεῖοι, Πάνθετρος Πιθηλείοι, Ἀρχιμήδοι Τιμοσθενεῖοι, Θουρακος Πτολ[ε]-
4 μαιεῖοι νιν Ἰουνοῖοι τὰ ἱσκαδικότα, ἀγορνόμεντος Ἰππονό-
[ο]ι Παναγαθεῖοι νν- ὅπειδ' ἔβ' Ἀκχίος ὁ Καίκεος Μυτιληναῖος φί[λος]
[ο]ν καὶ εὐεργέτας παργνόμενος ἐν τὰν πόλιν τὰν Λασιώνων δι[ε]-
[λ]ίχθει καὶ παρεκάλεσσε τὰν πόλιν τὰν τῶν Λασιώνων ὅσκι ὅ τε
8 [φι]λ[ία] καὶ αἱ τιμαὶ αἱ ὑπάρχονσαι ἐπ' τὰς πόλιν τὰς τῶν Λασιώνων πο[τ]-
[έ]ν πόλιν τὰν τῶν Μυτιληναίων διαμένονθ' καὶ ὅσα παρ[ε]λ[ε]-
[μ]έ[να] εἶεν ἐν τοῦ παρελθούκοντι χρόνῳ ψαφίζονθ' ἐν Λασιῶνι Μυτιλ[ε]ν-
[ν]αῖοις [π]λάντα, κοινὰ [π]λόντες Μυτιληναῖοις τὰ ὑπάρχοντα τὰ πόλι τα [π]ά-
12 ντα οὐσπερ καὶ Μυτιληναῖοι Πιθηλοῖς, καὶ τὰν ἀμφοτέρων ψαφίζουσιν
[έ]νψφρ' ἐμ' καὶ ἐνεφάνη τὰ ἐπαφισμένα τα βουλά καὶ τοῦ δή[μο]υ τῶν
Μυτιληναίων [τοῦ]μ[ε]ν π[ρ]οῦτα μὲν ἔπαφισμένοι Λασιῶνις εἶεν ἐμ' [Μι]τυλ[έ]ναι
[τὰ]μ[ε]ν πολ[ι]τ[ε]ῖα μ[ε]τεχο[ν]τες [ο]ι πάντων τοῦμ[ε]ν Μυτιληναῖοι [- . . .]
16 [- . . .] [Α] καὶ τοῦ κοινου [ε] 3 ο
[- . . .] ἀστυγὶ καὶ ἀσπονδῇ
[- . . .] ἸΑΝ καὶ ποτ τὸν δα-
[μον] [- . . .] ἸΕΠΕΙΜΑΤ[- . . .]

ca. 24 illegible lines

20 .ΑΠΗ[- . . .] . . .
ΛΕΑ[- . . .] . . .
ΔΙ καὶ ὁ πόλις [- . . .] . . . δε[- . . .]
24 θ[ό]σταιν Τ. Δ[- . . .] . . .
ΜΟΝ τὸν Ν[- . . .] . . .
καὶ τὸν Μυτιληναίων θ[ό]μ[ον] . . .
καττάπερ Βάκχιος Α. ΕΟΥΣΕΙΝ[- . . .] ἐν τὸ ἱερὸν τοῦ Ἀπ[ο]λλωνος τοῦ Κρ[ε]-
28 δοῖοι τὸ μ[ε]ν ἀνάλομα δόμεν τὸς τα[μ]ίας . . .
οἱ ἐν ἑν Ἰουνον ἐλθόντες ΤΑ ΤΟΙ . . .
Τ. κινὰς κε ὑπαγχιονοῦσι τοῖ τα[μ]ίας . . .
[μ]ετ' ἐν τὰς ψαφίζουσιν τὰ πόλι τὰ Λα[σ]σιώνων . . .
32 καὶ τῶν κε ψαφίζουσιν ΚΟΙΝΑΕΝ[- . . .] . . .
ΤΑΣ τὸ μ[ε]ν ψαφ[ι]σμα τὸν ἀ[μ]υσ[σ]ο[ν] ἐλλεμεν τὸς ταγὸς . . .

initiates: I possess the rituals of Bacchus and the rites of Demeter Chthonia and of the Mountain Mother'). On 121, G.-J. favor 'initiation into several different mysteries'.

F. Ferrari, L. Prauscello, *ZPE* 162 (2007) 193/202, present a new critical edition and discuss the association of Demeter Chthonia and Meter Oreia, rejecting the possibility of two separate initiations and arguing in favor of a single cult, possibly under Orphic influence. Based on the literary and epigraphic sources for the cult of Demeter Chthonia in Hermione and Kallatis, they contend that there was a Dionysiac/Eleusinian component in this cult. In support of the possibility of joined worship of the two goddesses, they adduce the evidence for the cult of Δέσποινα (Demeter and Meter) in Lykosoura and Βριτώ (associated with Demeter and Kybele, but also with Έννοβία and Περσεφόνη) in Pherai (cf. *SEG* XLIV 443).

A. Bernabé, *ZPE* 166 (2008) 53-58 (translation), provides numerous examples for the combination of ὄργια and τέλη/τελεταί and argues that these words are objects of ἔχω in the double sense of 'I know/I possess'. For L. I he prefers the restoration Βάκχου, presenting strong arguments for placing this tablet in an Orphic context: the presence of Orphics in Pherai; the use of a gold tablet; the deceased person's addressing of Persephone (L. 1); the reference to θίασοι; the association of Orpheus with both Demeter Chthonia and Meter Oreia; the coincidence between the text of the new tablet and the performative schema of many similar tablets (declaration and claim of a privileged position in the underworld).

πέμπε με πρὸς μυστῶ<ν> θιάσους· ἔχω ὄργια [- x]
Δήμητρος Χθονίας <τε> τέλη καὶ Μητρὸς Ὀρεί[ας]

1. μυστῶχ on the strip: this is the first reference to θίασοι (a characteristic, but not exclusively, Dionysiac unit of organization) in a gold tablet; the blessed future envisaged by the souls is as a member of a group; in early texts, μύσται usually refer to the initiates in the Eleusinian and Samothracian mysteries, but μύσται and βάκχοι (two distinct groups?) appear in the text of Hipponion (*SEG* XXVI 1139 = Bernabé, *Orphicorum fragmenta* 474); ὄργια ('rites' but also 'sacred objects') is governed by ἔχω; an initiate may say 'I possess sacred tokens', a priest can say ἔχω/φέρω ὄργια (cf. *J. Miller* VI.2.733), edd.pr.; in fine, [σεμνά] or [Βάκχου], edd.pr.; [ἰδοῦσα], K. Buraselis apud edd.pr.; [φελειν], R.L. Fowler apud edd.pr.; ὄργη· ἀνύστας] or ὄργια [κρήνας], P.J. Parsons apud edd.pr.; [Βάκχου], G.-J. and Bernabé, ἔχω ὄργια[σας], Sonnino apud F.-P., [καλά] or [έσθλά], Ferrari II 1/2. 'I have seen rites, the initiation of Chthonian Demeter and the Mountain Mother', edd.pr. II 2. <τε> τέλη, edd.pr., G.-J., B., τέλη is a synonym of τελετή, edd.pr., τελέ[σσαι] καὶ ('I am able to perform the rites'), F.-P., rejected by Bernabé: 'we expect a statement about the actual celebration of the rites, rather than the capacity of the mystes to celebrate them.'

613. Phthiotic Thebes (area of: Nea Anchialos). Epitaph of Hieron, 2nd/3rd cent. A.D. Ten joining fragments of the body of a marble sarcophagus; only four fragments are now preserved. G. Sotiriou, *Byzantinisch-neugriechische Jahrbücher* 1 (1920) 398 no. 8; id., *AE* (1929) 143 no. 11. Republished by A. Dina in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 143 no. 153 (ph.).

Ἱέρων
Πωλλίω-
νος Νεικο-

4 μηδεὺς, ναύ-
κληρος, ἐξ ὧν
κβ'

The underlined letters was on the missing fragments.

614. Phthiotic Thebes (area of: Nea Anchialos). Inscribed bollard, 5th/6th cent. A.D. Part of a fluted marble colonnette used as a bollard; an inscription at the top, indicating that it stood at the fourth berth for mooring a ship; found in modern Nea Anchialos, the harbor of Phthiotic Thebes. A. Sotiriou, *AE* 68 (1929) 12. Republished by A. Dina in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 141 no. 151 (ph.): δ' κατάπλους

615. Phthiotic Thebes. Acclamation for a circus faction, 6th cent. A.D. P. Lazaridis, *PAAH* (1969) 21; cf. A. Cameron, *Circus Factions* (Oxford 1976) 149 and 314. Republished by G. Kiourtzian, *art.cil.* (see our lemma no. 1879) 398 no. 5 (ph.; translation).

† Νηκᾶ ἡ τύχη | Προσίνων τῶν ὀρθοδόξων † vacat

Acclamation of a member of the faction of the Greens in Phthiotic Thebes, K

616. Pythion. Dedication to Artemis Agagylala, 3rd cent B.C. Upper right part of a marble stele with moulding; an inscription on the moulding (LL. 1/2) and the upper part of the stele (L. 3). Mentioned in *SEG* LI 737 and LIII 566 [where we reprinted the typo Ἀγαυλαία]. Mentioned by K. Rakatsanis, A. Tziafalias, *Λατρεῖες* -- (cf. our lemma no. 598) 77 (ph.) [we read the text from the ph., Chaniotis].

[... ..] ια Μεγαλοκλέος[ς]
[Ἀρτέμιδι?] ἡ Ἀγαυλαία εὐξ[α]-
[vacat? μέν] η vacat

617. Pythion. Dedicatory epigram for Artemis Parthenos (?), 3rd cent B.C. Upper part of a marble stele with moulding; found in 2004. Mentioned by K. Rakatsanis, A. Tziafalias, *Λατρεῖες* -- (cf. our lemma no. 598) 77 (ph.), who report that it is a dedication to Artemis Parthenos by Aristomeda, daughter of Argaios [we read the text from the ph., Chaniotis].

Σοί, Δ[... ..] α 13. ...]. Παρθένε, ἈΡΤ[...]
Ἀριστομήδα θῆκεν, Ἀργαίου κόρη

618. Python. Dedication ■ Herakles, 3rd cent. B.C. Pedimental stele found in Elassona. Edd.pr. K.Rakatsanis, A.Tziafalias, *Αατρεῖες* -- (cf. our lemma no. 598) 70 (ph.), who attribute it to Oloosson [R.T. attribute to Oloosson texts from both Malloia (our lemma no. 610) and Elassona (e.g. SEG XXXVII 503; p. 69; ph.), which are usually attributed to Python. This text seems to be the one mentioned in SEG XXXVII 503; p. 69; ph.), where it is attributed to Python with reference to G.Lucas, *Les cités antiques de la LGPN IIIb*, s.v. *Λυσίας* no. 42, where it is attributed to Python (unpublished dissertation) no. 31, Chaniotis].

Λυσίας Πανσανί[ου]
τερητεύσας
Ἡρακλῆι

*ἀναθηματικὴ στήλη Ε71, ἀφιερωμένη ἀπὸ τὸν ἱερέα Λυ[σί]α γιὰ τοῦ Πανσανία στὸν Ἡρακλῆ, edd.pr. [we read the text from the ph. II 1. in fine, the ending is not visible (Πανσανί[ου] or Πανσανί[α]), Chaniotis].

619. Python. Dedication, 3rd cent. B.C. Upper part of stele with moulding found in Elassona [on the attribution to Python see our lemma no. 618, Chaniotis]. Edd.pr. K.Rakatsanis, A.Tziafalias, *Αατρεῖες* -- (cf. our lemma no. 598) 71.

Ἀντίφιλος Λυσαν[-]
Λυσικλῆς εὐξάμενοι;

τῆνδε ἀνέθηκαν

Ἀντίφιλος Λυσανίας Λυσικλῆ εὐξάμενη τῆνδε ἀνέθηκαν, edd.pr. [this reading is not coherent and cannot be checked on the ph. II 1. in fine, Λυσανί[ας] (if there were three dedicants) or Λυσανί[α] (if only the first dedicant had a patronymic) II 2. the final sigma of Λυσικλῆς is clearly visible on the ph.; in fine, we expect εὐξάμενοι, but I cannot read the ending on the ph., Chaniotis].

620. Python. Dedication to Poseidon Patroos, Hellenistic. Left part of a marble stele. Mentioned by K.Rakatsanis, A.Tziafalias, *Αατρεῖες* -- (cf. our lemma no. 598) 83 (ph.) [we read part of the text from the ph., Chaniotis].

[.].AN[- . .]
Σάμου

Ποσειδῶ[νι]
4 Πατρώω

[The name Samos is attested in Thessaly (LGPN IIIb, s.v.), Chaniotis].

621. Python. Dedication to Poseidon Patroos, 3rd cent. B.C. Right upper part of a marble naiskos stele. Mentioned by K.Rakatsanis, A.Tziafalias, *Αατρεῖες* -- (cf. our lemma no. 598) 83 (ph.) [we read the text from the ph., Chaniotis].

[Α]εωνίδης Σω-
[πά]τρου Ποσει-
[δῶνι] Πατρώω

[The name Σω included in LGPN IIIb, s.v. (which provides the date), with reference to G.Lucas, *Les cités antiques de la haute vallée du Titarèse* (Lyon 1992, unpublished dissertation) no. 33, Chaniotis].

622. Python. Dedication to Apollo Pythios, undated. Upper part of a pedimental stele, broken on top left; a very worn inscription of three lines. Mentioned by K.Rakatsanis, A.Tziafalias, *Αατρεῖες* -- (cf. our lemma no. 598) 74 (ph.), who provide the information that it is a dedication to Ἀπόλλων Πύθιος.

623. Python. Dedication to Asklepios (?), undated. Right upper part of a pedimental stele. Mentioned by K.Rakatsanis, A.Tziafalias, *Αατρεῖες* -- (cf. our lemma no. 598) 78 (ph.), who provide the information that it is a dedication by Πανσανίας to Ἀσκληπιός. [This cannot be confirmed on the basis of the ph., which shows a text of at least 7 lines; the letterforms suggest a date in the 3rd cent. B.C.; in L. 1 I read [- .]του Πανσα[- .], which suggests that Pausanias is a patronymic, not the name of a dedicant; in L. 3 I read [- .] Ἀσκληπ[- .], but note that this could be the name of the god or part of a theophoric name, Chaniotis.]

624. Python. Fragment, Hellenistic. Lower part of a stele. Edd.pr. K.Rakatsanis, A.Tziafalias, *Αατρεῖες* -- (cf. our lemma no. 598) 74 (ph.).

[.....]
[.]Υ Πυθίου?

...ὁ Πυθίου[ς]?, edd.pr. [τοῦ Ἀπόλλωνος; τοῦ Πυθίου?, perhaps not a dedication to Apollo, but a reference to his sanctuary, Chaniotis].

625. Unknown provenance. Dedication to Marcus Agrippa. SEG LIII 567 ter. This text is published independently by C.Habicht, *Hyperboreus* 11 (2005) 242-246 (ph.), who has found a squeeze in the Institute for Advanced Study, but had been unable to find the stone in the Museum of Larisa in 1966. H. rightly observes that the text is inscribed on an altar for the (private) cult Agrippa and collects the evidence for the cult in the East. [Originally, the altar consisted of four white marble members (see SEG LIII 567 ter); only one of these – the upper and inscribed one – is now in the Larisa Museum. Chaniotis.] J. C'Decourt, B.Helly, *BE* (2008) no. 317, point out that this dedication and SEG LIII 567 quater may be from Larisa, where many dedications to Augustus and members of his family have been found.

EPEIROS

626. Epeiros. History. P.Cabanes, in M.Sanader (ed.), *Illyrica antiqua ob honorem Dujce Rendić-Miočević* (Zagreb 2005), 145-153, sketches the process of the unification of Epeiros, with reference to IG IX².1.1750 (dedication of Agathon); P.Cabanes, *L'Épire* nos. 1-3, 12 (no. 3 = SEG LIV 576); and the lists of theorodokoi from Epidauros (IG IV².1.95 LL. 23-32) and Argos (SEG XXIII 189; cf. our lemma no. 409 bis).

627. Dodona. Manumission records. R.Zelnick-Abramovitz, *ZPE* 153 (2005) 108-112, discusses the term ξενική λύσει in manumission records from Dodona: *SGDI* 1351 and 1360; C.Carapanos, *Dodone et ses ruines* (Paris 1878) 50 no. 2. For her interpretation of this expression see our lemma no. 597.

628. Dodona. Statue bases and honorary inscriptions. In a study of statue bases and fragments of bronze statues from the sanctuary at Dodona, N.T.Katsikoudis, *Δωδώνη. Οἱ τιμητικοὶ ἀνδριάντες* (Ioannina 2005) discusses the building activities in the sanctuary in Dodona (5-17); the arrangement and form of the bases (19-44); the honorary inscriptions (45-77); and the bronze fragments (79-127); a catalogue lists the fragments of bases and statues (133-166). For a critical review see J.Ma, *BMCR* 2008.02.27; cf. M.Sève, *BE* (2007) no. 38. On 45-77 (ph.; German summary), K. republishes four honorary inscriptions [erroneously designated as 'honorary decrees', Chaniotis].

1) Honorary inscription of the Bylliones for Κρίσων Σαβυρτίου, Μολοσσός Κυστός (47-66; *SEG* XXIV 449; Cabanes, *L'Épire* no. 14; ca. 230-219 B.C.). The statue was destroyed during the sack of the sanctuary in 219 B.C., but the base was re-used for a proxeny decree (*SEG* XXIV 448). After a detailed study of the letterforms (47-53), K. attempts to narrow down the date of this inscription to ca. 221-219 B.C. [!]; he also speculates that Krison is the στρατηγός of the Epeirotan Koinon in 208 B.C., mentioned without patronymic and ethnic in *I.Magnesia* 32 L. 37, and identifies his father with a Σαβύρτιος in *SEG* LIV 577 A col. 1 L. 12, whom he regards as a wealthy sponsor of a building project, who contributed 6,000 drachmas [unfortunately, K. did not have access to the new edition of this text (*SEG* LIV 577), which shows that this is an account and provides no information concerning the social status of Sabyrrios, Chaniotis]. The fragment of a sword from a bronze statue may have belonged to the statue of Krison that stood on this base. K. presents a very speculative reconstruction of the history of the Βυλλίονες (58-65); cf. the critical remarks of J.Ma, *art.cit.*

2) Honorary inscription of the Epeirotan Koinon for Μένελαος Κρίσωνος, Μολοσσός Κυστός (66-70; *SEG* XXIV 451; Cabanes, *L'Épire* no. 15). Despite the fact that the statue of Menelaos was made by the same sculptor as the statue of Krison (Αθηνογενής), K. dates this honorary inscription to the period of the sanctuary's reconstruction, after 219 B.C., on inconclusive arguments.

3) Honorary inscription of the Epeirotan Koinon for Μίλων Σισάνδρου, Θεσπρωτός (71-75; *SEG* XXIV 450; Cabanes, *L'Épire* no. 17). K. endorses S.Dakaris' view that Milon was a ἱππαρχός of the Koinon after 219 B.C.; see, however, M.Sève, *BE* (2007) no. 38.

4) Honorary inscription with signature of the sculptor Μέλισσος Ἐπικράτεος Κορκυραῖος (*SEG* XXXVIII 457; XLIII 317; cf. *IG* IX².1 p. 9 no. 63; late 3rd/early cent. B.C.) [see R.Vollkommer in id., *Künstlerlexikon der Antike II* (Munich-Leipzig 2004) 61, Sverkos]. We present this text, which has never been fully included in *SEG*.

{-----}	Μέλισσος Ἐπικράτεος Κορκυραῖος
{-----μα}ντείας ἔνε-	4 ἐ πο ί η σ ε
{κεν καὶ εὐ}νοίας τὰς εἰς αὐτούς;	

629. Dodona. Oracular enquiries. In a discussion of 'the plague of infertility' in Greek religion, S.G.Cole, *op.cit.* (cf. our lemma no. 2080) 150/151, adduces oracular enquiries from Dodona, providing translations of 13 texts. We provide references to the most recent edition of these tablets, in É.Lhôte, *Les lamelles oraculaires de Dodone* (Geneva 2006). 1 = Lhôte no. 8; 2 = *LSAG*² p. 230 no. 17; Lhôte no. 116; 3 = *SEG* LI 746; *LSAG*² p. 230 no. 13; Lhôte no. 41; 4 = Lhôte no. 25; 5 = *Syll.*³ 1160; Lhôte no. 46; 6 = *SEG* XIX 426; Lhôte no. 48; 7 = Lhôte no. 47; 8 = Lhôte no. 34; 9 = Lhôte no. 44; 10 = Lhôte no. 27; 11 = Lhôte no. 45; 12 = *Syll.*³ 1163; Lhôte no. 49; 13 = *SEG* XXIV 454a; Lhôte no. 52.

630. Nikopolis. Christian mosaic inscriptions, 6th cent. A.D. Mosaic inscriptions in the basilica of St. Demetrios, in the entrance to the nave (A), in the north wing of the transept (B), in the south wing of the narthex (C), and in the atrium (D). A.C.Chatzis, *AE* (1918) 29-32; E.Kitzinger, *DOP* 6 (1951) 87, 100/101; G.Hellenkemper-Salies in E.Chrysos (ed.), *Νικόπολις Ι. Πρακτικά τοῦ Πρώτου Διεθνoῦς Συμποσίου γὰρ τὴ Νικόπολη* (Preveza 1987) 295-310. Nos. A/B are republished by R.E.Kolank in *La mosaïque gréco-romaine* IX 1261/126 (ph.).

A: * Λίθον ἀπαστράπτοντα Θ(εο)ῦ χάριν ἔνθα (καὶ) ἔνθα
ἐκ θεμέθλων τολύπευσε (καὶ) ἀγλαῖην πόρε πᾶσαν
Δουμέτιος περίπυστος, ἀμωμήτων ἱερῶν ἀρχιερέος
4 πανάριστος, ὅλης κἀτρης μέγα φέρ[ι]τος
αὕτη ἡ πύλη τοῦ Κ(υρίου)ν, δίκαιοι εἰσελθόντων

B: * Ώκεανὸν περίφαντον ἀπίριτον ἔνθα δέδορκας
γαῖαν μέσσον ἔχοντα σοφοῖς ἰνδάλμασι τέχνης
πάντα πέριξ φορέουσιν ὅσα πνίει τε καὶ ἔρπει
4 Δουμετίου κτέανον μεγαθύμου ἀρχιερέος

C: Οἶκον ἀπαστράπτοντα Θ(εο)ῦ χάριν ἔνθα (καὶ) ἔνθα
δήματο καὶ κόσμῳσε (καὶ) ἀγλαῖην πόρε πᾶσαν

- Δουμήτιος περίπυστος, ἀμωμήτων ἱερῶν ἀρχιερεὺς
 4 παναριστος, ὅλης πάτρης μέγα φέ[γ]ος·
 αὐτὴ ἡ πόλις τοῦ Κ(υρίου), δίκαιοι εἰσελθόντων

- D: Δουμήτιος μὲν ὁ πρόων τὸν σεβάσμιον κατεσκεύασεν οἶκον.
 Δουμήτιος δὲ ὁ νῦν γε Ν(ικο)π(όλεως) ἐὼν ἐκίνου καὶ τῆς ἱερωσύνης διάδοχος,
 δυνάμι Χρ(ιστοῦ) τὴν πᾶσαν ἐκαλιέργησεν τριστῶν·
 4 εὐφρόσυνος μὴν ἐν τῷ νεφῷ ὡς μαθητῆς τοῦ προτέρο(υ) [...].
 Δημητρίου μάρτυρος ἐκότερος εὐχαριστῶν τῇ προστασίᾳ

A-C were donated by a bishop Dometios (after 516 A.D.), D by his successor (mid-6th cent. A.D.), Kitzinger II
 A 5. cf. P₃: 117.20: αὐτὴ ἡ πόλις τοῦ Κυρίου, δίκαιοι εἰσελεύονται, C. II B. label of a mosaic with images of
 the earth and the ocean. C

ILLYRIA

631. *Illyria. Inscriptions from the colonies founded by Dionysios I.* C. Cobiachi, *Anemios* 3 (2005), 7-88, presents a corpus of the Greek inscriptions from cities founded by Dionysios I of Syracuse. See our lemmata nos. 639/640, 649-651, 655, and 659/660. On 70-88 an index of personal names.

632. *Illyria. Via Egnatia.* M. Fasolo, *La via Egnatia I. Da Apollonia e Dyrrachium ad Herakleia Lynkestis* (Rome 2005), presents a detailed account of the sources and the research concerning the section of the via Egnatia that extended from the Adria to Herakleia Lynkestis. He discusses the geography of the areas through which the via Egnatia passed (22-39); the history of research (40-45); the sources (46-85); modern maps (86-89); the historical contexts and chronology of the road's construction and reconstruction (90-108); and the construction of roads in the Roman world (109-130). The main part of the volume is dedicated to a reconstruction of the route, with occasional references to the relevant (Latin) inscriptions (149, 178/179, 233). In a presentation of the epigraphic sources (46-52), F. republishes the relevant milestones, most of which are in Latin. Three milestones, written in Latin, include short Greek texts (46-49 nos. 1/2 and 4), two of which refer to the distance from Αὐγινιδός (Dimitsas, *H Makedonía* 357/358 = *CIL* III Suppl. 7363/7364 = *IG X.2.2.378/379*) and one has a Greek numeral (*CIL* III Suppl. 7365). On 127 brief reference to the grave epigram of a pig, killed by a cart (*SEG XXV* 711; *I.Épidamne* 527 = *SEG XLVIII* 796; ph.).

633. *Bouthrotos. Municipal administration of the Roman colony.* É. Deniaux, *MEFRA* 117 (2005) 507-515, gives an overview of the magistracies and the municipal administration of the Roman colony, based primarily on the information provided by Latin inscriptions.

634. *Bouthrotos. Dedications to Pan Teletarches and Pasa, 2nd/1st cent. B.C.* I. Bouthrōtos 182; *SEG XXXVIII* 518/519. F. Quantin, in *Le canal d'Otrante* -- (cf. our lemma no. 591) 67-79, republishes these two dedications of a certain Κασσιανός and discusses their religious and cultural background: the association of Πάν with mystery cults (cf. Τελετάρχης) and with the cult of Dionysos; the mythological connections of Pan with Epeiros; and his association with goddesses (the Nymphs, Megale Meter, Meter Theon). Although there may be an early reference to a female consort of Pan in the Mycenaean Linear B texts (Pasaja) and Classical iconography attests such a figure (especially in South Italy), a detailed study of the literary and iconographical evidence for divine dyads in Italy (Faunus and Fauna, Silvanus and Silvana, Liber and Libera; cf. Πάν and Πᾶσα) suggests that the dedication of Κασσιανός was a result of cultural influence from Italy.

635. *Bouthrotos. Dedicatory epigram to Zeus Kassios, 1st/2nd cent. A.D.* *IG IX¹* 1.844; I. Bouthrōtos 186; *SEG XXIII* 477. This text, found in Bouthrotos, but possibly brought there from Kassope on Korkyra (see *IG IX²* 1.844) is briefly discussed by A. Fenet, in *Le canal d'Otrante* -- (cf. our lemma no. 591) 44, as evidence for the cult of Ζεὺς Κάσιος.

635 bis. *Byllis. Epitaph of Epigonos, 2nd/3rd cent. A.D.* *SEG XXXVIII* 546. S. Zoubaki, *art.cit.* (cf. our lemma no. 2106) 223/224, plausibly identifies Epigonos, for whom the θίασος Λεχεαίων ὁ τῶν δούλων set up the epitaph and who lacks a patronymic, as a slave, member of an association of slaves. She tentatively suggests that the Λεχεαῖοι worshipped Poseidon; Leches, the eponymous hero of Lechaion near Corinth, was the son of Poseidon and Peirene [Λεχεαῖοι is more probably an ethnic, deriving either from the Corinthian harbor or from a homonymous place name in the vicinity of Apollonia, a Corinthian colony, Chaniotis].

636. *Byllis. Christian mosaic inscriptions, late 5th/mid-6th cent. A.D.* S. Muçaj, M.-P. Raynaud, in *La mosaïque gréco-romaine IX* 383-397, give an overview of the mosaics found in early Byzantine churches in Byllis. They mention several inscriptions (ph.; dr.), which will be published by D. Feissel and S. Muçaj [we read some of the texts from the photos and drawings, taking into consideration the translations of M.-R., Chaniotis].

1) A large mosaic in the central nave of Basilica D, the panels of which are decorated with animals, geometrical designs, and floral motifs, has inscriptions in four panels: A) Καὶ τοῦτο ἐρ(γον) ἡ τοῦ ἀγιοῦ(άτου) ἐπισκοπ(ήτου) Πραξί(του) | four partly preserved lines | [Αγ]ληπιτοῦ -- -] (main panel, in front of the apse; 387 note 10: 'ce travail aussi (et ce travail) sous le très, saint évêque Praisios (Prasios) ... pour Agapitos'; ph.; dr.); B) ὑπὲρ εὐχῆς κ(αὶ) σωτηρ(ίας) ὧν | οἱ δὲν ὁ ἰθ(εὸς) τὰ ὀνόμα(α) | (panel in mid-nave, at left; 387 note 12: 'en accomplissement d'un vœu et pour le salut de ceux dont Dieu connaît les noms'; ph.; dr.); C) fragments of letters (panel to the right of B; ph.); D) ὑπὲρ εὐχῆς Ἀναστασίου, ἡ Εὐτυχίδος | καὶ Δημητρίου (panel in mid-nave, at right; 387 note 12: 'en accomplissement d'un vœu d'Anastase, Eutychie et Demetrios'; dr.); E) ὑπὲρ εὐχῆς Παραμῶνου κ(αὶ) Πολυκάρπου

(panel at the entrance: 385 note 6: 'en accomplissement d'un vœu de Paramonos et de Polycarpe'; ph.; dr.).

2) An inscribed mosaic, with stags drinking the water of the four rivers of paradise (*Genesis* 2.11-14), decorated the north annex of the narthex of Basilica D: Γέων, Φίσον, Ἰ Τίγρις, Εὐφράτης (a second inscription, below, is very fragmentary) (389). For the names of the rivers cf. *IG* X.2.2.410 [see also A. Lafl, *AST* 24 (2006.2) 51 from Hadrianoupolis in Paphlagonia, Chaniotis].

3) A mosaic depicting four individuals bearing candelabra decorated Basilica C: † ἐπὶ τοῦ ἀγ(ω)τάτου ἐπισκόπου Πραισίου --- ἐπαρχικ(ὸς κ)αὶ ἐκδι(κος ---) ἰ ὑπὲρ εὐχῆς [---] ἰ ἀγίου [---] (389 note 17: 'sous le très saint évêque Praesios ... (untel) ... éparchikos et ekdikos en accomplissement d'un vœu, a construit ...'; dr.).

4) Inscribed mosaic panel in an annex of the narthex: ὑπὲρ ἰ εὐχῆς ἰ ὄν οἶδεν ὁ ἰ Θεός (395; ph.).

637. *Byllis*. Potter's signature on a plate, Hellenistic. Clay plate with rectangular stamp. Ed.pr. N. Baudry, *BCH* 128/129 (2004/05) 1210 (ph.): Φιδίας

638. *Grammata*. Rock-cut inscriptions. *SEG* XLIX 653. These texts are briefly adduced by A. Fenet, in *Le canal d'Otrante* (cf. our lemma no. 591) 45, in a study of cults in the Straits of Otranto. [See now the publications by P. Cabanes et al., *BCH* 130 (2006) 817-821 and A. Hadjari et al., *REG* 120 (2007) 353-394, to be presented in *SEG* LVII, Chaniotis.]

639. *Korkyra Melaine*. Decree of Issa concerning the foundation of a colony on Korkyra Melaine, late 4th cent. B.C. (?). *Syll.* 141; *Staatsverträge* 451; *SEG* XLIII 348*, LIII 1076. Republished by C. Cobianchi, *art.cit.* (cf. our lemma no. 631) 27-31 no. 32 bis.

A new fragment of this text was found on Koludri hill near Lumbarda, in the same cistern where other fragments had been previously found. Ed.pr. M. Lombardo in *Illyrica antiqua* (cf. our lemma no. 626) 353-360 (ph.). The new fragment does not join any of the other fragments, but it most likely belongs to the end of LL. 3-6, which L. restores as follows:

καὶ ἔδοξε τῷ δάμῳ λαβεῖν ἐξαίρετον τοὺς πρώτους [καταλα]βόντ[ας τὰν χώ]-
4 ραν καὶ τευχίζαντας τὰν πόλιν τὰς πόλεις οἰκόν[ε]δον ..]λον κα[---]
τετευχισμένας ἐξαίρετον σὺν τῷ μέρει, τὰς δὲ ἐκτὸς τὰς μέρη· λ[αβεῖν δὲ αὐ]-
τοὺς καὶ τὰς χώρας ἐξαίρετον τὸν πρῶτον κλᾶρον [...^α δ ...]ον κα[---]

3. [καταλαβόντας τὰν χώ]ραν, already restored by J. Bruns, *Inchriften und Münzen der griechischen Städte Dalmatiens* (Vienna 1898) 5-7 ll. 4 in fine e.g. οἰκόν[ε]δον κα[λ]όν κά[γαθόν τας] or οἰκόν[ε]δον τὸ ὅ[λ]ον κα[λ]ιον τας]. L. ll. 5, in fine, τὰς δὲ ἐξ ἑαυτοῦ μέρος λαβεῖν αὐτοὺς. G. Klaffenbach (*SEG* XVII 312): τὰς δὲ ἐξ ἑαυτοῦ τὰ μέρη λαβεῖν δ' αὐτοὺς. M. Lombardo (*SEG* XLIII 348) ll. 6, in fine e.g. [τὰς διεῖλ]λον, or [τὰς μάλλ]λον, or [τὰς ὅλ]λον and κα[λ]πῖμον γὰς, or κα[λ]πῖμον γὰς, or κα[λ]πῖμον γὰς. L.

640. *Korkyra Melaine*. Epitaph of Marcellus, Imperial period. Stele with a rosette on the tympanon. A. Meixner, *Vjesnik Hrvatskoga arheološkoga društva Zagreb* 6 (1884) 17; P. Lisičar, *Crna Korkira* (Skopje 1951) 132-134; non vidimus. Republished by C. Cobianchi, *art.cit.* (cf. our lemma no. 631) 48/49 no. 60.

Μαρκέλλου
Ἐπιφανεί
τῆς Κιλικί-
4 ας Μηνό-

φίλος
ὁ υἱὸς[ς]
μνήμης
8 χάρι[ν]

2. Marcellus was from Ἐπιφάνεια in Cilicia. C.

641. *Orikos*. Dedication to Aphrodite and Eros and sculptor's signature, Imperial period. Rock-cut inscription in a cove at Onikos; engraved between two niches with reliefs representing Eros, Aphrodite, and the dedicant. C. Patsch, *Das Sandschak Berat in Albanien* (Vienna 1904) 80 (ph.); cf. N. G. L. Hammond, *Epirus* (Oxford 1967) 129. In a study dedicated to divinities regarded as patrons of sailors in the Straits of Otranto, A. Fenet, in *Le canal d'Otrante* (cf. our lemma no. 591) 44/45, reproduces and briefly discusses this text.

Θεοί[Υ]ς
Πρεμειγνεία,
Λαοδίκης
4 ἀπελευθέρη·
Νεικόσστ(ρ)ατο(ς) ἐποί(ει)

[5. ΝΕΙΚΟCCTΓΑΤΟΕCΠΟΙ, lapis. On the sculptor, see R. Vollkommer, *op.cit.* (cf. our lemma no. 628) 143 (III), Sverkos.]

642. *Phoinike*. Epitaphs, 4th/3rd cent. B.C. D. Çondi, E. Giorgi, A. Gamberini, in S. De Maria, S. Gjongecaj (edd.), *Phoinike I. Rapporto preliminare sulla campagna di scavi e ricerche 2000* (Florence 2002) 63/64, mention four epitaphs found in the necropolis of Phoinike and give the names of the deceased persons in Latin transcriptions. [The transcriptions, their translations, and the bibliographical references are faulty: 'Paikolaos figlio di Eumenes' is D. Çondi, *Itria* 7/8 (1976/77) 344; *SEG* XXXII 628: [Π]ευκόλαος Εὐμένεος ἰ χαιρ: the same inscription is reproduced on 64 (with reference to Çondi, *ibid.* 344) but as a separate inscription and with a different text: ΠΕΥΚΟΛΑΟΣ ἰ ΧΑΙΡΕ. 'Naos figlio di Euftranoros' seems to be D. Evangelidis, *AE* (1914) 235 no. 6: Ναὸς Εὐφράνορος χαιρ: The honorary inscription on 64 is *SEG* XXXII 629. Two of the epitaphs are apparently still unpublished (the names they preserve are not included in *LGPV* IIIa). We hesitantly give the Greek names on these two, based on the Latin transcriptions. Chaniotis: 1) Νικόλαος Ἀντιπάτρου; 2) Ἀρχέστρατος Ἀντιμάχου. .

643-645. Phoinike. Epitaphs, Hellenistic period. B. Muka in *Phoinike III* -- (cf. our lemma no. 647) 116, mentions the discovery of four epitaphs in Phoinike. Two of them have already been presented in *SEG LIV 579 bis/ter*. We present the text of the other two (text in majuscules) in our lemmata nos. 650/651. G. Lepore, *ibid.* 146, mentions another inscribed stele (our lemma no. 645).

643: Epitaph of Diopas, Hellenistic. No description: Διόπατος

644: Epitaph of [-]ta of Korkyra, Hellenistic. No description: [-]τα ΚΟΡΚΥΡΑ χαίρει

[Perhaps, [-]τα Κορκυραῖτε/τα, Chaniotis.]

645: Epitaph of Andronikos, undated. Stele found in the south cemetery: Ἀνδρόνικος Ἀρακωθίος

[The genitive of the unattested Ἀρακωθίς (Illyrian name?) or an ethnic?, Chaniotis.]

646. Phoinike. Signature on lamp, 1st/2nd cent. A.D. Lower half of a clay lamp with a signature engraved on the mould; found in a grave. Ed. pr. A. Gamberini in *Phoinike III* (cf. our lemma no. 647) 141 (dr.), who points out that the workshop of Cresces operated in Corinth [e.g. *SEG XXXIV 349(a)*; XL 307; LI 757, Sverkos]; Κρήσκεντος

647. Phoinike. Gold disc, late 1st/early 2nd cent. A.D. In connection with the publication of an inscribed tile [presented in *SEG LIII 579*; the date is Hellenistic] S. Gjongecaj, in *Phoinike II* -- (cf. our lemma no. 648) 110/111, mentions a gold disc found in a grave, inside an urn. The disc had received the impression of a coin, probably of Trajanic date, which bore the symbol of the city (the thunderbolt) within a crown and the ethnic Φοινικαῖον. The lamella was placed in the urn as a substitute for a coin as payment to Charon. F. Negretto, in S. De Maria, S. Gjongecaj (edd.), *Phoinike III. Rapporto preliminare sulla campagna di scavi e ricerche 2002-2003* (Bologna 2005) 105, provides information on the date and the excavation (ph.).

648. Phoinike. Amphora stamps, Hellenistic. Two stamped amphora handles found in a peristyle house. Ed. pr. D. Çondi in S. De Maria, S. Gjongecaj (edd.), *Phoinike II. Rapporto preliminare sulla campagna di scavi e ricerche 2001* (Bologna 2003) 28 nos. 12/13 (dr.): 1) Πποθύμου (12); 2) ΑΠ. [we read from the dr., Chaniotis] (13).

649. Tragyrion. Dedication to Hera, 2nd cent. B.C. *SEG XXXI 613*. C. Iveković, *Dalmatiens Architektur und Plastik* (Venice 1910) 5; I. Mirnik, *Archlug* 15-17 (1974) 38-42;

N. Cambi, *Hesperia* 17 (2003) 29. Republished by C. Cobiainchi, *art. cit.* (cf. our lemma no. 631) 48 no. 59: Ἡρᾷ Ἀυσὸν Ἰωσσία

649 bis. Unknown provenance. Dedication by peripoloi, ca. 150 B.C. *SEG XXXVIII 572*; XLI 546. Republished by C. Cobiainchi, *art. cit.* (cf. our lemma no. 631) 64-66 no. 88, who attributes this to a city or island of Dalmatia rather than to Apollonia or Epidamnus.

DALMATIA

650. Issa. Inscriptions. C. Cobiainchi, *art. cit.* (cf. our lemma no. 631) 14-23 nos. 7-27, 26/27 no. 32, 31-48 nos. 33-58, republishes 48 inscriptions from Issa. The names mentioned in the epitaphs (nos. 10-25) have been included in *LGPV*.

1) 14 no. 7 = *CIG* 1837; 2) 14/15 no. 8 = F. Bulić, *Bulletino Dalmata* 15 (1892) 132 no. 78 (Ἐκὶ στρατηγῶν Δρόσσου, Ἀμμωνίου, Σαφίλου; 3rd/2nd cent. B.C.); 3) 15 no. 9 = *CIG* 1834. 4) 15/16 no. 10 = Š. Ljubić, *Inscriptiones quae Zagabriae in Museo nazionale asservantur* (Zagreb 1876) 75 no. 8; 5) 16 no. 11 = Bulić, *art. cit.* 133 no. 80; F. Bulić, *Inscriptiones quae in c.r. Museo archaeologico Salonitano Spalati asservantur Auctuarium* (Split 1892) 475 no. 1739; 6) 17 no. 12 = Bulić, *art. cit.* 132 no. 77; id., *Inscriptiones* -- 474 no. 1758; 7) 17 no. 13 = *CIG* 1835; *SGDI* 3235; 8) 17/18 no. 14 = Š. Ljubić, *Archiv für österreichische Geschichtsquellen* 22 (1859) 208 no. 6; 9) 18 no. 15 = Ljubić, *art. cit.* 269 no. 7; 10) 18 no. 16 = *CIG* 1836; *SGDI* 3258; 11) 18/19 no. 17 = *SEG* XL 513; 12) 19/20 no. 18 = *SEG* XL 514; 13) 20 no. 19 = *SEG* XL 515; 14) 20 no. 20 = Bulić, *art. cit.* 203 no. 94; 15) 20/21 no. 21 = Ljubić, *art. cit.* 269 no. 7; Bulić, *art. cit.* 203 no. 95; 16) 21 no. 22 = Bulić, *art. cit.* 133 no. 69; id., *Inscriptiones* -- 474 no. 1741; 17) 21 no. 23 = Bulić, *art. cit.* 203 no. 93; 18) 22 no. 24 = Bulić, *art. cit.* 132 no. 76; id., *Inscriptiones* -- 474 no. 1740; 19) 22 no. 25 = F. Bulić, *Inscriptiones* -- 475 no. 1743; 20) 22/23 no. 26 = Bulić, *art. cit.* 204 no. 96 (fragment); 21) 23 no. 27 = *SGDI* 3254; 22) 26/27 no. 32 = J. Brunsmid, *Bulletino Dalmata* 20 (1897) 185 (dedication?; [ἐκ] τῆς ἐπομέναντος | [Ἀγ]άθωνος τοῦ Διονυσίου | καὶ τῆς πείρας Δαματτίας | [-] - | ION[-] -); 3rd/2nd cent. B.C.); 23) 31/32 no. 33 = *SEG* XXXI 594 (comments on the names Εὐδάρης and Κλεῦμπορος); 24) 32 no. 34 = *SEG* XXXI 593 (in L. 34 perhaps Μνα[σφόντος]); 25) 32/33 no. 35 = *CIL* III 3076 = *SEG* XXXI 595; 26) 33 no. 36 = D. Rendić-Miočević, *Vjesnik Hrvatskog arheološkog društva* 53 (1950/1951) 211 no. 1 = J. and L. Robert, *BE* (1953) no. 121 (dedication; late Hellenistic; Εὐπία | Κησίας | εὐχάν); 27) 33/34 no. 37 = *SEG* XXXI 598; 28) 34/35 no. 38 = *SEG* XXXV 685; 29) 35 no. 39 = *SEG* XXXI 597; 30) 35 no. 40 = *SEG* XXXV 686; 31) 36 no. 41 = *SEG* XXXI 596 (comments on the name Μνῆσις); 32) 37/38 no. 42 = *SEG* XXXV 682; 33) 38 no. 43 = *SEG* XXXV 684; 34) 38/39 no. 44 = *SEG* XXXV 691; 35) 39/40 no. 45 = *CIG* 6913; 36) 40 no. 46 = *SEG* XXXI 599 (comments on the name Μομνίδης and Κλεῦσις); 37) 40/41 no. 47 = *SEG* XXXI 600 (comments on the names Μομνίδης and Φυλάς); 38) 41/42 no. 48 = *SEG* XXXI 601; 39) 42 no. 49 = *SEG* XXXV 687 (comments on the name Ἐταπύς) 40) 42/43 no. 50 = *SEG* XXXV 690; 41) 43 no. 51 = *SEG* XXXV 689; 42)

44 no. 52 = SEG XXXV 688; 43) 44 no. 53 = SEG XXXV 692; 44) 44/45 no. 54 = SEG XXXI 602 (comments on the name Θεμιστόλας); 45) 45 no. 55 = SEG XXXI 603; 46) 45/46 no. 56 = our lemma no. 651; 47) 47 no. 57 = SEG XXXV 681 (C. restores in L. 1 [Ἀπ]ολλωνίδης); 48) 47/48 no. 58 = SEG XXXV 693.

651. Issa. Funerary epigram of Kallias, ca. 400-350 B.C. SEG XXXI 604; CEG II 662. In a discussion of the foundation of Pharos, J. Lelčić-Radonić in *Illyrica antiqua* (cf. our lemma no. 626) 315-328, republishes this text (323-325; ph.) and reproduces Rendić-Miočević's translation ('this city, from which you once set sail, perished after your heroism. You perished, assailing the Illyrian boat. Harmo, your child, you left an orphan, and Kallia, you left an example of great heroism'). L.-R. argues that Kallias was a Parian who died in a battle between Parian settlers and Illyrians during the founding of Pharos. The city mentioned in the epigram (L. 1) is not Pharos or Paros but Issa. [Unfortunately, L.-R. ignores the discussion in SEG and CEG. It is very unlikely that Kallias was killed in a battle, attacking an Illyrian ship; there is no reference to a boat in L. 3 (ἵππ) ἐπὶ βῆμας is more probable than (ἵππ) ἐπὶ βῆμας; ἐπὶ βῆμας refers to arrival on land. I would translate: 'This city longs for your virtue; Kallias, after you have sailed to the land of the Illyrians and you reached it, you died, leaving a small child, Harmos, an orphan; to him you have left the memory of great virtue'. Chaniotis.] Republished with cr. app. by C. Cobiach, *art.cit.* (cf. our lemma no. 631) 45-47 no. 56.

652/653. Narona. Inscribed glass cups, ca. 1-50 A.D. Two fragments of mould-made glass cups found in the Augusteum. Ed. pr. Z. Buljević in E. Marin, M. Vickers (edd.), *The Rise and Fall of an Imperial Shrine: Roman Sculpture from the Augusteum at Narona* (Split 2004) 188/189 nos. 8/9 (ph.; dr.). Cf. I. Lazar, *JRA* 19 (2006) 332.

652: 188 no. 8. Cup made by Ennion, ca. 1-50 A.D. Two joining fragments of a cup of dark blue glass; decorated with palmettes, a star motif, a circular motif, and grooves; two inscriptions in four lines on two opposite sides (cf. our lemma no. 825 bis).

A) Ἐννίων ἐποίησεν B) μνηθῆ ὁ ἀγοράζων

Ennion, whose workshop was in Sidon, was one of the most famous glassblowers; he either moved from Sidon to Northern Italy or his moulds were transported to other workshops, ed. pr. [cf. SEG IJ 2228/2229 with further references, Chaniotis].

653: 189 no. 9. Cup made by Aristaeas, ca. 25-50 A.D. Five fragments of a cup of blue-green glass; a central band with an inscription within tabula ansata between two horizontal grooved zones, and below a row of vertical grooves:

[Ἀρισ]τέας Κ[ύπριο]ς ἐ[ποίη]σεν

Other beakers of Aristaeas: E.M. Stern, *Roman Mold-blown Glass. The First Through Sixth Centuries* (Toledo, Ohio 1995) 72 no. 76; *Catalogue of the Constable-Maxwell Collection of Ancient Glass* (London 1979) 160, ed. pr.

654. Nesactium (Krnica). Dedication to Theos Melisokos, 1st cent. A.D. SEG L 552. In a study of autochthonous and syncretized deities in Roman Istria, V. Girardi Jurkić, in *Illyrica antiqua* (cf. our lemma no. 626) 275-282, presents a photo of this dedication to Θεός Μελισσώκος.

655. Pharos. Inscriptions. C. Cobiach, *art.cit.* (cf. our lemma no. 631) 9-14 nos. 1-6, 49-51 nos. 61-64, republishes 10 inscriptions from Pharos: 1) 9 no. 1 = CIG 1837 e; see now also B. Rossignoli, *L'Adriatico greco. I culti minori* (Rome 2004) 13 no. T6; 2) 9/10 no. 2 = CIG 1837 d; see now also Rossignoli, *op.cit.* 13 no. T7; 3) 10 no. 3 = CIG 1837 c; 4) 10-13 no. 4 = SEG XXIII 489; XLIII 349; 5) 13 no. 5 = SEG XLV 703; 6) 14 no. 6 = S. Ljubić, *Inscriptiones quae Zagabriae in Museo nazionale asservantur* (Zagreb 1876) 73 no. 5; J. Brunšmid, *Inscriptionen und Münzen der griechischen Städte Dalmatiens* (Vienna 1898) 20 no. 6; P.M. Fraser, *VAHD* 84 (1991) 260 [LGN IIIa, s.v. ἀμύμαχος, corrects the reading ἀμωμάχου to ἀμωμάχου], Chaniotis; 7) 49/50 no. 61 = SEG XXXI 605; 8) 50 no. 62 = SEG XXXI 606; 9) 50/51 no. 63 = SEG XL 516; 10) 51 no. 64 = M. Zaninović, *VAMZ* 24/25 (1992) 43 (fragment of a stele; 3rd/2nd cent. B.C.: [-]ς Θευγένεος) [the name is not in LGPN IIIa, Chaniotis].

656/657. Pharos (area of). Two epitaphs, late 2nd cent. B.C. Two stones acquired by the Civici Musei di Storia ed Arte in Trieste in 1904 and reported to have been found near Cittavecchia di Lesina (Stari Grad, Hvar, Croatia). Ed. pr. F. Mainardis, *Aliena Saxa* (cf. our lemma no. 2015) 62-64 nos. 19/20; no. 20, now lost (probably a block of the same type as no. 19), is published on the basis of a copy in the Registro Acquisti of the Civici Musei.

656: 62 no. 19 (ph.). Epitaph of Aithon. Rectangular limestone block.

Αἰθων | Ἰσχολαΐδου | vacat

2. Ἰσχολαΐδης; previously unattested, but cf. Ἰσχολαΐδης on record in Paros (SEG XXVI 982), ed. pr. [this name derives from Ἰσχύλας/Ἰσχύλαος; cf. LGPN I, IIIA/B, and IV, Chaniotis].

657: 62-64 no. 20 (dr.). Epitaph of Leonides: Λεωνίδης | Κριναιεύου

2. Κριναιεύου; previously unattested (κριν + αἰθός; cf. Κόμισθος), ed. pr.

658. *Punta Planka* (promontorium Diomedis). Graffiti on pottery, Hellenistic period, S.Čade. L.Šešelj in *Illyrica antiqua* (cf. our lemma no. 626) 163-186, summarize the results of the excavation of a shrine of Diomedes at Cape Ploča (Punta Planka) between Šibenik and Split. They mention the discovery of more than 500 fragments of pottery with graffiti inscribed after firing (cf. *SEG* XLVIII 694; LIV 592). Most of the graffiti were inscribed on drinking vases dedicated to Diomedes, whose name is attested at least 30 times, and usually consist of the name of the dedicant and the name of Diomedes in the dative (Διομήδῃ, Διομήδεϊ). All the names of the dedicants are Greek: Ἀρίστων, Δα[μάτριος], Εὐκλ- (below, no. 3), Εὐχ-, Εὐχα[ρ-] (remains of names or of the words εὐχόμενος and εὐχά?, Chaniotis), Ἡρα-, Κλέο-, Νικα-, Παῖκος, Τρίτος (179 fig. 13; ph.) [*SEG* LIV 592(3)], and -βιος. As can be inferred from the formula NN καὶ οἱ συνναῦται, recognized on 11 fragments (see below, nos. 1/2, 6, 8/9), the dedicants were sailors, probably from the island of Issa. Three fragments attest the formula Διομήδ(ε)ῃ δῶρον (180 fig. 20, 184 fig. 45; ph.; dr.) [*SEG* LIV 592(1)], one the formula ἱερὸν. In addition to texts already presented in *SEG* (XLVIII 694; LIV 592), the authors present photos of the following graffiti [we read and restore the texts, based on the photos and commentary, Chaniotis]: 1) Δ[ιο]μήδ[ε]ῃ]ννω 1 [- - -]PEYMAI[- - -]ΠΑ[ι]-[- - -] 1 [- - -]ΠΑΙΚΟΣ καὶ οἱ συνναῦται (166/167); 2) καὶ οἱ συν[αῦται] (168 and 179 fig. 14); 3) Διομή[δ]ι - - - 1 - - -] Εὐκλ[- - -] (184 fig. 43); 4) [- - -]ντω (185 fig. 46); 5) Δ[ιο]μήδῃ εὐχ[- - -] (185 fig. 47); 6) καὶ οἱ συνναῦται (168 and 185 fig. 48); 7) Διομή[δ]ι (184 fig. 49); 8) καὶ οἱ συνναῦται (168 and 185 fig. 50); 9) καὶ οἱ συνναῦται (?) and on a second fr. IKA[- - -] (168 and 185 fig. 51); 10) [- - -]Y ΔΑΙΔΙΟ[- - -] (186 fig. 52); 11) [- - -]ΑΔιομήδ[ε]ῃ (186 fig. 53)

1. Read by Č.Š. (no ph.); the last letter in L. 2 may be a T II [5. εὐχ[ε]ν], rather than the beginning of a personal name, Chaniotis.]

659. *Salona. Inscriptions*. C.Cobianchi, *art.cit.* (cf. our lemma no. 631) 24-26 nos. 30/31; 51-53 nos. 65-68, republishes six inscriptions of Salona: 1) 24 no. 30 = *CIG* 1830 d; 2) 24-26 no. 31 = *RDGE* 24; *SEG* XLIII 350 (embassy of the Tragyrians to Julius Caesar at Aquileia and senatus consultum?); 3) 51/52 no. 65 = *SEG* XXXI 607; 4) 52 no. 66 = F.Bulić, *Bullettino Dalmata* 29 (1906) 124; J.Šašel, *Inscriptiones Latinae Iugoslaviae* (Ljubljana 1986) no. 2068; P.M.Fraser, *VHAD* 84 (1991) 261; 5) 52 no. 67 = *SEG* XXXI 608; 6) 52/53 no. 68 = *SEG* XXXI 609.

660. *Spalatum. Dedications*, Hellenistic. *CIG* 1830b/c; cf. *SGDI* 3256 (only 1830b). These dedications are republished by C.Cobianchi, *art.cit.* (cf. our lemma no. 631) 23/24 nos. 28/29.

MACEDONIA

661. *Macedonia. Assembly of the Κοινὸν τῶν Μακεδόνων*. In a study of the expression κοινὴ ἐκκλησία, J.Rzepka, *Tyche* 20 (2005) 134-139, discusses the evidence for the organization of Hellenistic Macedonia as a quasi-federal state. He refers to two dedications of τὸ κοινὸν τῶν Μακεδόνων in Delos (*IG* XI.4.1102 = *Syll.*³ 575 and *IG* XI.4.1103) and to the use of the double ethnic (e.g. Μακεδὼν ἐκ + the name of a city: *IG* II² 710; VII 295; XII.9.199, 1187), which is a feature of federal sympolities. Briefly discussing the letter of Philip V to Archippos (*EAM* 87 = Hatzopoulos, *Macedonian Institutions* II no. 17), which designates Korrhagos as τῶν ἐν Γῶν μετοίκων, R. compares his status with that of Aitolians κατοικοῦντες/πολιτεύοντες in cities in the Aitolian Koinon. The donation of Kalindioia by Alexander to the Μακεδόνες (*SEG* XXXVI 626) XLV 766) should not be understood as a grant to individual Macedonians, but as a new foundation of Kalindioia as a polis of Macedonians. The Macedonian assembly was similar in structure to the assemblies of Greek federal states. Cf. our lemma no. 1492.

662. *Macedonia. Elites*. In *Citoyenneté* 257-273, M.Sève succinctly summarizes what the main corpora of Macedonian inscriptions (*I.Beroia*; *IG* X.2.1; *EAM*) tell us about Macedonian urban elites: in the late-Hellenistic period the local elites are hardly visible in the inscriptions; this may have been a result of the massive deportation of urban elites after Pydna; there were still magistrates in the cities after Pydna but 'les magistrats ne suffisent pas à faire des notables'. From ca. 50 B.C. the epigraphy becomes richer and shows the increasing importance of Roman citizens among Macedonian notabilities. [On the Macedonian elite see now J.Bartels, *Städtische Eliten im römischen Makedonien. Untersuchungen zur Formierung und Struktur* (Berlin-New York 2008), to be presented in *SEG* LVIII. Sverkos.]

663. *Macedonia. Epigraphic research*: M.G.Dimitsas and S.Mertzidis. P.Nigdelis, *Μακεδονικά* 34 (2003/2004) [2005] 229-249 (in Greek; French summary), summarizes the epigraphic and archaeological research conducted by Margaritis G. Dimitzas (1829-1903) in Macedonia and compiles his bibliography (229-241). He also publishes an application submitted by Stavros Mertzidis (1858-ca. 1930) to be hired by the Archaeological Service in 1914 (241-243). This letter contains biographical information on Mertzidis, who is notorious for the forgery of ancient inscriptions allegedly from the area of Philippi (published in his *Οἱ Φιλιπποι* [Constantinople 1897]).

664. *Macedonia. Imperial cult*: ἀρχιχεῖται. M.F.Petraccia, in A.Buonpane, F.Cenerini (edd.), *Donna e vita cittadina nella documentazione epigrafica. Atti del II Seminario sulla condizione femminile nella documentazione epigrafica*. Verona, 25-27 marzo 2004 (Rome 2005) 431-438, discusses the evidence concerning priestesses and high priestesses of the

Imperial cult in Roman Macedonia [we supply some of the references to corpora and SEG, Chaniotis]: Beroia: SEG XIII 404; *I.Beroia* 68 and 102 A; *An.Ép.* (1971) no. 431; (1994) no. 1560. Thessalonike: IG X.2.1.188/189; SEG XLIX 815-818. Styberra: *An.Ép.* (1979) no. 561 = IG X 2.2.322. Stobi: SEG XVII 319; XXXIV 678. Kissa (Eordaia): EAM 108. Philippi: *An.Ép.* (1991) no. 1428 = Philippi II 226; CIL III 651 = Philippi II 2. She discusses their title, the emperors and imperial family members attested (Livia, Severus Alexander, Julia Mamaea, Gordianus III, Gallienus), their family relations, and their economic background. She argues that the ἀρχιεπίσκοποι occupied this office as wives of high priests.

665. Macedonia. Inscriptions dated according to the Macedonian era. S.Babamova, *Epigrafski spomenici od Republika Makedonija datirani spored Makedonskata provinciska era* [Epigraphic Monuments of the Republic of Macedonia Dated According to the Macedonian Provincial Era] (Skopje 2005) 78-137 (in Slavomacedonian; English summary), presents a corpus of 83 inscriptions, mostly from the territory of FYROM (Alkomena: 57/58; Derriopos: 54; Herakleia Lynkestis and territory: 1-5, 34-40; Idomene: 27-29, 81-83; Lychnidos: 30-33; Neapolis: 23; various sites in Paionia: 26, 63/64, 66, 68-79; Pelagonia: 7/8, 41-53; Stobi: 24/25, 60-62, 65, 67, 76; Styberra: 9-18, 55-56, 59). In the introduction to this corpus (13-77; English summary: 139-172) she discusses the chronology and the month names, prosopographical matters (the families of the Silvanii, the Vettii, the Anthestii, and the Mustii), the presence of the Roman army (legio IV Scythica, legio I Italica, legio III Gallica, legio VIII Augusta, legio VII Claudia pia fidelis, legio I Minerva), linguistic phenomena, cults, workshops of stonemasons, letterforms, and the use of ligatures. For two inedita see our lemmata nos. 691 and 692; see also our lemma no. 685. Cf. M.B.Hatzopoulos, *BE* (2008) no. 327. We provide a comparatio numerorum with corpora and with SEG.

IG X.2.2	Babamova	IG X.2.2	Babamova	IG X.2.2	Babamova
9	34	208	8	325	13, 15, 18
18	40	218	7	326	14, 16
48	4	230	46	327	19
63	36	233	51	328	20
65	1	250	42	331	21
68	2	252	49	333	22
70	5	276	44	336	55
74	3	278	45	348	57
135	37	279	41	349	58
136	38	281	43	360	30
137	39	300	17	361	31
164	48	309	54	362	32
171	50	319	56	363	33
173	53	320	59		
191	52	323	9	SEG II	
195	47	324	10-12	430	48

SEG II	Babamova	SEG XXXII	Babamova	SEG XXXVIII	Babamova
436	56	636	40	675	9
		655	64	679	13
SEG XIII				680	14
404	22	SEG XXXIV		681	13
		678	25	682	14
SEG XVI				683	13
404	60	SEG XXXVI		684	19
		635	4	685	20
SEG XIX		640	10	686	21
438	27			712	66
		SEG XXXVII		716	72
SEG XXIV		555	1		
491	3			CII I	
495	■	SEG XXXVIII		694	67
		663	6		

666. Macedonia. Institutions: ἐπιστάτης. M.B.Hatzopoulos, *Tekmeria* 8 (2003/2004) [2006] 37-59, returns to the question of whether the ἐπιστάτης in the Macedonian cities was an official appointed by the king, as argued by N.G.L.Hammond, F.Papazoglou, R.M. Errington, and A.Giovannini, or a civic magistrate [cf. SEG LII 584]. Defending his views concerning the sovereignty of the Macedonian poleis during the Antigonid period, he argues that the ἐπιστάτης was a civic magistrate. In this context he reviews the relevant literary and epigraphic sources, adducing in particular the following inscriptions: IG X.2.1.2/3 and 1028; XII.1.836; XII.5.261; SEG XII 373; XXIV 524; XXVII 245; XLVI 715; XLVIII 785; LIII 850 LL. 19/20; Gonnoi 93; Hatzopoulos, *Macedonian Institutions* II nos. 14, 40, 73, and 77; *I.Beroia* 1; *Tit.Cal.* no. XXIII; *I.Rhod.Per.* 601; *I.Stratonikeia* 4; *OGIS* 329; *SGDI* 4332. In an addendum (59), he points to the similarity between SEG XXX 569 = Hatzopoulos, *Macedonian Institutions* II no. 39 (decree of Gazoros for Plestis) and SEG XXXIX 605 = Hatzopoulos, *Macedonian Institutions* II no. 54 (decree of Morrylos for Alketas) and tentatively suggests that Alketas was an elected ἐπιστάτης in Morrylos.

666 bis. Macedonia. Onomastics. The onomastic material from Macedonia is now assembled in P.M.Fraser, E.Matthews, *A Lexicon of Greek Personal Names. Vol. IV. Macedonia, Thrace, Northern Regions of the Black Sea* (Oxford 2005) [abbreviated *LGN IV*], under the supervision of M.B.Hatzopoulos, A.Tatakis, and M.Riel. For reviews see M.Leiwo, *Arctos* 40 (2006) 228-230; Z.Archibald, *BMC R* 2007.03.32.

674. Amastasia Serron. Epitaph of Koreilas and Zelpas, 148/149 A.D. *SEG* I 569; *LII* 626; *Philippi* II 540. P. Pilhofer informs us *per ep.* that *SEG* I 569 and *LII* 626 are the same inscription (now in the Museum of Serres). This text was included in *Philippi* II 540. We present Pilhofer's improved edition of this text, which will be included in the forthcoming *Philippi* II².

ἔτους ργο' Ὑπε[ρ]-
βέρτου Κοσειλ[ί]ς/
Ζεῖπαλα ἐτῶ-
ν κτ' ὑεῖδς καὶ

Ζεῖπας Κοσει[κ]-
λ[ί]θου ΘΕΤ[]-
[...][CNO][...]

1. The 260th year probably of the Macedonian era (148 A.D.) rather than of the Actian era (264 A.D.), *Philippi* II 2-4. Ζεῖπαλα ἐτῶν κτ' ὕβερτος, *SEG* I 569 II 4. 'so stirbt doch das auf die Zahl folgende ὑεῖδς, das man schon wegen des dazwischenstehenden Alters nicht ohne weiteres zu Ζεῖπαλα ziehen kann'. *Philippi* II 540. Κοσει[κ]ελ[ί]θου. Perdrizet, *Philippi* and *Philippi*²; Κοσει[δ]ελ[ί]θου, *SEG* I 569 with reference to Κοσειδελ[ί]θης (*SEG* XI II 583 I 25) II 167, perhaps θ' ἐτῶν ἐνθάδε -, Chaniotis).

675. Apollonia (Mygdonia). Letter of King Antigonos Gonatas to Agasikles, ca. 277-239 B.C. *SEG* I 796. In a study dedicated to the ancient name of Lake Koroneia, M.B. Hatzopoulos, *CRAI* (2005) 206-209 and 210/211 no. II (pl.), republishes this text. Ἀγασικλῆς was not the ἐπιστάτης of Apollonia (contra A.G. Zannis, *SEG* I 796), but of Dion, where a copy of this letter was found (our lemma no. 678 ter). A second copy of the letter was inscribed in Apollonia at the initiative of Noumenios, the recipient of a grant of land. In this period, Πόρρωλος (L. 6) must have been belonged to the territory of Apollonia. Cf. our lemmata 678 bis/ter.

676. Borge (Neos Skopos). Epitaph. Marble stele with a Greek-Latin bilingual inscription, found in the cemetery of ancient Borge (Neos Skopos), where also *SEG* I 575 = *LI* 797 was found. Mentioned by K. Peristeri, T. Salonikiotis, V. Chalkiopolou, *AEMΘ* 19 (2005) [2007] 122, no text.

677. Beroia. Manumission record, ca. 239-229 B.C. *I.Beroia* 45; *SEG* XII 314; *XX* 787; *XXVII* 260; *ISE* 109; Hatzopoulos, *Macedonian Institutions* II no. 93. Y.N. Kur'min, *Antiquitas Aeterna* I (2005) 59-72 (in Russian; English summary), discusses the identity of Demetrios, whose 27th regnal year is used to date this document [no reference to the first edition of this text in *I.Beroia*, Chaniotis]. He rejects the identification with Demetrios Poliorketes [which the reading of L. 28 (with a reference to a king and a queen) rendered impossible (see *I.Beroia* 45), Chaniotis] and argues that this Demetrios was the later Demetrios II (king in 239-229 B.C.), the son of Antigonos Gonatas. Demetrios II must have been co-ruler of Antigonos Gonatas (cf. *I.Beroia* 3 = *SEG* XII 311) without, however, officially using the title βασιλεύς. The reference to his 27th

regnal year in a private document reflects the perception of Demetrios' position by the Macedonians.

On the subject of co-regency in Macedonia see also S. Le Bohec-Bouhet, in V. Alonso Troncoso (ed.), *Διάδοχος τῆς βασιλείας. La figura del sucesor en la realiaza helenística* (*Gerión Anefos* IX; Madrid (2005) 57-60 and the remarks of M.B. Hatzopoulos, *B&E* (2006) no. 246.

677 bis. Beroia. Gymnasiarchic law, ca. 180-150 B.C. *I.Beroia* I; *SEG* XXVII 261; *XLIII* 381; *XLIV* 602*. In a critical review of A. Giovannini's article summarized in *SEG* LIV 602, M.B. Hatzopoulos, *Tekmeria* 8 (2003/2004) [2006] 28-37, rightly rejects G.'s translation of Θ. LL. 10-13 [cf. the comments in *SEG* LIV 602] and his hypothesis that the ephebes and the young men exercised in javelin and bow while the boys exercised in wrestling and in pankration in a different room. He also defends a date of the law in the later years of the Antigonid dynasty.

678. Beroia. Edict of the proconsul L. Memmius Rufus concerning the funding of the gymnasium, late 1st/early 2nd cent. A.D. *I.Beroia* 7; *SEG* XLVIII 742. P.M. Nigdelis, G.A. Souris, *Ανθόπατος λέγει. Ένα διάταγμα τῶν αὐτοκρατορικῶν χρόνων γιὰ τὸ γυμνάσιο τῆς Βέροιας* (Thessalonike 2005; English summary), present a critical edition (23-28; pl.) [their text was the basis for *I.Beroia* 7] and a thorough line-by-line commentary on this important text, studying the terminology it contains, and the financial aspects of the endowment for the gymnasium (34-105). The only significant difference from the text in *I.Beroia* 7 = *SEG* XLVIII 742 is in the restoration of L. 9: τῶν κ[ρα]τιστῶν ἀνδρῶν τοῦ τε ἴθους καὶ τῆς βουλῆς (a reference to the members of the senatorial class of the province of Macedonia?). We single out the discussion of the terms πρεσβύτους (A L. 4; 38-41), πρῶτοι (A L. 11; a group of elite citizens but not a section of the council; 49-53), ὑδρομηχαναί (A L. 28; probably water mills, 65-72), ἐνθήκη (A L. 17 and 38/39; 'capital', 55/56, 77-79), and βουλευτικοί (A L. 64, former βουλευταί or members of the families of βουλευταί; 90-92). N. S. propose a date in the late 1st/early 2nd cent. A.D. (106-108). See also our lemma no. 2001.

Cf. the review of N. Kennell, *BMCRI* 31 August 2007 (<http://ccat.sas.upenn.edu/bmcir/2007/2007-08-31.html>). K. argues that the phrase πρεσβύτατοι δὲ τῇ ἐκ τῆς πόλεως γυμνασίου χίρα (L. 47) does not mean that the gymnasiarchy of the *Koinon*'s festival was added to the civic office, but that additional funds were to be added to the civic gymnasiarchic funds (γυμνασιαρχία; cf. L. 48: τῶν κεφαλαίων κολληθήσεται). For II 44-45, K. suggests restoring [τῶν τῆς ἐφηβ[ιαρχίας] τῶν τῶν νέων ἀπολείπει ἀνετήρη] ('I leave the post of the ephebarcity to the association of the neoí'). In l. 72 he restores Πορ[ρω]λ[ί]θους ἄν[θρω]πος καὶ Σίμωνα. He also points out that the size of the fund was ten myriads (not ten thousand) denarii.

678 bis. Cholonon, Mt. (Chalkidike). Delimitation of the territories of cities in Mygdonia, reign of Philip II (ca. 356-336 B.C.). *SEG* XI 542; *XLVI* 738; Hatzopoulos,

Macedonian Institutions II no. 4. M.B.Hatzopoulos, *art.cit.* (cf. our lemma no. 675) 204-206 and 211/212 no. III (ph.), reprints this document (211/212) and points out that the discovery of the text in our lemma no. 675 shows that in LL. 9/10 the name of Lake Pyrrolas (modern Koroneia) can be restored (Π[ύρ]ρωλον; Π[ί]ρωλον. Vokotopoulou [SEG XL 542 and XLVI 738]; Γ[έδ]ρωλον. Hatzopoulos [cf. SEG XLVI 738]). In consequence, this delimitation concerns cities in Mygdonia and not in the Chalkidike. The road mentioned in LL. 9/10 must correspond to the modern road from Thessalonike to Agios Basileios. Pyrrolas can be identified with the site *Pyloros* mentioned by Pliny (*HN* 4.36) near Lete and located in Agios Basileios. Since the small cities in the Thermaic Gulf were incorporated in Thessalonike in 316 B.C., the delimitation must be earlier. For LL. 1/2 H. defends his restoration (ἐπὶ τῆς Φιλίππου βασιλείας τοῦ Ἀμ[ύ]ντου) (ἐτους ἐβδόμου or [δεκάτου] βασιλείας τοῦ Δ[ημήτριου], Vokotopoulou [SEG XLVI 738]).

678 ter. Dion. Letter of King Antigonos Gonatas to Agasikles, ca. 277-239 B.C. SEG XLVIII 783. M.B.Hatzopoulos, *art.cit.* (cf. our lemma no. 675) 203/204, 209, and 211 no. I (ph.), republishes this text (French translation), commenting on the place name Πύρρωλος, which he identifies as a non-Greek name (cf. Χέδρωλος, Ἀνδρωλος, Ἀρρωλος, Σπάρτωλος etc.). He identifies Ἀγασικλῆς as the ἐπιστάτης of Dion (cf. *LGN IV*, s.v.).

679. Dion. Dedication, 211/2 A.D. Lower part of a marble statue of Zeus and its base; only the right leg and the left foot of the statue are preserved; an inscription on the base: found reused in the city wall. Mentioned by D.Pandermalis, *AEMΘ* 19 (2005) [2007] 375 (ph.; no text), who mentions that it is a dedication of the priest Postumius, known from an inscription in the sanctuary of Zeus Hypsistos [not among the inscriptions mentioned in SEG LIII 596-600. Chaniotis; for Postumii in the area of Dion see SEG XXX 582, Sverkos]. Cf. M.B. Hatzopoulos, *BE* (2007) no. 375. [We read the text from the photo, Chaniotis.] XXXIX

Γ(άιος) Ποστούμιος [Παρά]-
μονος, ὁ ἱερεὺς
ΓΜΣ

[The 243th year of the Aetian era: 211/2 A.D., Chaniotis.]

679 bis. Dion. Dedication to Sarapis, Isis, and Anoubis, undated. Plaque (shape and material unspecified) with two ears in relief left and right of the inscription; now in the museum of Dion. Ed.pr. L.Bricault, *RICIS* (cf. our lemma no. 2071) 133 no. 133/0217 (French translation): Μενίσκος ἱ. Ἱπάρχου ἱ. Σαράπιδι, ἱ. Ἰσιδι, ἱ. Ἀνουβιδι

680. Dion. Epitaph, undated. Marble relief plaque with the representation of a rider and a snake; an inscription on the upper frame. Mentioned by D. Pandermalis, *AEMΘ* 19 (2005) [2007] 376 (ph.), who reports that it is the heroic relief of the rider [Κ]ανδυλίδας. [In fine, one reads ἥρον; the letters suggest a date in the late 4th cent. B.C., Sverkos.]

681. Drama. List of names, Imperial period. SEG LIII 603. Stele found in the city of Drama. P.Pilhofer kindly provided an improved edition of this text, which will be included in the forthcoming second edition of *Philippi II* as no. 509c (see <http://www.bildbb.philippoi.de/906.pdf>).

[Β]ίθους, Πουπλᾶς,	Ζειπόρων, Χέους,
Ζίτας, Κράσης,	Πρέϊσκος Δρόλου,
Ζεισαλβης τεχνίτης,	Βίθους, Ζαες,
4 Δίξας Δρόλου,	12 ΠΑΙΠΗΖ ΔΙΕ[-ΚΟΥΠΟΥ
Σούδης Βυτιάδου,	vacat
Ζειπόρων, Μάκρος,	ΑΡΧ ΠΕΝ ΒΑΛ Βάσσω
Δυτούζεμης,	ΑΝΙ[...] Κουίντω
8 Ζεισαλβης, ΕΛΩΝ	

1. Πουπλᾶς, SEG II 2. Ζίτας, SEG II 11. Πίθους, Ζαες, SEG II 13/14. the vacat between LL. 12 and 13 was observed by Pilhofer, who also observed that LL. 13/14 are written in larger letters: he suspects that the individuals named in these lines (in the dative) were officials of the cult association (cf. L. 13: ἀρχ. // 13 the scribe of this line used Σ (not C as in the rest of the inscription); initio, ΑΡΧ. Pilhofer, ABX, SEG (in fine, probably Βαλ[ερίω] Βάσσω (cf. *ILS* 2182 for a Thracian eques singularis with this name) // 14 initio, Αν[ι]ών[ι]; the Aninii are attested in the area of Philippi; see *Philippi II* 430 and 725; cf. A.B.Talati, *Roman Presence* (cf. our lemma no. 689) 91/92; Quintus can be used as a cognomen, Chaniotis].

682. Florina. Inscribed tiles, ca. 359-336 B.C. M.Lilimbaki-Akamati, I.Akamatus, *AEMΘ* 19 (2005) [2007] 571, report the discovery of stamped roof tiles of the Lakonian type with the text βασιλεὺς Φιλίππου [for similar stamps from Florina see *EAM* 174 and *SEG* XLIX 707, Sverkos].

683. Galepsos. Inscriptions. In a study of silver coins from Northern Greece with a goat motif (early 5th cent. B.C.), S.Psoma, *RN* 159 (2003) 227-242, rejects their attribution to Aigai and attributes them to Galepsos. She reads the legend on the coins as ΓΑ instead of ΛΑ, adding inscriptions from Galepsos and its area that show the use of the Parian/Thasian alphabet: *SEG* XLIII 400; *Syll.* 991, cf. *SEG* L 575 = L1 797 (Berge) and *SEG* XXVII 249 (Amphipolis). Cf. our lemma no. 59.

684. Gerani. Clay bread stamp, 5th/6th cent. A.D. Fragment of a clay bread stamp for eucharistic bread: an inscription with raised letters starts after a cross and fills the stamping surface; found in Γεράνι (Kassandra, Chalkidike). I.A.Papagelos, *Ἡ Χαλκιδικὴ κατὰ τοὺς Μέσους Χρόνους* (Thessaloniki 1998) 83 (ph.). Republished by id. in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 361 no. 425 (ph.): † εὐχ(αριστοῦ)με(ν) ἐν παντὶ (Κύριε

685. Herakleia Lynkestis. Dedication of slaves to Artemis Ephesia, 205 A.D. Lower part of a marble stele inscribed with at least two texts. Ed.pr. V.Kalpakovska, A.Gorgievska, *Prilosi na Drushvoto za nauka i umetnost – Bitola* 60/61 (2001) 127-133. Non vidimus. Text II republished by S.Babamova, *op.cit.* (cf. our lemma no. 665) 106 no. 35 (ph.) [we read part of text I from a very bad photo; there may have been another dedication above text I: from the mention of παιδάριον (I L 3) it becomes clear that these are dedications of slaves; cf. the app.cr., Chaniotis].

I. [Έτους ... μην]ος Δεσίου
[... -]ΧΘ.ΕΑΡΙΟΝΕΚ
[... -]ΘΗΛ. πεδάριον ΚΑΑ
4 [... -]ΕΤΗΙ Ἀρτέμιδι Ε
[... -]ΜΕΤΙΣ Θσοῦ
vocat

II. Έτους βντ' Ἀρ(εμισίου) ε'
Κλαυδία Στρατονείκη
ἐτουμένη ὑπὸ θεά[ς]
4 Ἀρτέμιδος Ἐφεσσία[ς]
ΑΠΟΔΙΔΩΚΡΑΤΗΣ
ΟΝΤ[-----]

[I. Because of the many ligatures, the readings are uncertain and the number of the missing letters cannot be determined II 3 πεδάριον = παιδάριον II II 1. 352nd year of the Macedonian era II 3. ἐτουμένη = αἰτουμένη; 'being asked by the goddess, Artemis Ephesia', for the cult of Artemis Ephesia cf. IG X.2.2.9, 188, and 233; Stratonike was a victim of divine punishment; cf. IG X.2.2.233 I L 3-5: ἐνωλημένη(η) ὑπὸ Ἱ Ἀρτέμιδος Ἐφεσσίας (τῆς) ἐν Κολοβαίσι; cf. the comments in SEG XLIX 753 (on p. 231 bottom), Chaniotis II 5/6. ἀποδιδῶ κρατησιον[ος] (sic). B. [the readings cannot be confirmed on the ph.; ἀποδιδῶμι is very common in the context of divine punishment, Chaniotis].

686. Herakleia Lynkestis. Owner's inscription on a situla, late 4th/early 3rd cent. B.C. Bronze situla inscribed on the rim, found in Graesnica, now in the Belgrade National Museum. Ed.pr. M.Obradović, *Žani* 52 (2002) 211-218 (ph.), with detailed commentary on the name Τεύτιος (cf. I.Beroia 4 L 20; P.Enteux. 32), usually regarded as an Illyrian name. Collecting related names (Τευταμίδης, Τευτάμης, Τευτίαπλος, Τευτάμος, Τευταος), which derive from the Indo-European *teuta and were common already in early Greece, ed.pr. tentatively suggests that Τεύτιος was not an Illyrian, but a Greek, possibly a Macedonian officer.

Τεύτιος εἰμι

687. Herakleia Mygdonias. Epitaph of Menneas, ca. 250-200 B.C. Marble pedimental stele found at Agios Athanasios (prefecture of Thessalonike). Mentioned in SEG XLVII 901. Ed.pr. V.Misailidou-Despotidou, *Tekmeria* 8 (2003/2004) [2006] 64-66 (ph.; English summary). See now M.B. Hatzopoulos in E.Sverkos (ed.), *Β' Πανελλήνιο Συνέδριο Ἐπιγραφικῆς (Πρακτικά)* (Thessaloniki 2008) 241 no. 3.

Μεννέας Πριάμου

688. Herakleia Sintike. Dedication to Apollo, ca. 4th cent. B.C. Lower left part of a marble base found in the area of a rural sanctuary of Apollo at Μαῦρος Βράχος, near Siderokastron Serron (cf. our lemma no. 689). Mentioned by C.Peristeri, V.Chalkiopolou, *AEMTh* 19 (2005) [2007] 131 (ph.); cf. M.B.Hatzopoulos, *BE* (2007) no. 382 (for the date). We give Hatzopoulos' text.

Ἀπόλλω[νι? - - - - -]

689. Herakleia Sintike. Dedication to Artemis, Apollo, and πατρίς, 156/7 A.D. SEG XXIV 612; G.Kaftantzis, *Ἱστορία τῆς πόλεως τῶν Σερρών καὶ τῆς περιφέρειᾶς τῆς* (Athens 1967) 303 no. 503; cf. Papazoglou, *Villes* 382. C.Peristeri, V.Chalkiopolou, *AEMTh* 19 (2005) [2007] 131/132 (ph.), republish the text [with wrong division of lines, which we correct below, Sverkos]; cf. M.B.Hatzopoulos, *BE* (2007) no. 382; *Αν.Ἐρ.* (2005) [2008] 474 no. 1399 (French translation). [We present the text, correcting the division of lines and the reading of L 5 in SEG XXIV 612 are wrong, Sverkos.]

Ἀγαθὴ τύχη

Θεοῖς Σωτήρισι Ἀρτέμιδι καὶ Ἀπόλ-
λωνι καὶ τῇ πατρίδι * Γναῖος Τερέν-

4 τιος Λουκελιανὸς Ἀλέξανδρος
καὶ ἡ γυνὴ αὐτοῦ Κλαυδία Λουκελία
τοὺς ναοὺς καὶ τὰ περὶ τοὺς ναοὺς
κατεσκευάσαν ἐκ θεμελίων ἐκ τῶν

8 ιδίων, * ἔτους ν ηπρ' * σεβαστοῦ * τοῦ καὶ δε' *

[We note the reversed sigma and the epsilon that resembles an reversed sigma (as in our lemmata nos. 754/755, Chaniotis II 3). The last letter is smaller II 4, the epsilon in Λουκελιανὸς is smaller II 5: Λουκελιανῶ, SEG, P. C., *Αν.Ἐρ.*; hence A.B.Tatakis, *Roman Presence in Macedonia. Evidence from Personal Names* (Athens 2006) 177 no. 47; Λουκελία, Kaftantzis, Hatzopoulos [and on the ph., Sverkos] II 8, written with smaller letters; year 188 of the Aetian and 304 of the Macedonian era: 156 A.D., ed.pr.

690. Herakleia Sintike. Epitaph of Gaius, 2nd/3rd cent. A.D. Marble stele now in the Archaeological Museum in Sandanski. Ed.pr. G.Mitrev, *Arheologija (Sofia)* 46 (2005) 185/186 (ph.). Non vidimus. See *An.Ép.* (2005) [2008] 473/474 no. 1398.

Γάιος Λούκιος Σκοτυσσαῖος ὁ καὶ Ἡρακλεῶτης καὶ Οὐλπεῖα Παραμόνα ἢ Γαίφ τῷ ὄντι

We give the text from *An.Ép.*, 'corrigé d'après une photo' || 2. Gaius was citizen of both Skotoussa and Herakleia, ed.pr.

691. Idomene. Dedication to Heros Epekoos, 168 A.D. Marble relief stele with a representation of the Rider God and a snake. Ed.pr. S.Babamova, *op.cit.* (cf. our lemma no. 665) 137 no. 83. Cf. M.B.Hatzopoulos, *BE* (2008) no. 342.

Ἡρώι Ἐπικόφῳ Ῥούφῳ
Ῥούφου κατ' ἐπιταγήν.

ἔτους εἰτ', Ἀρτεμ(ισίου)

[The readings cannot be confirmed on the very bad photo || 1. probably Ἐπικόφῳ, Chaniotis] || 3. the 315th year of the Macedonian era, ed.pr.

692. Idomene. Epitaph of Nikias (?) and his wife, 106/7 A.D. Marble block. Ed.pr. S.Babamova, *op.cit.* (cf. our lemma no. 665) 136 no. 82. Cf. M.B.Hatzopoulos, *BE* (2008) no. 342.

Νεικήα (?) Ἀμύντου,
Πλοτίδιος Οὐείταλος,
[...], εὐτυχός

4 τοῖς θρέψ[ω]σιν·
ἔτους δ'ον'

[The readings cannot be confirmed on the very bad photo: since Plotidius Vitalus is in the nominative (L. 2) and the epitaph was erected for his foster parents (L. 4), Nikias (L. 1) must be the foster father (in the dative); the foster mother must have been named (in the dative) in L. 3 (e.g. [Νόν]ναι, [Μόγ]ναι, [Δόμ]ναι, Chaniotis) || 2 ΠΛΟΥ ἰδίου, ed.pr. [Πλοτίδιος or Πλουτί]διος (possibly with an unrecognized ligature); for these nomina gentilia (attested for the first time in Macedonia), see Sofin-Salomies, *Repertorium* 145, Chaniotis || 4. τοῖς ΔΡΕ ΑΣΙΝ, ed.pr. τοῖς θρέψ[ω]σιν, H. || 5. the 254th year of the Macedonian era, ed.pr.

693. Kalindoia. Inscriptions. K.Sismanidis, *AEMΘ* 19 (2005) [2007] 147, mentions the discovery in room Δ of the Sebasteion of fragments of inscriptions, including that of an epitaph of the Imperial period; no texts.

694. Kalindoia. Honorary decree for Apollonios, 1 A.D. *SEG* XXXV 744; XLII 579; XLVI 754*. K.Sismanidis, *AEMΘ* 19 (2005) [2007] 150/151, identifies rooms Δ and Ε of the recently excavated Sebasteion (cf. *SEG* LIV 606) as the *ἐπίκληνα* mentioned in LL. 20 and 31 in connection with banquets that took place after the sacrifice for Zeus and Augustus. The text is reprinted by id. in P.Adam-Veleni (ed.), *Kalindoia: An Ancient City in Macedonia* (Thessaloniki 2008) 109/110 no. 8 (ph.).

695. Kalindoia. Inscribed clay plaque with artist's signature, 2nd cent. A.D. Small round clay plaque with a representation of Nike crowning Hermes, who is seated on a rock; an inscription along the edge: found in room Ε of the Sebasteion. Ed.pr. K. Sismanidis, *AEMΘ* 19 (2005) [2007] 147/148 (ph.). Cf. id. in P.Adam-Veleni (ed.), *Kalindoia* → (cf. our lemma no. 694) 178 no. 43; Παρνασσό

The name of a trader or entrepreneur, who dedicated the plaque, ed.pr., who also observes the similarity between the representation and the reverse of coins of Edessa (since the name was inscribed before firing, on the mould (or a seal), more probably an artist's signature, Chaniotis).

696. Kepia. Stamped pottery (dedications to Heros Auloneites), Imperial period. 9 stamped sherds of vases found in the sanctuary of Heros Auloneites at Kepia (cf. *SEG* XL 539). Ed.pr. V.K.Malamidou, in M.B.Briese, L.E.Vaag (edd.), *Trade Relations in the Eastern Mediterranean from the Late Hellenistic Period to Late Antiquity. The Ceramic Evidence* (Odense 2005) 106 nos. 30-38 (dr.), who presents the texts of three of the inscriptions (nos. 30-32). Cf. ead., *Roman Pottery in Context. Fine and Coarse Wares from Five Sites in North-Eastern Greece* (Oxford 2005) 61/62 (ph.) [we read nos. 33, 38, and 38 from the dr., Chaniotis]: 1) ἡρω[ς] (no. 30; body of a large closed vase); 2) ἡρω[ς] (no. 31; body of a large closed vase); 3) υἱέ (no. 32; handle); 4) υἱέ? (no. 33; handle); 5) ἡρ. (no. 37; body); 6) [ἡρ]ω[ς] (no. 38; body).

The stamps indicate that this pottery was locally produced for the sanctuary, ed.pr. || 4. possibly from the same stamp as no. 3 || 5. ἡρ(ωος)?, Chaniotis).

697. Kolchis (Kilkis). Inscribed ring, 6th cent. A.D. Cast copper-alloy signet ring. Ed.pr. A.Antonaras in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 584 no. 831 (ph.): Παύλος †

698. Leukopetra. Dedications of slaves. M.Youni, *art.cit.* (cf. our lemma no. 667) 187-193, gives an overview of the information provided by the records of dedications of slaves from Leukopetra. Y. defends the view that the acts of dedication are 'de véritables actes d'affranchissement, qui produisent tous les résultats juridiques' and that they resulted in the

liberation of the slaves, who were only obliged to serve in the sanctuary during the ἑθιμοὶ ἡμέραι. Y. draws attention to the institution of παραμονή (cf. προσμένω in *I.Leukopetra* 25 and 37) and the use of a vocabulary similar to that known from manumission records (ἀνέγκλητος, ἀνεπέγκλητος, ἀνεπίβλητος, ἀνύβριτος, μηδενὸς ἐξουσίαν ἔχοντος, μηδὲνα κυριώτερον εἶναι), arguing that the expression δῶρον δίδωμι corresponds to ἐλευθερία (cf. the use of both expressions in *I.Beroia* 49). She interprets the term ἀνὴ as an indication that the manumitted slaves had paid a price for their manumission (192: 'c'est l'emploi de ce terme qui indique que l'esclave, en fait, se rachetait. Le fait que le prix du rachat ne soit pas mentionné dans les sources épigraphiques n'est pas décisif') [however, ἀνὴ in these texts does not mean purchase but, generally, 'title of ownership', Chaniotis]. She also comments on the registration of the donation (καταγραφή) and the decree of the Roman governor of Tertullianus Aquila regulating manumissions in sanctuaries (212 A.D.). [This is a significant contribution to the legal aspects of these documents; although the donations of slaves to the Mother of the Gods at Leukopetra certainly had legal implications that did not differ substantially from a manumission, the texts make clear that the dedicants regarded these acts as donations, not as manumissions; in addition to the use of expressions of donation [see the overview in *SEG* L 597], in many cases the donated slaves were children, in other cases the donation was explicitly in fulfilment of a vow, and there are also cases in which slaves were bought only in order to be dedicated (*I.Leukopetra* 57 and 78); in one case a lost slave was dedicated to the goddess in the hope that she would find him (*I.Leukopetra* 53); this clearly is not a manumission; for all these reasons (cf. *SEG* L 597) a distinction between manumissions and these donations of slaves is needed, Chaniotis.]

699. Nea Philadelphia (ancient Klitai?). Epitaph of Hegesippos, ca. 350-325 B.C. Two joining fragments of a plaque of local stone found in 1997 in a cemetery. Ed.pr. V.Misailidou-Despotidou, *Tekmeria* 8 (2003/2004) [2006] 61-64 (ph.). M.B.Hatzopoulos, *BE* (2007) no. 376, points out that Nea Philadelphia is probably ancient Klitai and the absence of an ethnic does not exclude the possibility that Hegesippos was a foreigner; this area attracted foreigners for the trade of nitrum Chalestricum: Ἡγήσιπ(π)ος Ἐπικλέδρου

1. The second pi was inscribed later between LL. 1 and 2, ed.pr.

700. Neapolis (area of: Podochorio). Epitaph of Atidia Secunda and her children, 97 A.D. *Philippi* II 607. Republished by I.A.Pikoulas, *Ἡ χάρις τῶν Πιερίων* -- (cf. *SEG* LI 773) 164-166 no. 73. Pikoulas' text (omitted in *SEG* LI) supersedes the one in *Philippi* II.

<p>[-----] [ἐ]τους δμ', μη- [ν]ος Ὑπερβεταίου [.] ἐτελεύτησαν [Σ]- αταρνεῖνας Λαο[ν]- ίδου, ἐτῶν η', καὶ ἡ μ- ἡτη αὐτῶν Ἀτεῖδια</p>	<p>8</p>	<p>[Σ]εκούνδα, ἐτῶν λθ', [ἐ]τους ηλσ', Αἰδοναίου [.] ἥρωσιν χαίρειν· [Α]εωνίδης Διοσκουρί- [δ]ου ἔθηκεν παράστα- [σιν?] καὶ πρόσωπα ἑαυ- [τῆς] καὶ τῶν [τέκνων]</p>	<p>12</p>
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The name of a child, who died in 96 A.D. (L. 1), was mentioned in the lost part of the text; the inscription was set up by Leonides (L. 10) after the death of this child, commemorating also a second child and his wife, who had died in 90 A.D. (L. 8). P. [for the use of the reversed epsilon and sigma cf. our lemmata nos. 689 and 756, Chaniotis] II 1. The 244th year of the provincial era (96 A.D.) II 2-3. Ὑπερβεταίου [.] [Pikoulas] Ὑπερβεταίου [.] [P. Pilhofer (per ep.), Chaniotis] II 8. the 238th year of the provincial era (90 A.D.) II [11/12, or παραστ[ῆ]δ], which is attested in a variety of meanings, including that of a pillar or a statue base against a wall (see *SEG* XXXVI 1601), Chaniotis].

701. Olynthos. Mosaic inscriptions, 4th cent. B.C. I. Lavin, in *La mosaïque gréco-romaine* IX 933-940, argues that the juxtaposition of rational motifs (naturalistically rendered mythological subjects) and apotropaic signs and incantations in the mosaic pavements of Olynthos was deliberate and reflects complementary modes of thought. He presents the inscriptions on the mosaics of the 'Villa of Good Fortune' (934; ph.): Ἀγαθὴ Τύχη, Εὐτυχία καλὴ, Ἀποδίτῃ καλὴ (cf. K.M.D.Dunbabin, *Mosaics in the Greek and Roman World* [Cambridge 1999] 5-9, with further bibliography).

702. Orphani (area of Kavala). Lead weight, 5th/6th cent. A.D. Lead square balance weight (440 g) from Orphani near Kavala; on the bottom three circles with christograms; on the top, two circles with christograms and a circle with the monogram of an official responsible for market control; in the center, the letter M, which indicates the weight. Ed.pr. N.Zias in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 80 no. 33 (ph.). The circles stamped with christograms probably indicate periodic controls of the weight.

703. Pella. Epitaphs, 3rd-2nd cent. B.C. M.Lilimbaki-Akamati, *AEMO* 19 (2005) [2007] 396-398, reports the discovery of three epitaphs in a Hellenistic chamber tomb and provides the names of the deceased persons: 1) Νικοστράτη Πύθωνος from Boiotia (funerary altar found in the chamber; ca. 250-200 B.C.); 2) Αντιγόνα Αἰετοῦ (naïskos stele with figures almost in the round; found in the debris of the dromos; Antigona probably was the last person buried in the tomb; 2nd cent. B.C.); 3) 'Κλεονίκης κόρης τοῦ Νικομάχου' (fragment of a stele; found in the debris; 3rd/2nd cent. B.C.).

704. Pella. Signature of the mosaicist Gnosis, late 4th cent. B.C. *SEG* XXIV 558a. S.Santoro Bianci, in *La mosaïque gréco-romaine* IX 149-163, discusses this famous mosaic, with the representation of a hunting scene, and its function in the house's decorative program. In a discussion of the signature Γνώσις ἐποίησεν (151/152), she summarizes the views of P.Mereno, in C.Altano (ed.), *Alessandro Magno. Storia e mito. catalogo della mostra, Palazzo Ruspali, Roma 21 dicembre 1995 - 21 maggio 1996* (Rome 1995) 117-133, who had observed that the signature is on the right side of the panel, thus leaving enough space on the left for the

restoration of the name Απελλοῦ (i.e., Απελλοῦ γνώσις ἐποίησε). S.B. remarks, however, that the name Γνώσις is attested, albeit rarely. She refers to an attestation in Lindos (*J.Lindos* 11), where, however, Γνώσις may be a form of Κνώσιος and not the genitive of Γνώσις, and to an attestation on Chian coins (*LGPN* I, s.v.) [there is third one in Syracuse (*LGPN* IIIa, s.v.), Chaniotis]. She leaves open the question of whether one should recognize here the name of the earliest known mosaicist or the word γνώσις. [There is nothing unusual in the name Γνώσις, which should not be confused with the female word. It is a short form of the more common Γνωσίας/Γνωστίας (*LGPN* I-III, s.vv.), Chaniotis.]

705. Pella. Inscribed vase with invocation of Zeus Philios, Hellenistic. Black kantharos with an inscription incised before firing; found in the agora. Ed.pr. I.Akamatis, *AEMΘ* 19 (2005) [2007] 422 (ph.), who points out that the new text permits a secure restoration of *SEG* XLV 780 [the kantharos was used for libations for Zeus Philios during banquets, Chaniotis]: Διὸς[ς] Φιλίου

706. Pella. Amphora stamps. I.Akamatis, *AEMΘ* 19 (2005) [2007] 421 (ph.), reports the discovery of many stamped amphora handles from Rhodes, Knidos, Kos, Chios, Thasos, Akanthos, Corinth, Korkyra, Italy, and North Africa. He presents a stamp of the 'Parmeniskos group' with the text Πεισιδῆμου [for stamps of this group in Pella, cf. *SEG* I 613; *LII* 613 C; see also *SEG* LI 707 (Demetrias); *LII* 648 (Torone); *LIII* 524 (Demetrias), 672 bis (Sboryanovo), 929 (Eretria); *AEMΘ* 18 (2004) [2006] 141-148, attributes this workshop to Mende, Svetkos].

707. Pergamos. Dedication to Heros, undated (forgery?). *SEG* LI 858; Pikoulas, *Ἡ χώρα τῶν Περσῶν* -- (cf. *SEG* LI 773) no. 84. P.Pilhofer points out *per ep.* that the text should be read as Αὐλωνίται ἤρωι χαριστήριον, i.e. as a dedication of the Aulonitai (Αὐλωνίται, i.e. a dedication to Heros Aulonitas, *SEG*). S.Mertzidis, *Φίλιπποι. Ἐρευναὶ καὶ μελέται χωρογραφικαί* (Constantinople 1897) 31, mentioned this stone as evidence for the existence of a city Aulon [Mertzidis, notorious for his forgeries (see our lemma no. 663) is the only source for this inscription, which probably is a forgery, Chaniotis].

708. Philippi. Sundial, ca. 250-350 A.D. *SEG* XXX 585; Philippi II 326. Republished by N.Zias in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 167 no. 185 (ph.). S.Ackermann, *ibid.* 168 no. 186 (ph.; no text), describes another universal sundial at the British Museum (unknown provenance), which she will publish.

709. Platania, Nea Triglia (Chalkidike). Grafto on a pithos, 3rd-6th cent. A.D. Rim of the mouth of a pithos; on the upper side graffito engraved after firing: two phallus-shaped fishes, perhaps part of a small ship, and a text; found at Platania, Nea Triglia. Ed.pr.

A.A.Papagelos in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 351 no. 406 (ph.): ταῖς βασιάνοις

[The reading cannot be checked from the ph.; possibly part of a quotation: ταῖς βασιάνοις ἐγκαρτερεῖν and other phrases with similar meaning are attested in Biblical and liturgical texts; cf. e.g. *Sap.* 4. *Macc.* 6.30-32: ὁ ἱερεὺς ἀνὴρ εὐγενὴς ταῖς βασιάνοις ἐναπείθευεν καὶ μέχρι τῶν τοῦ θανάτου βασιάνων ἀνίσταται τῷ λογισμῷ; 4. *Macc.* 17.23: ἐν ἡλί ταῖς βασιάνοις αὐτῶν ὑπομονήν; the Μαρτυριὸν of the Orthodox liturgy: Οἱ Ἀθλοφόροι σου Κύριε, τὰς τάξεις τῶν Ἀγγέλων μιμησάμενοι, ὡς ἀσώματοι ταῖς βασιάνοις ἐνεκαρτέρησαν, Chaniotis.]

710. Rendina. Graffito on a pithos, 4th/5th cent. A.D. Clay pithos inscribed on the shoulder after firing; found in the fortified settlement at Rendina. Ed.pr. N.Moutsopoulos in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 351 no. 405 (ph.) [the reading cannot be checked from the ph., Chaniotis]: ΙΑ. ΜΙΥ Υ ΔΙΑΚΙ.

711. Vacat.

712. Sindos. Inscriptions on an iron shield strap, early 6th cent. B.C. Iron shield strap excavated in Grave 52 in the cemetery at Sindos. Ed.pr. A.Despini, in D.Damaskos, A.Karapanou (edd.), *Ἐπιτύμβιον Gerhard Neumann (Μουσείο Μπενάκη, Suppl. 2)* (Athens 2003) 69-90 (ph.; dr.). The decoration shows Menelaos leading Helen away from Troy; the labels refer to these two figures: Α. -ΑΛΕ [Ἑλένη], Μενέλαος, Chaniotis]. Despini notes that the alphabet seems to be Corinthian and not Argive. Among several comparable bronze shield straps from Olympia, she singles out B4475 (= *SEG* XXXIX 402) written in the Corinthian, and not Argive, alphabet and proposes that both straps originate in a Corinthian workshop active in the early years of the 6th cent. B.C. Since the warrior buried in Grave 52 was about 25 years old, the shield will have belonged to his father; excursus on the meaning of the terms δῆσανον and νόρπας (81-84).

713. Thessalonike. Religion: Serapeion. E.Voutiras, in *Ἱεῖρα καὶ Δημοσία* 273-288, argues that the Sarapeion, located in the center of the city, was probably founded by private persons (Egyptian merchants; merchants from Thessalonike travelling to Egypt) rather than being an official, public temple. He discusses *IG* X.2.1.3 (concerning a διάγραμμα of Philip V about the χρήματα of the temple), 58 (ph.; funerary monument of the founder of the association of ἱεραφόροι συγκλήται), 107 (ph.; discussion of the iconography of the relief), and 108/109 (concerning the cult of Osiris in the Sarapeion).

714. Thessalonike. Honorary inscription for a Roman citizen, between 8/7 B.C. and 1 A.D. *IG* X.2.1.222. In *Citoyenneté* 260 note 19, M.Sève suggests restoring in L. 2 [-.]

Πωλλίωνου τὸν κ[αὶ -] (IG: τὸν κ[- -]). The honorand may have belonged to the family of Herennius Pollio (cf. IG X.2.1.54/55).

715. Thessalonike. Epigram on the building of the city walls, ca. 450 A.D. IG X 2.1.43; Feissel, *Recueil* 89; SEG XXVII 306; XXXVI 642. G. Agosti, *art.cit.* (cf. our lemma no. 2009) 1-6, argues that the style and meter of this epigram reflect the 'modern style' represented especially by Nonnos and his followers. A. discusses the hexameter consisting of only four orthotonic words in verse 1, a device often used, as in our epigram, to celebrate buildings (e.g. Merkelbach-Stauber, SGO IV 22/35/02 LL. 8 and 12 = SEG XXXVII 1537; SGO IV 22/42/05 LL. 3 and 5 = IGLS 9119; our lemma no. 1602 LL. 2/3; AP I.10; 9.656 L 1); the enjambment; and the words/expressions ἄρρηκτος, ἐξετέλεσσε τήνδε πόλιν μεγάλην and χεῖρας ἔχων καθαράς (parallels in contemporary or later epigrams). The style points to a date in the mid-5th cent. A.D. (implying the identification of Hormisdas with the praefectus praetorio per Illyricum - and later Orientis; cf. SEG XXVII 306) rather than 390 A.D. (presumed connection with the punitive massacre of the Thessalonikans, the context advocated by T. Papazotos in the article mentioned in SEG XXXVI 642). The mid-5th cent. A.D. date is also supported by G. Fiaccadori, *PP* 58 (2003) 196/197.

716. Thessalonike. Christian epitaph of Achilleos and Elpidia, 5th cent. A.D. Marble slab found in the western cemetery. Ed.pr. D. Makropoulou in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 542 no. 741 (ph.; translation).

Κυμητήριον ἐν ᾧ ἀναπαυσά-
μενοι ἀπόκινται οἱ μακαριώτα-
τοι Ἀχιλλῆος μὲν μη(νὶ) Νοεμβρ(ίῳ) καὶ
4 Ἐλπίδια δὲ μη(νὶ) Φεβρ(ουαρίῳ) ιβ' α'
α'

3/4. abbreviation sign * II [5. an indication of the indiction?, Chanlotis].

717. Thessalonike. Artist's signature (or donor's inscriptions), 5th/6th cent. A.D. Part of a marble cover slab decorated with lozenges; found in the Church of Hagia Sophia. Ed.pr. A. Tzitzibassi in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 66 no. 5 (ph.), who identifies [-]-laron as craftsman or donor: [-]-λαρίων ἐποίησ[εν]

718. Thessalonike. Christian monogram of Gregorios (Pope Gregory the Great?), late 6th cent. A.D. E. Tsigaridas, K. Loverdou Tsigarida, *Κατάλογος χριστιανικῶν ἐπιγραφῶν* (cf. SEG XLVII 862) 99/100 no. 71; Feissel, *Recueil* no. 94. This monogram, written in relief on two screens in the basilica of St. Demetrios, was read by T. and L.-T. as † Πατριάρχου

Γρηγορίου (a reference to Gregory of Nazianzos, who was bishop, not patriarch of Constantinople in the 4th cent. A.D.), by Feissel as Γρηγορίου μαγίστρου (?; 6th cent. A.D.), G. Velenis, *Byzantina* 25 (2005) 11-13 (ph.), rejects Feissel's reading, because the letter sigma is missing in the monogram. He defends the reading † Πατριάρχου Γρηγορίου, arguing that this is not a reference to an unattested Patriarch of Constantinople but to Pope Gregory the Great (590-604 A.D.), to whose jurisdiction east Illyricum belonged. The title πατριάρχης is attested for Pope Pelagius II (579-590 A.D.; A. Guillou, *Recueil des inscriptions grecques médiévales d'Italie* (Rome 1996) 45/46 no. 47: ἐπὶ τῷ μακαριωτάτῳ καὶ ἀγιωτάτῳ πατρι-
άρχῃ ἡμῶν Πελαγίῳ). The silver sarcophagus of St. Demetrios was burned under Bishop Eusebios (late 6th cent. A.D.). The presence of the monogram of Pope Gregory the Great in the basilica may be connected with constructions carried out with funding from Rome after this incident.

719. Tiberiopolis. Honorary inscription for Tiberius Claudius Menon, late 2nd/early 3rd cent. A.D. Upper part of a marble statue base found at Strumica. Ed.pr. I. Stamenova-Atanasova, *Duxovnye traicii na Tiberipol* (Strumica 2003) 8; non vidimus. Republished by S. Babamova, *op.cit.* (cf. our lemma no. 665) 99/100 no. 26 (ph.), who identifies Tib. Claudius Menon with a Makedoniarch known from IG X.2.1.142 and 183-185, and I. Beroia 499 [see now A. B. Talakli, *Roman Presence in Macedonia. Evidence from Personal Names* (Athens 2006) 182 no. 126, with more references, Chanlotis].

Α γα [Θρ] Τό χη
ἡ πόλις Τι(ν)β(έριον) ἰ Κλαύδιον ἰ Μένωνα, τὸν κράτιστον, τῆς πε-
ρί αὐτῆς ἐβόλαιαν καὶ τιμῆς, α' τὸν πάτριον

720. Torone. Epigraphic sources. A. S. Henry, *Torone: The Literary, Documentary, and Epigraphical Testimonia* (Athens 2004) 69-78 nos. T88-102, collects the epigraphic sources found in or concerning Torone (Greek text; translation; brief commentaries). The inscriptions include an honorary decree for Γύνης (T88); a healing miracle in Epidauros (T89); a deed of sale (T90); a business letter (T91; ph.); epitaphs of Toroneans in Torone (T92), Athens (T93-98) [for T96 see SEG L 260], and Thasos (T99); a mason's mark (?; T100); a graffito on an amphora (T101); and a Christian prayer (T102). On 41-43 T48-62 H. collects the references to Τορὸν/αἶοι in the Athenian Tribute Quota Lists (454-424 B.C.). We present a comparison numerorum with corpora and SEG.

IG I ¹	Torone	IG II ¹	Torone	IG IV ¹ .1	Torone
1377	T93	10453	T96	121	T89
1378	T94	10454	T97	IG XII.6	
1379	T95	10455	T98	46	T88

SEG III	Torone	SEG XXXVIII Torone	SEG L	Torone
496	T92	717 T100	260	T96
SEG XXIV		718 T102		
574	T90	SEG XLIII	Recherches –	
SEG XXXVII		488 T91	(Thasos) I	
589	T101		111	T99

721. Vardarski Rid (Amphaxitis). Inscribed clay tile, 4th cent. B.C. Fragment of a stamped clay tile of Lakonian type, found at Vardarski Rid. Ed.pr. E.Stamkov in D.Mitrovski (ed.), *Vardarski Rid I* (Skopje 2005) 166 (ph.); non vidimus; see M.Sève, *BE* (2006) no. 34; βασιλικός

722. Vardarski Rid (Amphaxitis). Inscribed medicine vase, ca. 200-250 A.D. Small lead vase found at Vardarski Rid. Ed.pr. S.Blazevska in D.Mitrovski (ed.), *Vardarski Rid I* (Skopje 2005) 305-313 (ph.); non vidimus; see M.Sève, *BE* (2006) no. 81, who mentions that λύκιον is a medicinal substance [cf. SEG LIII 1086, with further references; for a new example, produced by Nikias, see L.Vecchio, *PP* 61 (2006) 373-387, Chaniotis]: Ἀρτεμιδώρου λύκιον

723. Unknown provenance (Amphipolis?). Grave epigram for Isidoros of Athens, a mime and initiate in the Samothracian and Eleusinian mysteries, 2nd/1st cent. B.C. Two joining fragments of a pedimental marble stele; delivered to the Museum of Kavala during the German-Bulgarian occupation (1941-44); of unknown provenance (Amphipolis?). Mentioned by D.Lazarides, *Ὁδηγὸς Μουσείου Καβάλας* (Athens 1969) 87/88; S.G.Cole, *Theoi Megaloi: The Cult of the Great Gods at Samothrace* (Leiden 1984) 113 note 206; cf. J. and L.Robert, *BE* (1984) no. 313. Edd.pr. C.Karadima-Matsa, N.Dimitrova, *Chiron* 33 (2003) 335-345 (ph.; translation), with comments on Isidoros' activities as a mime (LL. 5-10), the religious terminology (L. 12: εὐσεβής; LL. 15/16: ἀγνός; L. 21: χῶρος εὐσεβέων) and the significance of the text for the study of the Samothracian mysteries (see app.cr.). [We regret the omission of this important text from SEG LIII, Chaniotis.]

Ἰσίδωρε
Νικοστράτου
Ἀθηναίε, χαῖρε

4 ἀσπὸν Ἀθηναίων ψαφάρᾳ κόνις
ἔδε κέκλυθεν ἢ πολλάκις ὅς
θυμέλας ἤρωσε βακχεακίς
μιμικὸν ἐκφράζων ἰ(λ)αρόν λό-

8 γον ἐντρίψῃ ἤθ(ε)ι· ἢ τέρπων
ταῖς φυσικαῖς μουσορῦτοις
χάρισι. ἢ· ἢ ἦν δὲ φίλοις ἐρατός, δι-
καιος, πρὸς πάντας ἀληθής.
12 εὐσεβὲς ἐν ψυχῇ κῶδος ἔχ(ων)
ἀρετῆς· ἢ μύστης μὲν Σαμό-
θραξι· ἢ Κυβίρου δίχ' ἱερὸν φῶς.
ἀγὰ δ' Ἐλευσίνους Διὸς μεγάθυ-

16 [μο]ς ἰδεν· ἢ οὐνεκεν εὐγῆρος
{ὁκ}τῶ δεκάδασ λυκαβάντων
{ἡ}γυσ· ἀπηνάωντος Ἰσιόδορος
{ἄ}νη· ἢ ἄλλ'. Αἶδα σκοτίου χέ(ρ), ἄ-

20 {γ}ασθενὲς ἔρκος ἀνάγκης.
{χῶρ}ον ἐς εὐσεβέων τόνδ' ἄ-
{γ}αγὼν κάθισον
vacat

1-3. Written in larger letters II 4-22, we present the epigram, consisting of six elegiac distichs, as it appears on the stone; when the end of a verse does not correspond to the end of a line, the scribe indicates the beginning of the new verse by leaving a space of one letter uninscribed (LL. 5, 8, 10, 13, 16, 19) II 6 'he plowed the Bacchic altars', 'he tilled at the Bacchic altars'; for θυμέλη in the epitaph of a mime cf. *IG XIV* 2342, edd.pr. II 7. IAPON lapis II 8. ENTPIΤΩΗΙ lapis; the last letter may be a combination of EI; after the iota a horizontal line; perhaps the mason transposed the iota and the epsilon, and then painted the correct sequence; ἐν τρίτῳ or ἐντρίψῃ; this phrase is unparalleled and the sense unclear; ἤθος may mean dramatic persona, edd.pr. II 10, initio, the mason started to carve a second sigma and then crossed it out, edd.pr. II 14. 'the sacred light of the two Kabiroi' (rather than 'the doubly sacred light of Kabiroi'); this epigram reveals the importance of viewing the sacred light during the Samothracian mysteries (cf. a similar ritual during the Eleusinian mysteries); this is also the first epigraphic attestation of Κάβιρος at Samothrace; the gods of the Samothracian mysteries are called Kabiroi only in literary sources, whereas the inscriptions designate them as θεοὶ Μεγάλοι, θεοὶ Σαμόθρακες, or θεοί, edd.pr. II 16-22. this epigram presents blissful afterlife as a result of initiation ('but you hand of gloomy Hades, extremely powerful bastion of necessity, lead this man to the Region of the Reverent and place him there'). edd.pr. [we also remark the connection between initiation and good, long life (οὐνεκεν εὐγῆρος etc.); this idea is alluded to in the sacred regulation for the mystery cult of an association in Philadelphia (*LSAM* 20; *TAM* V.3.1539); the association of initiates worshipped deities that 'offer rescue', including Ἐδαιμονία, Πλοῖτος, Ὑγία, Τύχη, and Νίκη, Chaniotis] II 19. XEB lapis II 21. for χῶρος εὐσεβέων cf. *IG XII.5.304* and 310; *IG XII.3.1190*, edd.pr.

THRACE

724. Thrace. Corpus. L.-D.Loukopoulou, M.-G.Parisaki, S.Psoma, A.Zournatzi, *Ἐντυπὸς τῆς Θράκης τοῦ Αἰγαίου μεταξύ τῶν ποταμῶν Νεστού καὶ Ἐβρου (Νομοὶ Ξάνθης, Ροδόπης καὶ Ἐβρου)*. *Inscriptiones antiquae partis Thraciae quae ad ora maris Aegaei sita est* (Praefecturae Xanthes, Rhodopes et Hebri) (Athens 2005) [abbreviated as *Thrac Arg.*], present a corpus of the inscriptions found in the part of Thrace that today belongs to Greece. The authors also collect the literary testimonia for this area (45-91) as well as inscriptions from other sites that refer to this area (93-119 nos. TEI-TE87). In the introduction (121-151) they discuss the historical geography of this area, the communication routes, the history of settlement, the history of research, and the structure of the corpus. We summarize the content of the inscriptions from the major cities and their territories in separate lemmata: Abdera (our lemma no. 730), Maroneia (our lemma no. 743), Maximianopolis (our lemma no. 746 bis), Plotinopolis (our lemma no. 774), Stryme (our lemma no. 777), Topeiros (our lemma no. 778), Traianopolis (our lemma no. 779), and Zone (our lemma no. 780).

For the religious aspects of this corpus see A.Chaniotis, *EBGR* (2005) [2008] no. 95.



A few texts cannot be assigned to a specific city or territory (Kalyva: 263/264 nos. E105/106; Aginma: 483/484 no. E384; Iasmos: 484 no. E385; Asomatoi: 484/485 no. E386; Dyme: 485/486 no. E387; Mesochori: 486/487 no. E388; Paradimi: 490 no. E392; Polyanthos: 491 no. E393; Sostis: 492 no. E394; Aetolofos: 493/494 no. E395; Dione: 494/495 no. E396; Lofanton: 495/496 no. E397; Plagia: 496/497 no. E398; Xidia: 497/498 no. E399; Komata: 593/594 nos. E478/479; Plati: 594 no. E480) or are of unknown provenance (595-603 nos. E 481-499). These texts include dedications (E105, 384, 393, 399, 478/479, 481-483); milestones (E395, 398); a gladiatorial monument (E484); a Christian building inscription (E495); Christian prayers (E494, 496); a grave epigram (E485); a Christian grave epigram (E497); epitaphs (E106, 385-388, 394, 480, 486-493, 498/499; a Latin epitaph: E493; Christian epitaphs: E498/499); and a sundial (E397).

Among the texts that cannot be assigned to a specific city or territory, or which are of unknown provenance, there are 12 *inedita* (E394, 396, 399, 480, 484-487, 491, 493, 496). We summarize the content of the most important among them: E392: a Christian inscription mentioning a church of a Christian martyr († ὁσος τῆς Ἀγ[ί]ας μάρτυρος Ἰ. Μαρίνας; Paradimi; 5th/6th cent. A.D.). E396: the epitaph of Αὐρ. Κρονίων, a βουλευτής Μακρωνείτης, his two wives (one of them the daughter of a βουλευτής), and his children; the grave monument was ἐν χωρίῳ ΜΟΥΣΤΕΡΔΕΣ (LL. 6/7; Dione; 3rd cent. A.D.) [the edd. assume polygamy (p. 495), but remarriage is more probable; Kronion's first wife, who did not have the gentilicium Aurelin, must have died before 212 A.D.; his second wife has the gentilicium; cf. M.Sève, *An.Ép.* (2005) [2008] no. 1364 (French translation), Chaniotis]. E399: a dedication to Ἀπόλλων Πονηρός by a βουλευτής (Xidia; 2nd/3rd cent. A.D.). E484: a gladiatorial monument with the labels for a bronze group, depicting a Θρᾷξ and a μυρμιλλών (unknown provenance; 1st cent. A.D.).

For a prosopography based on this corpus, see M.-G. Parisaki, *Prosopography and Onomasticon of Aegean Thrace* (Athens 2007) [to be presented in SEG LVII. Chaniotis].

We provide here a comparatio numerorum for the entire corpus.

IG I ^P	I.Thrac. Aeg.	IG II ^P	I.Thrac. Aeg.	IG IV ¹ .1	I.Thrac. Aeg.
71	TE22	1335	TE34	94	TE48
77	TE23	1425	TE29		
114	TE25	1961	TE36	IG IX ¹ .1	
259-271	TE2-TE14	2947	TE33	665	TE49
276-282	TE15-TE21	8628	TE43		
290	TE24	8793	TE42	IG XI.4	
1018	TE1	9286	TE45	705	TE56
		9287	TE39		
		9288	TE47		
IG II ^P		9289	TE38	IG XII.1	
43	TE27	9290	TE40	386	TE57
77+add.	TE28	9291	TE37		
218	TE30	9292	TE44	IG XII.5	
854	TE32	9293	TE41	542	TE59
1028	TE35				

IG XII.8	I.Thrac. Aeg.	SEG XIX	I.Thrac. Aeg.	SEG XXVII	I.Thrac. Aeg.
134	TE60	451	447	335	139
155	TE61	452	464	336	155
156	TE63	453	459	337	115
161	TE66	454	471	340	281
170	TE67	687	5	341	201
171	TE68			342	237
215	TE69			343	302
220	TE70	SEG XXIV		344	246
267	TE73	382	4	345	248
561	TE75	627	62	346	404-406
p. 40 A 166.1 434		628	71	350	80
p. 40 A 166.2 448		629	27		
		630	393		
		631	395	SEG XXVIII	
IG XII.9		632	126	558	68
218	TE76	633	391	587	462
		634	181		
IG XIV		635	207	SEG XXIX	
1293	TE87	636	187	794	TE64
		637	215		
SEG III		638	304	SEG XXX	
563	177	639	141	660	21
		640	415	661	49
SEG XII		641	437	686	372
354	454	642	436	687	361
376	169	643	438	688	330
		644	444	689	322
SEG XIII		645	454	690	270
408	5	646	479	691	226
409	222	647	464	692	364
412	408	655	109	693	375
				694	179
SEG XVI				695	345
413	17	SEG XXV		697	368
414	386	717	15	698	255
415	84			699	347
		SEG XXVI		700	256
SEG XVII		821	205	785	441
320	18	822	247		
				SEG XXVII	
		SEG XXVIII		675	411
		323	47		

SEG XXXII	I.Thrac.Aeg.	SEG XXXIX	I.Thrac.Aeg.	SEG XLIV	I.Thrac.Aeg.
1206	5	826	TE58	612	96
1663	215	1064	5		
				SEG XLV	
SEG XXXIII		SEG XL		839	51
535	86	567	73	867	186
536	92	581	108	881	91
564	111			882	437
565	457	SEG XLI		883	438
566	424	598	168	2232	5
		599	186	2261	5
				2303	5
SEG XXXIV		SEG XLIII		SEG XLVI	
698	69	486	TE55	840	33
708	122			841	16
709	278	SEG XLIV		854	348
710	402	570	495	859	138
713	398	571	497	860	449
		572	498	2340	5
SEG XXXV		573	494		
740	385	575	499	SEG XLVII	
765	121	577	16	1026	3
770	89	590	219, 346,	1027	11
823	168		347, 355,	1028	38
			356, 361	1029	39
SEG		591	318	1030	44
XXXVII		592	329	1031	40
611	168	593	321	1032	64
612	186	594	353	1033	59
970	TE78	595	352	1034	60
		596	350	1035	43
SEG		597	349	1036	69
XXXVIII		598	360	1067	168
674	146	599	359	1068	206
722	143	600	358	1069	189
731	215	601	268	1070	200
732	407	603	362	1072	272
734	465	604	391	1073	354
1976	5			1074	315
		SEG XLIV		1103	112
SEG XXXIX		607	474	1104	153
647	51	608	475	1105	117
666	433 A.B.	611	167		
	447				

SEG XLVII	I.Thrac.Aeg.	SEG LIII	I.Thrac.Aeg.	SEG LIV	I.Thrac.Aeg.
1106	137	675	107, 112,	643	324
1646	516		114, 117,	644	313
			123, 132,		
SEG XLVIII			135, 137,	Agora XVI	
903	203		138, 153,	79	TE31
904	401		154		
904bis	402	676	127	F.Delphes	
2185	18	677	136	III.1	
		678	165	497	TE50
SEG XLIX		679	119		
886	185	680	110	IGBulg. P	
888	225	681	116	104	TE54
889	313	682	145		
890	327	683	144	IGBulg. V	
891	312	684	140	5557 ter	TE55
892	357	685	130		
894	402	686	129	I.Histriae	
986	154	687	128	234	TE53
987	114	688	150		
988	132	689	131	Samothrace	
989	107	690	125	2	TE65
990	123	691	124	22	TE62
991	135	692	134		
1000	381	693	164	IGR III	
1536	6	694	156	773	466
		695	161	828	447
SEG L		696	151	829	83
673	89	697	149	830	210
		698	116	831	194
SEG LI		699	118	1492	433 A
911	33	700	120		
912	32	701	159	IGR IV	
913	31	702	148	1558	5
		703	160		
SEG LII		704	435	I.Magnesia	
1162	5			11	TE80
		SEG LIV			
SEG LIII		226	TE26	I.Priene	
658	168	640	185	10	TE83
659	180	641	217		
660	233	642	282		

<i>I. Stratonikeia I. Aeg. Thrac.</i>	<i>Syll.²</i>	<i>I. Aeg. Thrac.</i>	<i>CEG</i>	<i>I. Aeg. Thrac.</i>
508 TE77	656	5	727 728	388 109
<i>Milet 1.3</i>	<i>RGDE</i>			
82 TE81	21	TE74	GV 444	466

725. Thrace. Economy. For weights in Thrace see our lemma no. 1335.

726. Thrace. Governors. N. Sharankov, *ZPE* 151 (2005) 241, reconstructs the list of the first four governors of Thrace after Trajan's reforms, on the basis of two new inscriptions (our lemmata nos. 752 and 763): P. Iuvenius Celsus T. Aufidius Hoenius Severianus (ca. 112 A.D.), T. Statilius Maximus Severus Hadrianus (ca. 112-114 A.D.), Cn. Minucius Faustinus (ca. 114/5-116/7 A.D.), and A. Platorius Neos Aponius Italicus Manilianus C. Licinius Pollio (ca. 116-118 A.D.).

727. Thrace. Graffiti. L. Domaradzka, in T. Stoyanov et al. (edd.), *Stephanos archaeologos in honorem Professoris Ludmili Getov* (Sofia 2005) 296-307, gives an overview of Greek graffiti found in Thrace (6th-3rd cent. B.C.): Akandzhievo (297: vase with the letters ΔΕ), Pistiros (cf. our lemma no. 773), Debel/Dovelt, Kabyle, Philippopolis, Ispiri/ Sboryanovo (see our lemmata nos. 739/740), and Simeonograd (*SEG* XLIX 993); she discusses these graffiti as evidence for the presence of Greeks, especially merchants.

728. Thrace. Onomastics and toponyms. The onomastic material from Thrace is now assembled in *LGNP* IV (cf. our lemma no. 666 bis), under the supervision of L. D. Loukopoulos. For corrections in Thracian names in *LGNP* IV, see now D. Dana, *ZPE* 157 (2006) 127-142 [to be presented in *SEG* LV]. For the onomastic material from the part of Thrace that today belongs to Greece, see M.-G. Parissaki, *Prosopography and Onomasticon of Aegean Thrace* (Athens 2007) [to be presented in *SEG* LVII].

V. Gerassimova, in G. Kitov, D. Dimitrova (edd.), *Zemite na Bălgariya II* (Sofia 2005), compiles a list of Thracian personal names and place names mentioned in inscriptions published in the years 1976-2004.

729. Thrace: Thracarchai. V. Gerassimova-Tomova, *art. cit.* (cf. our lemma no. 760) 277-282, collects the evidence for Thracarchai: ΑΔιος Κόντος (*IGBulg* IV 1972); C. Iulius Teres (*An. Ép.* [1939] 184 = *Philippi II* no. 240) [see now *SEG* XLIX 885, Chaniotis]; Α(ούκτιος) Φουλίβιος Αστικός (*IGBulg* IV 1972); Βαίβριος Απολινναρίου (*IGBulg* III.1.882); Αούρήλιος Ρούφος (*IGBulg* III.1.915 = V 5416 bis); Βάσσος (*IGBulg* III.1.1170 = V 5483 [our lemma no.

767]; here, G.T. reads Βάσσος, ἀπὸ στρατείας, Θρακάρχης; 'von Seiten der Armee' [rather = a militiis: an equestrian officer; see our lemmata nos. 758 and 767, Plekeil]; [Βε]ίηθος (*IGBulg* III.2.1559); Τ(ίτος) Φλάβιος Πρεσκιανός (see our lemma no. 760); Μ. Αούρηλιος Εὐδοκίμος Κέλερ Ασκληπιιάδου (see our lemma no. 761); Κόντος (*IGBulg* I² 306 bis); Τίτος Φλάβιος Ούάριος Λούπκος (*IGBulg* III.1.1183 = V 5485); Μάρκος Αούρήλιος Φρόντων (*SEG* LI 916); anonymous (*IGBulg* V 2352). [For a revised list of Thracarchai see now N. Sharankov in A. Iakovidou (ed.), *Thrace in the Graeco-Roman World. Proceedings of the 10th International Congress of Thracology, Komotini-Alexandroupolis, 18-23 October 2005* (Athens 2007) 518-538, Avram.]

730. Abdera and territory. Corpus. *I. Thrac. Aeg.* (cf. our lemma no. 724) 157-260 nos. E1-E83 (ph.), presents the inscriptions of Abdera (E1-77) and its territory (E78-83). In the introduction, the editors discuss the history, topography, cults, institutions, society, economy, coinage, and culture of Abdera, the history of archaeological research, and the archaeological remains of the city (157-182). The following categories are represented in this corpus: laws (E1-3); honorary decrees (E4-12); dedications (E13-19); honorary inscriptions (E20-26 and E83); funerary epigrams (E27-29); epitaphs (E30-73, 80-82; a Latin epitaph: E72; a Christian epitaph: E73); boundary stones of the territory of Abdera under Hadrian (E78/79); and incerta (E74-77).

Inedita: There are many inedita, mostly epitaphs (E1, 12-14, 19/20, 22, 24, 29, 34/35, 41/42, 46, 52-55, 57, 61, 67, 75, 77, and 81), among which we single out a fragmentary text (E1; ca. 475 B.C.), which may be of similar character as the dirae Teiorum (cf. *SEG* XXXI 985); a dedication to Ἐρμῆς Ἀγοραῖος (?; E13; ca. 450 B.C.); an altar Ἰστίης, Πυθείης (E14; late 5th cent. B.C. (see, however, A. Chaniotis, *EBGR* 2005 [2008] 249 no. 95: Πυθείη is an epithet of Ἰστίη referring to her cult in a Pythion, Chaniotis); the dedication of Σαβαῖς to Ζεὺς Ὑψίστος (E19; 4th cent. A.D.); an epitaph set up by a man for his ἑταῖρος (E30; ca. 550 B.C.); an epitaph mentioning a funerary fine (E67; 2nd cent. A.D.).

History: An honorary decree for Teian envoys (E4) is connected with the territorial dispute between Abdera and βασιλεὺς Θρακῶν Κόντος concerning the πάτριος χώρα (ca. 166-160 B.C.; cf. E5); P. Gauthier, *BE* (2006) no. 256, suggests a date in the late 2nd cent. B.C. There are honorary decrees for the Romans Μάρκος Ούάλλιος Μάρκον υἱὸς Ῥωμαῖος (E8); Γάιος Ἀπούστιος Μάρκον υἱὸς Ῥωμαῖος, a πάτριος of the Abderitans (E9; 2nd cent. B.C.); and his son Πόπλιος Ἀπούστιος Γάιον υἱὸς Ῥωμαῖος (E10); for a man who gave a loan with low interest (E11; L. 12: τόκων ἐλαφρῶν); for βασιλεὺς Θρακῶν Ῥοιμητάλης (Rhometalces III; E83). Two boundary stones of Hadrianic date mention the recovery of Abdera(?) territory (ἀπολαβοῦσα τὴν ἰδίαν γῆν; E78/79).

Law and political institutions: A fragmentary law (E2; early 3rd cent. B.C.) concerns the protection of the constitution and the denouncement of conspiracies. A law regulates the sale of slaves and animals (E3; ca. 350 B.C.). Offices: ἀρχιποταμῖται (E7), ἐξεταστής (E1), νομοφύλακες (E5, 7-10), τιμοῦχοι (E4 and 7).

Society: An epitaph refers to gladiatorial events (E68; LL 4/5: φιλοτιμησόμενον δι' ὁπ[λ]ων ἡμέρας γ'; 3rd cent. A.D.). There are two epitaphs of foreigners: Θεαλιάρχος Ἀθηναῖος (E58; ca. 475-450 B.C.); Κάρνης Πραξιάδα Κυρηναῖος (E60; ca. 350 B.C.).

Epitaphs. We note the expression προσφίλης, χαίρε (E66; 1st/2nd cent. A.D.). Two epitaphs mention funerary fines (E67/68). The age at death is given in only one text (E82: 30 years). P.Thonemann, *CR* 56 (2006) 459, reads in E36 [Τ]ιμάν[δρα] ([Ἀναξ]τιμάν[δρα]), *I.Thrac. Aeg.*

For a comparatio numerorum see our lemma no. 724.

731/732. Apollonia Pontica. Epitaphs. ■ Dimitrov, *Apollonia Pontica. A Greek Polis on the Shore of the Black Sea, 611-72 B.C.* (Sofia 2004) (in Bulgarian) presents photos of numerous inscriptions; non vidimus. See A.Avrām, *BE* (2008) no. 366, who reads from the ph. two texts (inedita?).

731. 97. Epitaph of Lykos, 5th cent. B.C. Stele: Λύκος Ἰστιάο

732. 97. Epitaph of Hera[---]sa, 5th/4th cent. B.C. Funerary altar: Ἡρα[-]σης τῆς Ἀριστομάνδρου

[Initio, possibly Ἡρα[νά]σης; Ἡράνασσα is not attested in *LGN* I-IV, but the male form Ἡράναξ is attested (e.g. *LGN* IIIa, s.v.; *I.Erythrai* 22 L. 126); for similar names (composita with the name of a god + ἄναξ) cf. Ἐρμῶναξ, Ἡλιάναξ, Μανδρῶναξ, Μητρῶναξ, Ποσειδῶναξ, Ἡοδῶναξ (examples in *LGN* I-IV) and P.Thonemann, *Chiron* 36 (2006) 27-29; cf. Διάνασσα in *LGN* IIIa, s.v., Chaniotis]; for Ἀριστομάνδρος cf. similar names in Apollonia: Διονυσίμανδρος, Διόμανδρος, and Μανδρόστρατος, Avram.

732 bis. Augusta Traiana. See under Beroe.

733. Beroe (Augusta Traiana). Inscribed bronze objects, late 6th cent. A.D. 61 metal objects, some of them inscribed, were found in 1907 within a clay pithos near the south gate of Beroe/Augusta Traiana (Stara Zagora). Some of these objects have been published; P.Lieva, I.M.Chulakov, *AniTurk* 13 (2005) 51-63 (ph.), present the first comprehensive publication of the entire group. We present the three inscribed objects: 1) monogram Ἰουστίνου (59 no. 26 = V.Vasilev in *Prinos: kdm bălgarska arheologia* II [Sofia 1992] 22/23; bronze bell with the monogram of the emperor Justin II [565-578 A.D.] engraved in tin or silver); 2) † Σεργίου πρεσβυτέρου (59 no. 29 = Vasilev, *ibid.*; bronze bell); 3) AB † (61 no. 34; candelabra; two letters and a cross engraved on the bottom of the cup).

734. Constantinople (area of Sirkeci). Dedication to Heros Stomianos, undated. Relief with a representation of the Thracian Rider found at Sirkeci near the railway station. Mentioned by N.Firaiti, *AJA* 81 (1977) 313, who notes that the relief was dedicated to "Ἡρώς

Στοματιός. Cf. J. and L.Robert, *BE* (1978) no. 316. Mentioned by F.Prêteux, *art.cit.* (cf. our lemma no. 2101) 264 with note 100, who points out that this text has not been published.

735. Constantinople. Epitaph of the doctor Ioannes, ca. 400-450 A.D. Left part of a limestone plaque ('Scheinsarkophag'), originally, consisting of three niches; only the left niche is preserved, with a representation of Moses receiving the commandments; in the pediment of the niche a cross flanked by two birds; on the horizontal cornice of the pediment an inscription. Removed in 1880 from the walls of Constantinople, now in the Staatliche Museen, Berlin. A.Mordtmann, *Revue de l'art chrétien* (1891) 465; J.Strzygowski, *Jahrbuch der Königlichen Preussischen Kunstsammlungen* 14 (1893) 65-71; A.Effenberger (ed.), *Konstantinopel. Sculptura bizantina dal Musei di Berlino* (Rome 2000) 48 no. 6 (with further bibliography). Presented by A.Effenberger in *Die Welt von Byzanz* 375 no. 368 (ph.; no text) [text not included in E.Samama, *Les médecins -* (cf. *SEG* LIII 2191); we read the text from the photo, Chaniotis].

[- -] Ὡ ΕΡΤ Ἰωάννη ἱατρῷ

Διοφείρε Ἰωάννη ἱατρῷ, M.; IIIQIII IIIONANNU/IATP/III, S. [Mordtmann's reading is very plausible. Chaniotis].

736. Constantinople (area of: Karaatch-Teke). Christian prayer on a brick, 8th/9th cent. A.D. Clay tile with raised rim, inscribed on both sides; now in the Istanbul Archaeological Museum. C.Mango, I.Ševčenko, *DOP* 32 (1978) 19/20 no. 23 (ph.). Republished by G.Kiourtzian, *art.cit.* (see our lemma no. 1879) 392/393 no. 1 (ph.; French translation).

Κ(ύ)ρι(ε) φω(φ)θ-
η τὸν δοῦλω
σο Ἰωάννη τὸ ἄ-
4 ργῶν τὸ σό-

μο, πάντα τὸ

δορεαρη αἰά-

διφῶς †

'Seigneur, vient toujours en aide à ton serviteur Jean, le bégue, le frère de Dorkarios'. K., who suggests that the text may be reproducing John's difficulties in pronouncing certain groups of consonants (LI 571) but possibly also vowels; we present the text as it appears on the tile, reading it from the ph. (K. has regularized the text); so be understood as Κύριε, βοήθει τὸν δοῦλόν σου Ἰωάννην, τὸν ἀργὸν τοῦτομα, καὶ τὸν ἀρεαρη, διὰ τὸ σό. Chaniotis] If δ, δορεαρη, may be a name, a surname, or a designation of a profession (cf. δορεα-δορεα, a leather shield), K.

737. Cylae (area of: Gorno Belovo). Graffiti on pottery, 4th/3rd cent. B.C. Three graffiti on vases found at the site Mala Bunar, near the village of Gorno Belovo (north of the mansio Cylae). Ed.pr. I.Lozanov, *Godishnik na Departement Arheologia* 2 (2002) 197-205; non

A second group of inedita is related to the cult of the Egyptian gods. In addition to two lists of worshippers (E212 = our lemma no. 745; E213; 1st cent. B.C.), an important new text is a dedication to the Egyptian gods on behalf of a man who officiated at the *navigium Isidis* Πλοιαφέσια (E199: Νομήνιος ἱππὲρ τοῦ τροφίου Μητροφάνου τοῦ Ἡΐπροδότου, κρημάρχησαντος Σαράτιδι, ἱεῖσιδι, Ἀνούβιδι, Ἀρφοκράτῳ ἡμεῖς χαριστήριον; 2nd/1st cent. B.C.). A dedication (E204; 1st cent. B.C.) attests the cult of Νεικονέμεσις Σώτειρα probably in connection with the cult of the Egyptian gods (cf. E374).

There are several new grave epigrams (E214, 216-218, 221 = our lemma no. 746), one of them for an athlete from Ὀλυνθος (E214; ca. 350-300 B.C.), another apparently for a magistrate (E217; cf. L. 3: [ἐ]νεκεν εὐδικίης; 2nd/3rd cent. A.D.). A fragmentary epigram expresses thoughts about life and death (E216 LL. 2-5: [λι]πὼν λύπας, μόχθον, πόνον, ἄλγεα· [τοῦτο] μόνον μετὰ δὸς σαντῶ, φίλε· τάλλα γὰρ πάντα] ἡ νεκρὸν) διάταγμα καθολικόν; 2nd cent. A.D.; this epitaph ends with a funerary imprecation (L. 6: λοιμὸς αὐτὸν ἄροιστο).

Among the numerous new epitaphs we single out those of foreigners: Σωτάδης ὁ Δίωνος ἡ Κρής (E263; 3rd cent. B.C.) [certainly a mercenary, Chaniotis]; [Π]τολέμα[ς] ἡ Φιλίππου ἡ Φιλίππευ (E264; ca. 250-200 B.C.); [-] -[ος] ἡ [Α]ντισμαχεύς, ἡ Ἀρίστων ἡ Λυσισμαχεύς (E265; 3rd cent. B.C.); Ἀλέξανδρος ἡ Φιδίου ἡ Ἐρέσιος (E305; 3rd/2nd cent. B.C.).

Other inedita include honorary inscriptions for Roman emperors (E208: Vespasian and Titus; E209: Trajan) and two milestones of the Tetrarchy (E382/383; E382 mentions a χωρίον Ἐρεσιονῶν). In E382, D. Feissel, *An.Ép.* (2005) [2008] no. 1362, restores L. 14 as Συναγ[ί]ου.

History: The most important texts are the treaty between Maroneia and Rome (E168 = SEG XXXV 823; LIII 658*; 167 B.C.); a decree concerning embassies to the emperor (E180 = SEG LIII 659; ca. 41/42 or 46 A.D.); and an edict of Hadrian (E185 = our lemma no. 744). A funerary epigram for a Galatian officer (ἡγήτωρ Γαλατῶν) may be related to military operations of Antiochos III in this region or to incursions (E215; early 2nd cent. B.C.).

Institutions: ἐποκηρυξ (E177); νομοφύλακες (E171/172); σιτώναι (E175); ταμίαις (E169).

Society: For foreigners see above (Inedita). **Roman army:** παλ[αιστ]ρατιώτου θυγάτηρ (E219). **Adoption:** φύσει δέ (E251). **Slaves:** An imperial freedman, probably of Hadrian and Antoninus Pius (E313: ἀπελευθέρους τῶν κυρίων αὐτοκρατόρων; improved reading of SEG XLIX 889). **Gladiators:** ῥιπταίρις (E329); προβοκάτορ, συνκομάσιοι (E330). **Occupations** (in inscriptions of Late Antiquity): ἐργολάβος = ἐργολάβος (E355); λαχανᾶς (E353) [interpreted as a supermarket (p. 616); a short form of λαχανοπώλης?; Chaniotis]; ἱατρός (E354) [= Summa, *Les médecins* - cf. *SEG* LIII 2191] no. 092 bis].

Epitaphs: The age at death is rarely mentioned (E288: 26 years). The attribute ἥρωας/ἥρωις is given to the deceased (E286-302). Other attributes: προσφιλής (E304). Other expressions: ἐκ τῶν ἐκείνων (E308). Designations of funerary monuments: ἀνγείον (E312), μνήμα (E311). **θέσις** (E344, E347-357, E358-361), χαμοσόρην (E310). [E310 with the expression χαμοσόρην and the gentilicium Φαλβίος may belong to the 4th cent. A.D. (2nd cent. A.D., *I.Thrac.Aeg.*). In E312 = SEG XLIX 891, the restoration τ[ε]λευτήσας ἐποίησεν (LL. 1/2) cannot be right ('after he died, he made?'). Chaniotis.]

For a comparatio numerorum see our lemma no. 724.

744. Maroneia. Edict of Hadrian concerning the protection of Abdera and Maroneia from abuses by Roman authorities, 131 A.D. Two joining fragments of a marble stele. **Fr. a:** Upper part of a stele; found re-used in a Byzantine building at Paliochora Maroneias in 1999. *SEG* XLIX 886; LIV 640 [we correct the reference to *SEG* XLIX 886 (*SEG* XLIX 888, *I.Thrac.Aeg.*); in the presentation of this fragment in *SEG* LIV 640 ('not in *I.Thrac.Aeg.*') we did not notice that it is part of *I.Thrac.Aeg.* E185, Chaniotis]. **Fr. b:** Lower part of a marble stele; found re-used in a Byzantine building at Paliochora Maroneias in 1991. **Fr. a+b:** Edd. pr. *I.Thrac.Aeg.* 369-371 no. E185 (ph). A detailed edition by L.D. Loukopoulou, S. Psoma, and S. Doukati is in preparation. **Edd. pr.** summarize the content and explain the historical context. Returning from his journey in the East in 131/132 A.D., Hadrian stopped at Abdera and Maroneia, where he was informed about abusive actions of Roman officials, who apparently demanded free transportation by ship to Samothrace (cf. LL.10-13), accommodation in Maroneia (LL. 13-15), and the free use of vehicles and accommodation on the road from Maroneia to Philippi (LL. 15-18). The emperor's decision to protect Maroneia against these abuses is probably connected with the fact that Maroneia had a privileged status as a free city. Cf. the remarks of D. Feissel, *An.Ép.* (2005) [2008] no. 1348 (French translation).

- a Αὐτοκράτωρ Καῖσαρ, θεοῦ Τριᾶ-
ϊανού Παρθικοῦ υἱός, θεοῦ Νερούα υ-
ϊανός, Ἀδριανὸς Σεβαστός, ἀρχιερεὺς μέ-
4 γιστος, δημαρχικῆς ἐξουσίας τὸ ἐκκα-
δέκ[α]τον, ὑπάτος τὸ τρίτον, πατὴρ πατρι-
[δος λέγει· vacat] ἔργη ἐπὶ ἐπιδημίας[?]
b [ἐν Μαρω]νείᾳ καὶ Ἀβδηροῖς ἡσθόμην ἐπι[βα]-
8 [ρουμένας] αὐτάς, ὑπὸ τῶν τοῖς διπλώμα[σιν]
[ἀδιακρί]τως χρωμένων καὶ διατάγματι [βοῦ]-
[λομαι] σαι[φῶς] δηλώσαι ὅτι οἱ μὲν εἰς Σαμοθράκ[η]-
[κην] παρα[γινόμενοι] καὶ τῶν σκαφῶν τοὺς
12 [μισθοὺς] καὶ τῶν ἐρετῶν αὐτοῖς διαδύειν ὅφε[ι]-
[λουσι·] ἐξ[ε]νῶσι ἐνοικούντες τὴν πόλιν, οἷ[ον]-
[πω] ξενία[ς] ἐνεκα ἀλλὰ αὐτῶν καὶ τῆς τῶν
[συγγενῶν] οὐσίας παραγίνεσθαι· οἱ δὲ ἀπὸ Μ[αρω]-
16 [νείας] ἐς Φιλίππους ὁδοὶ χρώμενοι κατὰ [καί]-
[ρὸν] λαμβάνειν τὰ ὀχήματα καὶ σ[ταθμ]αεύειν
[παρὲς] αὐτάς Ἑλληνίδας πόλεις· [φουλάττειν δὲ]
[τάς] αὐτῶν φύλακας ἐν πόρει κτιμ[έν]ας, ὁμοίως
20 [δὲ] καὶ τὰ ἐπὶ τῇ νηὶ. ἡς προσε[τε]τακται vacat
[ὑπογρά]ψας ἐξα[πέντε]τα[ι] vacat

Fr. a = LL. 1-5; fr. b = LL. 7-21 || 15-18; these lines do not prove that Abdera and Maroneia were exempt from the obligation to provide means of transportation and accommodation; the emperor established that they should receive payment for these services. **F. 21.** 'la souscription restituée paraît inadaptable à un édit. Rien ne prouve d'ailleurs que cette ligne mutilée soit la dernière du texte'. **F.**

745. Maroneia. List of members of a cult association of worshippers of the Egyptian gods, 2nd/1st cent. B.C. (or early 1st cent. A.D.). Two joining fragments of the upper part of a marble stele. Edd.pr. *I.Thrac.Aeg.* 390-393 no. E212 (ph.). A detailed edition will be presented by C.Karadima. Edd.pr. very briefly comment on the presence of Roman citizens among the worshippers (LL 11, 17, 35, 45, and 52) and on the officials of the association (ἀρχιερεὺς, θύτης, ιεροκῆρυξ). Edd.pr. remark that Volumnii and Apidii (LL 17, 35 and 45) were hitherto unattested in the East. O.Salomies, *An.Ép.* (2005) [2008] no. 1357, points out that Ἀποίδιος is Apudius, not Apidius, and suggests a date between Augustus and Nero. [For the presence of Volumnii in the East, see Rizakis, *Achaie II* no. 174 and A.Tatakis, *Roman Presence* -- (cf. our lemma 689) 452 no. 687. Sverkos].

- a Ἐπὶ ἀρχιερέως τοῦ Σεράπιδος καὶ τῆς
Εἰσιδος Ξενοκρίτου τοῦ Δημητρίου.
ἡ στήλη ἀνεστάθη ἐν ᾗ ἐνέγραπται
4 τὰ ὀνόματα τῶν θεραπευτῶν·
ἀρχιερεὺς Ξενοκρίτος Δημητρίου,
Μηκυνεὺς Θεοξένου
8 Εὐβοῦλα Θεοξένου
Ἀμύνανδρος Θεοξένου
Διοσκουρίδης Διοσκουρίδου
Ἀπολλόδοτος Ἀπολλοδότου
12 Γάιος Βεΐβιος Μάκερ Διοσκουρί-
Μηνόφιλος ἐν Μηνοφίλου δης ὁ Χαρ-
Θεόπροπος ἐν Θεοφίλου βας
Διοσκουρίδης Διονυσίου
Ἀνάξιππος Φιλοξένου
16 Διονύσιος Γλαύκου ἐχαρίσατο τὴν στήλην
Μάρκος Βολόμνιος Μάκερ τοῖς τε θε-
Λυσίμαχος Μητροφάνου οῖς καὶ θε-
Φιλόξενος Αὐσανίου ραπευταῖς
20 Φανόπολις Λεωσθένου
Μητροδότος Μητροδότου
Ἡγήσιππος Διογένης
24 Στάλλας Ἀπολλωνίου Διογένης
Ἡροφῶν Παπίλου Ποσιδων-
Ἡγησίμαχος Ἡγησιμάχου ίου
Ἀπολλόδοτος Ἀπολλοδότου
Παρμενίαν Λεοντομένου
28 Φιλόξενος Σεραπίωνος
Διονύσιος Ἰέρωνος
Ἀκέστωρ Σωτηρ[ίχ]ου
Διονύσιος Διονυσ[οφ]άνου
32 Διόδωρος Διονυσ[ί]ου

- Σώπατρος Σωπάτ[ρ]ου
Διοσκουρίδης [- - -]ιως
Μάρκος Βολόμν[ι]ος Οὐάλης
36 Ἡρακλείδης Ἀπολλωνίου, θύτης
Νεικία(ς) Ἰέρωνος
Ἡρακλείδης Δειφίλου Ἄ'
Ἀθήναιος Ζωίλου Δημοχάρ[ης]
b 40 [Διοσκ]ουρίδης Καλλιγένου [- - - - -]
Διονύσι[ι]ος Ἀπολλωνί[ου]
Ἀπολλόδοτος Σ[- - - - -]
Στέφανος Ἀρτεμιδώρου
44 Γάιος Ασκρίωνος
Λούκιος Ἀποίδιος Κρίσπος Θεόξεν[ος]
Καρύστιος Καρυστίου
Ἀριστόβουλος Ξένωνος Ἡρακλείδ-
48 Ἡρακλείδης Ἀπολλοδώρου
Ἀπολλώνιος Σωπάτρου, ιεροκῆρυξ ἔτει εἰκοστῷ ο[υ]
Ἀκούτος Ἐπιγόνου vacat Ἐπαφρόδειτος
Δόλης Ἡράδου vacat Φάσιδος, ιερonei[κ]ης
52 Διονύσιος Δολίου ναε. Γάιος Ἀρρόντιος Πιρίελος
Φάσις Διοσκουρίδου Μενεκράτης Θράσων[ος]
Μάξιμος Αὐρήλιος Ἡρακλείδης Ἐπιτυχνάνο[τος]
Ἀπολλώνιος Ἐπάκου
56 Φιλάργυρος Διονυσίου
[Ἀπολλων]ίδης Αὐλοῦξειδος
[- - - - -] ἐν Βίαν Παρμενίοντος
[- - - - -] Παρμενίαν Παρμε[ν]ιοντος?
60 [- - - - -]ου
[- - - - -]

Fr. a: LL 1-42; fr. b: LL 40-60. Edd.pr. suspect that when the mason started inscribing the stele, it stood upside down; when he noticed the mistake, he erased the text, turned the stele upright, and started again; the names in LL 13-60 are written in smaller letters on a smoothed surface (rasura?); remains of an earlier inscription are visible in L 45. Originally, the name of a single individual was written on each line (LL 1-56), but then the scribe seems to have noticed that there was not enough space for the remaining names, erased the text of LL 57-60, and wrote the names of two individuals in the rasura, also adding the name of a second individual in LL 52-54 (possibly also in LL 39/40 and 50/51); the names of a second individual were added later in LL 11-13, 24-26, and 45-49, by a different mason and in larger letters, edd.pr. ll 49, the herald probably served in this office for 20 years, edd.pr. ll 51, a victor at local contests in honor of the Egyptian gods (unlikely, more probably a victor in *izopol agónes*, who mentions his title after his name, Chaniou).]

746. Maroneia. Funerary epigram for an athlete or gladiator (?), 3rd/4th cent. A.D. Fragment of a marble plaque broken on top and bottom; of unknown provenance. Briefly mentioned by G. Bakalakis in *Χαριστήριον εἰς Ἀναστάσιον Ὁρλάνδον* IV (Athens 1965) 45. Ed. pr. in *I.Thrac.Aeg.* 400/401 no. E212 (ph.), suspect that this is the funerary epigram for a gladiator; it was attributed to Maroneia because of the evidence concerning gladiators in this city [see, however, LL 13/14; the biographical information, contained in this epigram, remains unclear, Chaniotis].

- 4 [- - - - -]
[- - -] λλον εἰ μητρὸς γαίης ΔΕ[- -]
[- -] λυτης τὸ πάροιθε Φίλιππος
[- -] ης εἰ ἀλλ' ἀπογραψάμενος[ε]
[κ]αταθύμιον ἐξετέλεσε ἀμαχη-
τὶ σφῆξε γάρ με πατρὶς πρῶ-
τον, νέον ἡλικίαν, ἐλεήσα(σ)α, εἰ ῥυ-
σαμένη κακότητος ἐμῆς, φο-
8 [β]εράς δ' ὑπ' ἀνάνκης· εἰ δὲ ἀλλ' ἰσχυ-
ρότερον μοίρης τὸ πεπρωμέ-
νον οὐκ ἀνέμεινε· εἰ δευτέρων,
12 [ῥ]α[ν] οὐδὲν παραδοῦς μέγαν ἐ[πι]
[τ]ιτῶνα Θράκινα· εἰ ἄλλων δὲ ἱερῶς
[ν]ήσου πέδον ἀρχαῖον, φίλον, ᾧδε[ε]
[- - -] νης εἰ γυνὴ θνήσκει[ω]

A scroll (2) between phrases and sentences (LL 1, 3, 6, 8, 10, 12 and 14). ed. pr. [does this sign indicate the beginning of a new verse (cf. our lemma no. 723 app. cr.)? In that case, the epigram continued after l. 14, Chaniotis] || 2. initio, [κ]λυτης?, ed. pr.; τὸ πάροιθε Φίλιππος; a reference to the man's original name or ethnic, ed. pr. || 3. [πύκ]ης?, ed. pr. || 6. ΕΛΕΗΣΑΕ [supl.] || 12/13. a reference to Samothrake, ed. pr.

746 bis. Maximianoupolis. Inscriptions. The inscriptions from Maximianoupolis are included in *I.Thrac.Aeg.* (cf. our lemma no. 724) 487-490 nos E389-391 (ph.); no inedita. The texts include a dedication to Ζεὺς Παισουλῆνός (E389), a Christian fragmentary inscription mentioning a Μεγάλη Ἐκκλησία (E390), and the epitaph of a περατικός πόλεως, i.e. an inhabitant of Peran in Constantinople (E391 = SEG XXIV 633).

747. Mesambria. Onomastics. F. Cordano in *Heros Hephaistos* - (cf. our lemma no. 738) 42-44, discusses the names Ματρώη, Ματρίχα, Κάλλιον, Χοίρινα and Τίττα. In *IGBulg* I² 355 bis she reads Ἀγασίκλεια (Ἀγασικλεία, *IGBulg*). Non vidimus; see A. Avram, *BE* (2006) no. 284.

L. Dubois, *BE* (2007) no. 116, points out that the name Ἀγασίλλα (*IGBulg* I² 333 bis and 342) is a hypocoristic form of the Doric variant of Ionic *composita* with ἡγησι-, and not related to *composita* with Ἀγασί-.

748. Pautalia. Inscriptions. M. Tacheva in *Stephanos -- Getov* (cf. our lemma no. 727) 671-676 (ph.; in Bulgarian; English summary), republishes with commentary the following texts: 1) *IGBulg* V 5776: comments on the name Ἀβασκαντος (671/672 no. 1). 2) *IGBulg* V 5773: T. argues that A. Δομίτιος Ἀλέξανδρος, who is honored by the *ἐπεὶ γερονσία*, had held his priesthood (LL 5/6: *ἐπατάμε[νον]*) at the *gerousia* and speculates that Alexandros was honored on the occasion of the dedication of a basilica to Hadrian (*IGBulg* IV 2057; 135 A.D.) and that his priesthood was connected with the Imperial cult (672-674 no. 2). 3) *IGBulg* V 5703: T. reads in LL 4-8 [ἐποίησα τὸ] οἰκοδόμημα | καὶ στέγην | καὶ τὸ ἐ(ρ)ὸν τῶν ΧΙΠΩ (- - -) | οἰκοδόμησα τὸ δίστεγον | καὶ τὸν νέον .IN[- - -], *IGBulg*. She dates this text to ca. 250 A.D.

749. Pautalia. Bronze amulet, early 4th cent. A.D. Bronze disc with engraved representations on both sides; on the obverse a goddess between two naked riders, feeding the horse of the rider on her right; two further female figures (Nemeseis) and snakes behind them flank the scene; above the goddess four stars, a winged Victory, and busts of the Sun and the Moon; under the goddess two fallen men, a table, a dog, a dagger, a cock, two masks, and a lion; on the reverse, two candelabra support images of birds and flank (from top to bottom) an eagle, a lion, and a fallen man; inscriptions above the eagle and under the man. Found in Pautalia, part of a private collection acquired by the Historical Museum of Kjustendil. Ed. pr. M. Tacheva, *Žant* 50 (2000) 237-240 (ph.), in a study dedicated to the iconography and cult of the 'Danubian Rider' (231-245): Νικητῶ, κρήνη

The verb νικῶ ('I am victorious') and κρήνη ('success'). T.

750. Perinthos. Inscribed lead weight, 219-286 A.D. Quadrangular lead weight inscribed on both sides with different scripts, in the center of the front (A), representation of a prize-crown 'mit Gittermuster und einem Querband mit zwei Reihen von stark erhabenen Halbkugeln als Einfassung'; on top, two palm branches; in the center of the back (B) representation of the front of a distyle temple; in the pediment a shield; now in a private collection and said to come from the Balkans. Ed. pr. P. Weiss, *Chiron* 35 (2005) 408-412 (ph.).

- A: Μνῆ δικαία, ἀγορανομούντος | Φιλομήτορος | Τρύφανος
B: Περινθίων | δις νελοκώων

[A. We correct the accent from δίκαια to δικαία. Chaniotis] || weight, 1066 gr. ed. pr. points out that in the 3rd cent. A.D. the Roman weight system, with libra/lira (327.45 gr) and uncia (ονγκία), predominated; for a parallel,

ed.pr. refers to *I. Perinthos* 248 (μνῶ Περινθία, νεκτάλιον δίκον, between 1503 and 1580 gr. five Roman litrai weigh 1637.25 gr. see our lemma no. 813 app.cr.); in *I. Ephesos* 3437 A (*SEG XXXI* 976; Metropolis) we have another weight combining the Roman and the Greek standard; ed.pr. also refers to *I. Perinthos* 249 (pedimental shape; δικάλιον Περινθία; 365 gr. i.e., ca. 27 gr. heavier than the Roman litra) and the text in our lemma no. 813 || B date: under Heliogabalus, Perinthos was honored with a second neokorate; in 286 A.D. the city was re-baptized as Hieraklein, ed.pr.

751. Philippopolis. Honorary inscriptions for Domitian, ca. 81-96 A.D. V. Gerassimova, M. Martinova, *Bulletin of the Museums of South Bulgaria* 19 (1992) 66-70. N. Sharankov, *ZPE* 151 (2005) 236 with note 3, points out that the restoration of this text is incorrect (no further details) and that the inscription was wrongly attributed to Vespasian. This base is the earliest product of the workshop that also produced the bases in our lemmata nos. 752/753, 756, and 763.

752. Philippopolis. Honorary inscription for the procurator Tib. Claudius Sacerdos, 85-95 A.D. Marble base with moulding found in the theater. Ed.pr. V. Gerassimova in *Pátjat, Sbornik posveten na G. Kitov* (Sofia 2003) 68-70 (dr.), who dates this inscription to 98/99 A.D. Republished by N. Sharankov, *ZPE* 151 (2005) 235-237 no. 1, 241/242 (translation; ph.), who attributes the base to a workshop active in Philippopolis ca. 80-120 A.D. (cf. our lemmata nos. 751, 753, 756, and 763). Sacerdos (*PIR*³ C 1003), a native of Asia Minor, is known from two inscriptions: *CIL* VI 451 (consul suffectus in 100 A.D.); *CIL* VI 2074 (magister fratrurn Arvalium in 101 A.D.) [see now J. Rupke, *Römische Priester in der Antike, Ein biographisches Lexikon* (Stuttgart 2007) 72, Sverkov]. His adlectio in the senate (probably *inter praetorios*) must have taken place after his procuratorship in Thrace (ca. 85-95 A.D.). O. Salomies, *An. Ép.* (2005) [2008] no. 1374, wonders whether the procurator of this inscription was the father of the consul.

Ἡ βουλὴ καὶ ὁ
ἡμὸς ὁ Φιλίππο-
πολεῖται ἐτίμη-
σεν τὸν εὐργέτην
τῆς μητροπόλεως

Τιβέριον Κλαύδιον
Σακέρδωτα τοῦ
Λιανὸν ἐπίτροπον
Σεβαστοῦ

8

5. The new text shows that Philippopolis was a metropolis already in the late 1st/early 2nd cent. A.D. and was not awarded this title by Septimius Severus as hitherto assumed on the basis of the coins, ed.pr.

753. Philippopolis. Honorary inscription for an anonymous magistrate, 100-120 A.D. Upper part of a marble statue base with moulding above; built into the theater. Ed.pr. N. Sharankov, *Archaeologia Bulgarica* 9.2 (2005) 55-58 no. 1 (ph.; translation), who attributes the base to a workshop active in ca. 80-120 A.D. (cf. our lemmata nos. 751/752, 756, and 763).

[τὸν ἄ]πὸ προγόνων πρῶτον
[ἐπαρχεῖ]ας καὶ ἐναρε-
[τάτατον ἄ]ρχιερέα τε τρις τῆς
4 [Θερρακίων ἐπαρχείας καὶ τῶν Β-
[-----]] καὶ ἐγδικον τῆς

[μητροπόλεως] καὶ ἐργετιστάτην
[τοῦ -----] καὶ τόπον με-
8 [γάλοις ἐργοῖς καὶ κοσμησάτα
[τά τε -----] τοῦ ἱερὰ ΔΣ
[-----]]

Dated on paleographical grounds; the text presents an inverse local *cursus honorum*, ed.pr. || 4/5, perhaps καὶ τῶν ἐ[ν αὐτῇ ναῶν], ed.pr. || 7, perhaps [διατετιχ]ῆται or [τετιχ]ῆται. Avram.)

754. Philippopolis. Honorary inscription for the demos of Perinthos, 110-120 A.D. Marble statue base broken into two parts; moulding above and below; found in the theater, built into a late antique wall; on top, two cuttings; on the left and right side and on the back of the base holes for dowels, which indicate that the base was repaired in antiquity. Ed.pr. N. Sharankov, *Archaeologia Bulgarica* 9.2 (2005) 58-62 no. 2 (ph.; dr.; translation), who points out that the base is very similar to the one in our lemma no. 755 (2A).

Ἡ βουλὴ καὶ ὁ
[δῆμος] τὸν Περιν-
[θίων δῆμον] τὸν
4 ἀδελ[φὸν τῆς δι]-

ηγεκοῦς εὐνο[ι]-
ας καὶ ὁμονοίας
χάριν
8 ἐτίμησεν

Dated on paleographical grounds; ligatures || 1. βουλῆ; for βουλή; for the parallelism cf. our lemmata nos. 755 and 795 || 2-6, the statue represented a personification of the demos of Perinthos (the patron deity of the city) or Homonoia, ed.pr., who adds that the addition of καὶ ὁμονοίας may point to a preceding conflict between the two cities, in the context of a provincial reorganization and changes in the status and privileges of the cities.

755. Philippopolis. Honorary inscription for the personification of the provincial assembly of Thrace, 110-120 A.D. Marble base with moulding above and below; on the upper surface three cuttings, one of which has the shape of the right foot of a statue, found in the Roman theater in 1968. Ed.pr. V. Gerassimova-Tomova, *art.crit.* (see our lemma no. 760) 282/283 (dr.; German translation); republished by N. Sharankov, *Archaeologia Bulgarica* 9.2 (2005) 59/60 no. 2(a) (ph.; translation) and *art.crit.* (cf. our lemma no. 729) 519/520 no. 2. Cf. *An. Ép.* (2005) [2008] 467 no. 1379.

Ἡ βουλὴ καὶ ὁ
δῆμος τὸ κοινο-
βούλιον τῆς Θερ-
4 κῶν ἐπαρχείας

τῆς διηγεκοῦς
εὐνοίας χάριν
ἐτίμησεν

Dated on paleographical grounds; the left section of epistole has the form of a reversed sigma (same form also in *IGBulg* II 909, IV 2270) [we add the ligatures, Chaniotis] || 1. βουλῆ; for βουλή cf. our lemma no. 754 || 2/3, this

is the earliest attestation of the assembly of the Koinon of the Thracians. S. II S. argues that the statue represented the provincial assembly of Thrace in the form of a woman and was been at roughly the same time as the inscription in honor of the demos of Perinthos (see our lemma no. 754). The lettering, layout, and contents of the two texts are very similar.

756. Philippopolis. Honorary inscriptions for Hadrian, 117-138 A.D. *IGBulg* III.1.1046 + 1047. N. Sharankov, *ZPE* 151 (2005) 236 with note 4, reports that he found these fragments, considered lost by G. Mihailov, in the Archaeological Museum of Plovdiv; they belong to the same text. They are the latest products of the workshop that also produced the bases in our lemmata nos. 751-753 and 763. Id., *art.cit.* (see our lemma no. 765) 203 (ph.), presents the following text:

Αὐτοκράτορα Καίσαρα θεοῦ Τραϊανῶν Παρθικῶν υἱόν.
θεοῦ Νέρωνα υἱόν, Τραϊανόν 'Αδριανόν Σεβαστῶν - -
[.....] γερ[ουσιαστῶν] ΛΥ[.....]

J. 'Ολόμπος or another epithet, followed by [γε]ρουσιαστῶν] Αὐρ[.....]; alternatively a mention of the motive for this honor. S. Follet, *An.Ép.* (2005) [2008] 471 no. 1390.

757. Philippopolis. Honorary inscription for a Thracarches, 214 A.D. (or somewhat later). Lower part of a marble base with moulding below; found in the orchestra of the theater. Ed.pr. N. Sharankov, *Archaeologia Bulgarica* 9.2 (2005) 63/64 no. 3(a) (ph.; translation).

[.....] ν Σεβαστῶν
[.....] θρακῶν γερ[ουσιαστῶν] καὶ ἀγο-
νοθέτην τοῦ κοινοῦ

4 [τῶν] θρακῶν πενταετηρι-
κοῦ ἀγῶνος ἀνέστησεν

I. Σεβαστῶν or Σεβαστῶν, ed.pr. II 3-5. The quadriennial contest of the Thracian Koinon is the Ἀλεξάνδρειον Πύθια organized by the Koinon in 214 A.D. as a result of a decision by Caracalla (Herodianus, *Hist.* 4.8), ed.pr.

758. Philippopolis. Honorary inscription for Publius Virgilius Iulianus, 214 A.D. (or somewhat later). Lower part of a marble base with moulding below; found in the orchestra of the theater. Ed.pr. N. Sharankov, *Archaeologia Bulgarica* 9.2 (2005) 62-64 no. 3 (ph.; translation).

[.....]
ων Πόπλιον Οὐρίδιον
'Ιουλιανὸν πατρί-
4 ρα δύο χε[ι]λιάρχων

καὶ αὐτὸν ἀπὸ στρα-
τείας φυλῆς Κεν-
δρεσις, ἐκδικούν-
8 τος Αὐρήλιου 'Ρηβουκένθου.

ἐπιμελουμένου Αὐρήλιου 'Απολ-
λωνίδου Αἰλίου Οὐάλεντος

εὐτυχῶς

Ligatures II the honorand may have been an agonothetes, since his statue was erected next to that of the agonothetes in the inscription in our lemma no. 757; therefore, ed.pr. suggests restoring initio (τὸν ἀγωνοθέτην τῶν κρῶτων Πυθίων); cf. our lemma no. 766 II 1-5. P. Virgilius Iulianus was the father of two tribuni militum; he was himself a militis (ἀπὸ στρατείας); the two sons are P. Virgilius Bassus (*IGBulg* III.1.1144 + 1170 = our lemma no. 767) and 1454) and P. Virgilius Iulianus Junior (*IGBulg* V 5468; *SEG* XLVII 1088; see our lemma no. 759); members of the same equestrian family were M. Virgilius Taurus (*IGBulg* III.1.1174) and Virgilius Teres (*IGBulg* III.2.1873). ed.pr. (on the Virgii see N. Sharankov, *art.cit.* (cf. our lemma no. 729) 528/529, Avram); dialysis between H and I in Κενδρεσις indicated on the stone: H1, ed.pr.

759. Philippopolis. Posthumous honorary inscription and epigram for P. Virgilius Iulianus Junior, 200-250 A.D. *IGBulg* V 5468; *SEG* XLVII 1088; *An.Ép.* (1999) no. 1394; B. Puech, *Orateurs et sophistes* -- (cf. *SEG* LII 1991) 469/470 no. 258. Republished by N. Sharankov, *Archaeologia Bulgarica* 9.2 (2005) 66/67 no. 3c (ph.; translation).

Πόπλιον Οὐρίδιον 'Ιουλι-
ανὸν νέον χ[ε]ιλί-
[α]ρχον τὸν ῥή[το]ρα
4 φ[ι]λῆ Εὐμολπίης
τὸν ἥρωα
'Εστῆκα ἐν μέ[ρει]
πατρός παῖς ὡς ἐ-
8 φέδε με

ζῶν ἐόντα π[α]τρί-
τη στήσεν ἐνί
μεσάτῃ
12 ἐκδικούντος Αὐρήλιου [Πολ-
λίωνος τοῦ καὶ Γεωργίου],
ἐπιμελουμένου Αὐρήλιου
Χρήστου Γλαύκου

1/2. 'Ιουλιανόν; see our lemma no. 758 for the father's name. S.; no restoration. *SEG* II 273, χ[ε]ιλιάρχων. see our lemma no. 758, S.; [κτίστην] ἱππικόν. P. II 6-11. an elegiac distich, S. II 6. ἐν μέ[ρει], *SEG* II 7-8. ὡς ἐ[στῆκα] ΦΕΔΜΝ, *SEG*: ὡς ἐ[φείδε]ν με, with an irregular form of ἐφίξω ('I succeeded my father in his profession, which he set me to'), S. II 13. Γεωργίου. *SEG*.

760. Philippopolis. Honorary inscription for T. Flavius Priscianus, 222-235 A.D. Marble base with moulding above and below. found in the forum near the bouleuterion. Ed.pr. V. Gerassimova-Tomova in F. Beutler, W. Hammett (edd.), 'Eine ganz normale Inschrift' ... und ähnliches zum Geburtstag von Ekkehard Weber. *Festschrift zum 30. April 2005* (Vienna 2005) 275-277 (ph., dr.; translation). Cf. N. Sharankov, *An.Ép.* (2005) [2008] 466 no. 1377 and and *art.cit.* (cf. our lemma no. 729) 530/531 no. 14.

'Αγαθῇ τύχῃ
[Τίτον] Φλ[αβίου] Πρεϊσκιανόν [τὸν]
[ἐκ] προγόνων θρακῶν

4 καὶ ἀρχιερέα καὶ πρώτον
ἀρχοντα ἢ μητροπόλιν
εὐτυχῶς

'Αγαθὴ τύχη, ed.pr.: [Ἀγαθὴ] τύχη, S. II 2 [Π]ρεσκιανόν, ed.pr.: Πρεσκιανόν, S., who also points out that there is in time enough room to restore [τόν] II 3. initio [ἀπό], ed.pr.: [ἐκ], S., who observes that there is not room for three letters; Θρακάρχα, ed.pr.: Θρακάρχη[ν], S., II the honorand is known as neokoros, thrakarches, first archon, and ἀρχιερεὺς δι' ὧν from *IGBulg* V 5408 (Philippopolis; time of Severus Alexander), ed.pr.

761. Philippopolis. Honorary inscription for Augusta Herennia Etruscilla, 250/251 A.D. Marble base with moulding above and below; on the upper moulding a rosette and akroteria. Now in the Museum in Plovdiv. Ed.pr. V.Gerassimova-Tomova in *op.cit.* (cf. our lemma no. 760) 278-281 (ph.; German translation). Cf. N.Sharankov, *AN.Ép.* (2005) [2008] 466/467 no. 1378 and *art.cit.* (cf. our lemma no. 729) 529/530 no. 12.

Ἀγαθὴ τύχη
τὴν θεοφιλεστάτην
Αὐγούστην [Ἑρεν(νίαν) Ἑτ]-
4 [ρουσκίλλαν] Σεβαστὴν
τὸ κοινὸν τῆς λαμ-
πρότατης Θρακῶν
ἐπαρχείας, ἡγεμο-
8 νεύοντος τῆς Θρακῶν
ἐπαρχείας Ἰουλίου
Πρεῖσκου πρεσβευτοῦ
Σεβ(αστῶν) ἀντιστρατήγου,
12 ἐπιμελουμένου Μ(άρκου) Αὐρ(ηλίου) Βύστοχιου
Κέλερος θρακάρχου

3/4. Ἑρουσκίλλαν, ed.pr.: Ἑρουσκίλλαν, S. II 5. ὁ κοινόν, ed.pr.: TO is on the stone, S. II 11. Σεββ, lapsi, with a horizontal stroke above Σεββ II 12/13. M. Aur. Eustochius Celer, son of Ἀσκληπιάδης, is known from three inscriptions from the region between Philippopolis and Augusta Traiana: *IGBulg* III.1.1449 (first archon), 1537 (V 5553) (thrakarches), and V 5591 (all functions); he is likely to have owned estates in the area, ed.pr.: S. points to *IGBulg* III.1.1517, from Cillae (241-244 A.D.), recording an ἑκάδικος Αὐρ. Ἀσκληπιάδης and his son Κέλερος Eustochius Celer's wife belonged to the elite family of the Antii, ed.pr.

762. Philippopolis. Building inscription of the west paraskenion of the theater, 116/117 A.D. Two joining fragments of the Ionic architrave-frieze of the west paraskenion of the theater (cf. our lemma no. 763). Ed.pr. N.Sharankov, *ZPE* 151 (2005) 240/241, who points out that the text was identical to that of our lemma no. 763, but its arrangement was different. Only the last words of LL. 1/2 are preserved: L. 1: διαμονῆς; L. 2: [ἡγε]μονεύοντος.

763. Philippopolis. Building inscription of the east paraskenion of the theater, 116/117 A.D. Six fragments of three marble blocks of the Ionic architrave-frieze of the east paraskenion of the theater (cf. our lemma no. 762). Ed.pr. N.Sharankov, *ZPE* 151 (2005) 237-241 no. 2 (translation; ph.; dr.), who attributes these blocks to a late phase of the workshop that also produced the bases in our lemmata nos. 751-753 and 756. Cf. A. Avram, *BE* (2006) no. 270.

Ἐπεὶ τῆς αὐτοκράτορος Νέρουδα Τρ[α]ϊανοῦ Καίσαρος Σεβαστοῦ [Γερμα]νικοῦ
Δα[κ]ικοῦ Παρθικοῦ
[Α]ρίστου ὑγείας καὶ [δ]ιαμονῆς καὶ Πλωτίνης Σεβαστῆς καὶ τοῦ σύνπαντος αἰ[δ]ετῶν
οἴκου ιερὰς τε συγκλήτου καὶ
[δ]ήμου Ῥωμαίων βουλῆς τε καὶ δήμου Φυλιπποπολεϊτῶν, ἡγεμονεύοντος ἐπαρχείας
Θράκης Γυν[α]ίου Μινικίου Φαυστίου(ν) πρεσβευτοῦ
4 [Σεβαστοῦ ἀντιστρατήγου] ----- τῆς Θρακῶν μητροπόλεως Ταρσας Βάσσου καὶ
[-----] ἡ γυνὴ αἰ[δ]ετοῦ
vacat κατεσκευάσαν τον πύργον δηναρίων [- -] vacat

Fr. a + b = LL. 1/2 initio; fr. c = middle part of LL. 1-5; fr. d = L. 1 in fine; fr. e = L. 2 in fine; fr. f = LL. 4/5 in fine II 1-2, if the restoration Παρθικοῦ is correct, the inscription dates between February 116 and August 117 A.D., ed.pr. II 2. or [καὶ τῆς Σεβαστῆς, ed.pr. II 3. the name of the governor was suggested to ed.pr. by W.Eck (per ep.), since Gnaeus Minicius Faustinus (consul suffectus in 117 A.D.) is the only consul with this praenomen in the following several years II 3/4. ἐπαρχείας Θράκης, instead of the usual Θρακῶν ἐπαρχείας, probably under Latin influence (provincia Thracia), ed.pr. II 4. [ὁ ἀρχιερεὺς or πρῶτος ἀρχων τῆς λαμπρότατης or τῆς, ed.pr. in fine, [ὁ υἱὸς αἰ[δ]ετοῦ, Avram II 5. τον πύργον = the paraskenion, ed.pr.; rather a tower of unknown function, Avram.

764. Philippopolis (area of: Kuklen). Dedication by a priest, late 2nd cent. A.D. *IGBulg* III.1.1447. In a discussion of the name Surus (*CIL* III 12422), D. Boyadzhiev, *Epigraphica* 66 (2004) 114-116 (ph.; dr.), republishes this text, based on readings, photos, and a dr. provided by N.Sharankov, who also points out that the stone was found in Kuklen, near Plovdiv, not in Topolovo, Gornoslav, or Dolnoslav (*IGBulg*).

Ἡρόδης, Πάσις ἱερεὺς, Σινουρατράλης

IEPBYCC vv OYTPATPAIC, lapsi; in fine a mark of punctuation; the vacat interrupts the personal name Σουρατράλης, B. [probably a dedication by three men, Pakkis (rather than Souratralis) being a priest; we punctuate the text accordingly, Chalotz].

765. Philippopolis. Building inscription mentioning the gerousia, 3rd cent. A.D. Marble block belonging to a box ('loge') in the summa cavea of the theater. Ed.pr. M.Sharankov, *Nov. Bălgarski Universitet* 2 (2004) 198/199 no. 1 (based on a copy made by the Plovdiv Museum). Non vidimus. See *An.Ép.* (2005) [2008] 469/470 no. 1385.

Ταμιεύοντος ἄξι(τολογατάτου)
Πολυγύρου Ἀλεξά-
[ν]δρου ἐκ τῶν κοινῶν

4 τῆς ἱερᾶς γερουσίας(ς)
εὐτυχῶς

4. ΓΕΡΟΥΣΙΑ. Iap. 1: the construction of the box may have been financed by the gerousia; the beginning of the text, if it is incomplete, may have stood on another block. ed.pr., who explores (198-208) the history of the city's gerousia on the basis of eleven inscriptions, four of which are new (our lemmata nos. 756, 768, 770/771); the gerousia was created by Hadrian; on record are the γερουσιάρχης, a ταμίης (with a treasury: τὰ κοινὰ τῆς ἱερᾶς γερουσίας) and an ἐκδικος.

766. Philippopolis. Dedication to Apollo, 214 A.D. or later. *IGBulg* III.1.1040. Re-published by N.Sharankov, *Archaeologia Bulgarica* 9.2 (2005) 64-66 no. 3b (translation), with new restorations based on our lemma no. 758.

[Ἀγαθ]ῇ [τύχη]
[Μου]κιανού[ς - - -]
[- - -]του ἐφηβ[αρχή]-
4 [σας κ]ισμ[ί]ως τ[ῇ] πρῶ-
[τῇ] τετρα[ετηρίδι]-
[τοῦ] ἱεροῦ Ἀ[γ]νόος Α'-
[πόλ]λων ἀ[νέστη]-
8 [σα τ]ῶ(ν) Πύθ[ι]ον, ἀγῶ-
[νο]θετού[ντων Πο(πλίου)]
[Οὐ]ιδίου Ἰου[λίου]-
[νοῦ] καὶ Αὔλου [- - -]
12 [- - -]ΕΡΑ[- - - - -]
[- - -]ΕΤΗ[- - - - -]
[- - - - -]ΑΤΟΣ[- - -]

4.7 The Ἀλεξάνδρου Πύθια were founded in 214 A.D., but the restoration τ[ῇ] πρῶτῃ is not certain, S. II 12. perhaps [Σ]εβ[α]στιανού or [Σ]εβ[α]στιανού (cf. our lemma no. 757). S.

767. Philippopolis. Dedication by P.Virdius Bassus, ca. 215-235 A.D. *IGBulg* III.1.144 + 1170 [cf. our lemma no. 729]. N.Sharankov, *Archaeologia Bulgarica* 9.2 (2005) 67/68 no. 3 (d) (ph.), shows that these two fragments join and presents the following text.

Πό(πλιος) Οὐρίδιος Βάσσος ἀπὸ στρατείας (sic) καὶ θρακάρχης εὐχὴν

1. The honorand is known as νεοκόρος from *IGBulg* III.1.1454. S.; for his family see our lemma no. 758 app.crit. ἀπὸ στρατείας for ἀπὸ στρατείας; a militis; see our lemma no. 758 LL. 5/6.

768. Philippopolis. Epitaph of the gerousiastes Aurelius Sostratos and his wife Aurelia Theodora, 3rd cent. A.D. (after 212 A.D.). Lid of a syenite sarcophagus, with relief representations of a bird, a boukranion, and two human figures (?); exact provenance unknown. Ed.pr. N.Sharankov, *art.cit.* (see our lemma no. 765) 201-203 no. 4 (ph.). Cf. *An.Ép.* (2005) [2008] 470/471 no. 1389 (French translation).

Αὐρ(ήλιος) Σώστρατος Δαλφους γερουσιαστής Φιλιπποπόλεως ζῶν καὶ
φρονῶν ἑαυτῷ καὶ τῇ συμβίῳ μου Αὐρ(ηλία) Θεοδώρα Ζωσίμου τὴν θήκην ἐκ τῶν
ιδίων κατεσκεύασεν· μετὰ τὸ ἐμὲ κατατεθῆναι καὶ τὴν σύμβιον μου μηδενὶ ἐξόν
4 εἶνε ἕτερον πτώμα καταθέσθαι μηδὲ τὸ ἐπιβάλλαν (sic) μοι μέρος τοῦ πραστείου
πωλήσεν ἢ παλλοτριῶ(σ)εν· εἰ δὲ τις τομήσει, δώσει τῷ ταμίῳ (δηνάρια), ε καὶ τῇ
κόλῃ (δηνάρια), βφ'

3. κατατεθῆναι for κατατεθῆναι II 4. καταθέσθαι for καταθέσθαι; πραστείου for πραστείου ('le faubourg'). the plot in the praestion is the location where the sarcophagus has been placed, ed.pr. II 5. πωλήσεν and 'παλ-
λοτριῶ(σ)εν for πωλῆσαι and ἀπαλλοτριῶσαι; ΠΑΛΛΟΤΡΙΩΕΝ, Iap. 1.

769. Philippopolis. Topos inscription, reign of Trajan or Hadrian. Inscription engraved on the orthostates of the *summa cavea* of the theater. Ed.pr. N.Sharankov, *art.cit.* (see our lemma no. 765) 199 (dr.): Φιλοκαίσαρων (sc. τόπος)

Φιλοκαίσαρες; an association connected with the Imperial cult, ed.pr.

770. Philippopolis. Fragment, ca. 150-200 A.D. Fragment of a syenite block reused in the socle of the Plovdiv Museum. Ed.pr. N.Sharankov, *art.cit.* (see our lemma no. 765) 200 no. 3 (ph).

[- - -]ΑΥ[- - - - - - -]
[- - -]γε[ρουσία - - - - -]
[- - -]γε[ρο]υσιαστ[αί - - -]
4 [- - -]οὐτ[ε]ρανοὶ [- - - - -]
[- - -]ΡΟΙ [- - - - - - -]
[- - - - - - - - - - - - -]

2. Or [γε]ρουσιαστ[αί - - -] ed.pr.

771. Philippopolis. Fragment, undated. Fragment of a marble cornice; inscription above a frieze with palmettes; reused in a late antique building. Ed.pr. N.Sharankov, *art.cit.* (see our lemma no. 765) 200 no. 2 (dr.), based on a copy made by the Plovdiv Museum: [- -]υσιάρχου
ΝΟ[- - -]

Either [- -]γερουσιάρχου ΝΟ[- -] or [- -]γερουσιαρχοῦ(ν)το[ς] τοῦ δέινο[ς] -, ed.pr.

772. Pistiros. Regulations concerning Pistiros issued by a successor of Kotys I, after 359 B.C. *IGBulg* V 5557 ter; *SEG* XLIII 486; LIV 648 bis*. L.Loukopoulou, in *The Culture of Thracians* 13-17, points to the importance of Maroneia's exemption from custom dues on all imports and exports between Maroneia and the Thracian emporia and traces the origin of these custom dues in the revenues of the Odrysian kings in the 5th and early 4th cent. B.C.

αγαθῇ τύχῃ·
οἱ ἄρχοντες εἶπαν·
ἐνγηφίσθαι Δρυί-
ταις· ἐπειδὴ Πολυ-
4 ἀρατος Ἰστιάου
διατελεῖ εὐνους
ὦν τῇ πόλει τῇ
8 Δρυϊτῶν, δεδόσθαι
αὐτῷ προξενίαν
καὶ εὐεργεσίαν
καὶ πολιτείαν καὶ

- 12 αὐτῷ καὶ ἐγγόν-
οις εἰς τὸν ἅπαντα
χρόνον καὶ ἔγκτη-
σιν καὶ εἰσπλου-
16 καὶ ἐκπλου καὶ
ἐμ πολέμῳ καὶ ἐν
εἰρήνῃ καὶ ἀτέλει-
αν ὧν κ[ύ]ριοι [Δρυϊ-
20 [ταὶ εἰσι -----]
[-----]]

MOESIA

780 ter. Moesia. Economy: ναύκληροι. O. Bounegru, *Peuce* n.s. 2 (2004) 61-72, gives an overview of associations of ναύκληροι in the cities of the west coast of the Black Sea (Moesia), and more generally in the Hellenistic and Imperial periods. He discusses the organization of the associations and their legal status, their significance for the trade of grain and the annona, and their economic importance. B. argues that the cities of the west coast of the Black Sea were part of an economic network that connected them with Asia Minor. In this context, he adduces inscriptions that attest associations of ναύκληροι and similar groups in Athens (IG II² 2350), Delos (IG XI.4.691), Thessalonike (SEG XLII 625: δούμος Ἀφροδείτης Ἐπιτευξιδίας), Tomis (I. Tomis 60: οἶκος τῶν ἐν Τόμει ναυκλήρων; 132: οἶκος τῶν ναυκλήρων; 153: οἶκος τῶν Ἀλεξανδρέων), Amastria (G. Mendel, *BCH* 25 [1901] 35/36: οἶκος τῶν ναυκλήρων), Nikomedeia (IGR III 4: οἶκος τῶν ναυκλήρων), and Rome (IGUR I 26: ναύκληροι καὶ ἔμποροι).

For weights in Moesia see our lemma no. 1335.

781. Moesia. Onomastics. The onomastic material from Moesia (Scythia Minor) is now assembled in *LGPN IV* (cf. our lemma no. 666 bis), under the supervision of A. Avram.

V. Cojocaru, in V. Spinei (edd.), *Aspects of Spiritual Life in South East Europe from Prehistory to the Middle Ages* (Iasi 2004) 105-134, gives an overview of theophoric names in the Pontic region (Scythia and Scythia Minor) from the 6th to the 1st cent. B.C. (Histria, Kallatis, Tomis, Chersonesos Taurica, Olbia and its territory, the Bosporan kingdom). 28.9% of the individuals known in these regions had a theophoric name; the theophoric names represent 16.8% of the known personal names. Ἀπολλώνιος is the most common name (as in the rest of the Greek world). Theophoric names derive from the names of the following deities: Ἀθηνᾶ (14 different names), Ἀπόλλων (very common; 29 different names), Ἄρης (rare), Ἄρτεμις (6 different names), Ἀσκληπιός, Δημήτηρ (only Δημήτριος, but common), Διόνυσος

(14 different names), Ἑκάτη, Ἑρμῆς, Ζεὺς (24 different names) [but composita of διο- do not always refer to Zeus, but more in general to διος, Chaniotis], Ἡφαίστος (rare), Ἥρα (27 different names), Κρόνος (rare), Μῆν, Μήτηρ Θεῶν (primarily in the North Shore of the Black Sea), Ποσειδών, and Προμηθεύς [if Προμηθεύς, Προμαβίαν, and Προμηθίαν really derive from the name of the Titan, Chaniotis]. Theophoric names deriving from Ἀφροδίτη do not appear in inscriptions of this region, but they are attested for individuals from the Pontic region in inscriptions of other areas. Theophoric names also derive from θεός, from the names of rivers, heroes, festivals, and epithets. In an appendix, C. presents a list of 315 theophoric names and a table of their distribution from the 6th to the 1st cent. B.C.

782. Moesia. Political institutions. K. Nawotka, *Eos* 91 (2004) 234-241, gives an overview of 'legislation' [more accurately: the passing of decrees, Chaniotis] in the Pontic colonies of Miletos, especially in Histria and Olbia, but also in Apollonia and Odessos. He focuses in particular on abbreviated decrees, probouleusis, purely 'ecclesiastic' decrees (especially in Histria), and the role played by ἐπιμήνιοι and σύνεδροι in the Hellenistic period.

783. Moesia. Prosopography in Late Antiquity. A. Barnea, in C. Ludwig (ed.), *Stegel und Siegler. Akten des 8. Internationalen Symposiums für byzantinische Sigillographie* (Frankfurt 2005) 1-29, presents a prosopography of individuals attested in inscriptions and seals in Scythia Minor from 284 A.D. to the 7th cent. A.D.; most of the material comes from Tomis; other significant sites include Axiopolis, Durostorum, Dobruška, and Noviodunum; on 28/29 a list of the attested offices and titles.

784. Moesia. Rural settlements. A. Băltăc, *Ephemeris Dacoromana* 12 (2004.1) 37-49, discusses the terms τόπος (locus), κόμη, vicus, canabae and villa; cf. C. Petoiescu, *An. Ép.* (2004) [2007] 451 no. 1290.

784 bis. Moesia. Religion: the cult of Great Gods. Z. Gočeva, in *Heros Hephaistos* -- (cf. our lemma no. 738) 53-58, gives an overview of the cult of divinities having the attribute Θεός μέγας in the Greek colonies on the west coast of the Black Sea. G. distinguishes between the worship of the Μεγάλοι Θεοὶ of Samothrace in Bizone, Histria, and Dionysopolis and the worship of a Θεός μέγας. She argues that the worship of Θεός μέγας Ὀδησσίων (attested on coins) shows influence from Asia Minor (cf. Θεός μέγας in *IGBulg* I² 150 and 186); at a later stage this cult was connected with the Thracian cult of Darzalas (Θεός μέγας Δαρζάλας/Δερζέλας; *IGBulg* I² 46-48, 250). The identity of Θεός μέγας in Dionysopolis (*IGBulg* I² 13) cannot be determined.

785. Moesia. Society: elites. L. Ruscu, in *Elite in Greek and Roman Antiquity* -- (cf. our lemma no. 1753) 141-162, gives an overview of the development of elites in Apollonia, Anchialos, Dionysopolis, Histria, Mesembria, Odessos, and Tomis. She considers inter alia service in offices and liturgies; membership in the βουλὴ; award of Roman citizenship; references to prominent ancestors; honorary titles (υἱὸς τῆς πόλεως); Greek citizenship; differences between the various cities. In Kallatis, the rise of individuals to names, R. observes differences between the various cities. In Kallatis, the rise of individuals to the highest ranks of the elite was difficult. In Anchialos, Apollonia, Dionysopolis, Mesembria, and Odessos, Roman citizenship was uncommon before the constitutio Antoniniana; in Odessos, tria nomina become more common after ca. 150 A.D. (154/155: Aelii, Antonii, Aurelii, Claudii, Flavii, Iulii). In Histria, award of Roman citizenship became common after Trajan and is connected with urbanization (149: Aelii, Aurelii, Cocceii, Iulii, Flavii, Ulpri); in Tomis it appeared earlier (151/152: Aelii, Arrii, Aurelii, Cominii, Flavii, Iulii, Ulpri, Valerii); in Kallatis it was common under the Flavians. The rise of individuals to the ordo equestris ad senatorium is uncommon in this region. Individuals of Thracian origin were prominent in the local elites of Anchialos, Apollonia, Dionysopolis, Mesembria, and Odessos. A significant number of foreigners appear among the elite in Histria and Tomis. R. distinguishes between various factors that influenced these processes: the existence of a foedus between Kallatis and Rome; the small size and economic significance of cities such as Anchialos, Apollonia, Dionysopolis, Mesembria, and Odessos; the significance of status and local traditions in the case of Histria and Tomis.

R. adduces members of the elite in the following inscriptions: *IGBulg* I² 14, 15 bis/ter, 16, 24 bis, 46/47, 47 bis, 48, 50-51 bis, 57/58, 63 bis, 64-68, 70 bis, 106 bis, 111, 131, 144 bis, 150, 162, 167, 186 ter, 188, 204, 224, 231, 254, 295, 317, 322, 343 sexies, 346, 348, 356, 369/370, 395, 400 quater; V 5011, 5072; *I.Histriae* 55-57, 66-69, 100, 143, 146, 178/179, 181, 191, 193, 198, 203/204, 207, 223, 268, 275, 291, 339, 373; *I.Kallatis* 31/32, 44-45, 73 B, 75, 99/100, 104, 109, 111-113, 117/118, 120/121, 174, 222; *I.Tomis* 25, 52, 57-59, 61, 71/72, 77, 79, 82 B, 95 97, 102/103, 116, 123, 180, 188, 204, 244/245, 249, 273, 298/299, 366, 369, 443, 465; *CIL* III 14416; *ILS* 1465.

786. Moesia. Veterans of the Roman army. K. Królczyk, *Tituli veteranorum. Veteraneninschriften aus den Donauprovinzen des Römischen Reiches (1.-3. Jh. n. Chr.)* (Poznań 2005), collects the epigraphic evidence for Roman veterans in Raetia, Noricum, Dalmatia, Pannonia Superior and Inferior, Moesia Superior and Inferior, and Dacia. There are only a few Greek inscriptions from Moesia Inferior: *IGBulg* II 586 (p. 133), 590/591 (p. 145); *I.Tomis* 190 = *CIL* III 7545 (p. 145); *An.Ép.* (1977) no. 759 (p. 145).

787. D142ko. Dedication, undated. *IGBulg* II 777. P. Lungarova, *Nov Bălgarski Universitet* 2 (2004) 129-132, suggests that the statue dedicated by Αὐρήλιος Δεκτανός may have been that of *Bonus Eventus*. Non vidimus: see *An.Ép.* (2005) [2008] 440/441 no. 1320.

788. Halmyris (near the mouth of the Danube). Commemoration of martyrs, ca. 300 A.D. *SEG* LII 713 ter. Republished by M. Zahariade, *Il Mar Nero* 5 (2001-2003) [2006] 152 (dr.; ph.); cf. A. Avram, *BE* (2007) no. 397.

788 bis. Halmyris (near the mouth of the Danube). Amphora stamp, ca. 108-88 B.C. Amphora stamp [no reference to its provenance] found in the area of an episcopal basilica. Ed. pr. M. Zahariade, *Il Mar Nero* 5 (2001-2003) [2006] 145 (ph.); Μουσαρίου

Μουσαρίου[s], ed. pr. [in the ph., the upsilon is visible, in fine, Chaniotis; Rhodian stamp of Period IV, Avram].

789. Histria. Cults. P. Alexandrescu, M. Alexandrescu Vianu, in P. Alexandrescu et al., *Histria. Les résultats des fouilles. VII. La zone sacrée d'époque grecque (Fouilles 1915-1989)* (Bucharest 2005) 51-156, present an overview of the history and stratigraphy of the 'sacred area' of Histria (51-84, 94-127, 139-156) and discuss the cults of Ἀποδοίτη, Ἀπόλλων Ἱηρέας, Φόρκυς, Θεὸς μέγας and Ζεὺς (85-93, 127-139), with reference to many inscriptions. The following inscriptions are discussed in some detail: *I.Histriae* S4 (143-154); 113/114 (114-116); 119 (119); 144 (121); 169 (104/105); 170 = *SEG* LIII 717 (105); 173 (119/120); 380 = *SEG* LIII 716 (92 note 142). The following inscriptions of Olbia are adduced as parallels: *IGDOP* 58 (90-92); 73 and 77 (88).

P. Alexandrescu, A. Sion, *ibid.* 159-197, describe the major monuments of the 'sacred area', discussing in some detail the following inscriptions: *I.Histriae* 144 (195); 145 (185/186).

See also our lemmata nos. 794/795, 803-805, and 807.

790. Histria. Honorary decree for a man from Chios, 3rd cent. B.C. Left lower part of a marble stele. Ed. pr. A. Avram in L. Wald, T. Georgescu (edd.), *In memoriam I. Fischer. Omagiul foștilor colegi și discipoli* (Bucharest 2004) 29/30 no. 1. Republished by id., *Dacia* 51 (2007) 120/121 no. XXXVI (ph.).

[.....]
[πε]ποίηται καὶ τοῖς ἐντοχά-
[ν]ουσιν τῶν πολ[ιτῶν] πρόθυμον
ἐαυτὸν παρέχειται καὶ ἐν ταῖς
4 ἀποδημίαις φιλαγ[.....]
τος οὐ διέλειπεν εἰς τοὺς ἐντοχ-
χάνοντας τῶν πολ[ιτῶν] καὶ ἐπιδι-
δοὺς ἐαυτὸν εἰς τὰ [ἀξιόμ]ε[ν]α.
8 να ὑπ' αὐτῶν ἀόκν[ως] δεδύχθαι
τῇ βουλήι καὶ τῷ [δ]ημῷ ἐπαίνε-
σαι μὲν ἐπὶ τοῖς τοῖς
[Φιλ]οκράτου Χίου· δεδούσθαι δὲ αὐ-

- 12 [τῶι καὶ] ἐκγό[νοισι προξενίαν, πολυ]-
[τείαν]

[3. οὐ παρέχετο] (cf. L. 5: διέλειπεν), Chaniotis: # 4. φιλαγ[αθῶν]. ed.pr.

791. *Histria*. Honorary decree for an anonymous citizen, 3rd cent. B.C. Small fragment of the right part of a marble stela. Ed.pr. A.Avrām in *In memoriam I. Fischer* (cf. our lemma no. 790) 30/31 no. 2. Republished by id., *Dacia* 51 (2007) 121 no. XXXVII (ph.).

- [.....-]
[.....-]ΞΩ
[.....-]πιάσης
[.....-]ος, ἐφ' αἷς
4 [.....-]εῖς τε τ[.....]ἀς ἀρχά[ς]
[καὶ τὰς ἐπιμελείας καὶ συνεδρείας τασσόμενος προ]όθυμον ἐ-
[αὐτὸν παρεχόμενος ἐν παντὶ τῶι τῆς πόλεως κ]αὶ ῥῶι λέγ[ων]
[καὶ πράσων ἀεὶ τὰ βέλτεστα διατελεῖ τῶι] δῆμωι· δ[ε]-
8 [δόχθαι.....]

792. *Histria*. Honorary decree for Agathokles, late 3rd/early 2nd cent. B.C. *I.Histriae* 15. *SEG* XXIV 1095; XLVIII 969; *ISE* II 131. In the discussion of the text in our lemma no. 791, A.Avrām in *In memoriam I. Fischer* -- (cf. our lemma no. 790) 31/32, adduces this text as a parallel. Id., *Dacia* 51 (2007) 84 no. 15 restores LL. 18/19 ο[ὐδέν]α κίν[δυνον] ὑπ[ολογισ]όμενος (cf. *I.Histriae* 12 LL. 10/11).

793. *Histria*. Honorary decree for Aristagoras, ca. 40 B.C. *I.Histriae* 54; *Syll.*³ 708; Biefman, *Retour à la liberté* (cf. *SEG* XLIV 1736) no. 53. P.Alexandrescu, in *Histria VII* (cf. our lemma no. 789) 143-154, discusses in detail the historical context of this decree. He argues that the critical situation described in this text was caused by the attacks of Burebista; since Aristagoras' activities cover a long period of time, these hostilities were not a single attack; they started in the 50s and continued until Burebistas' death in 44 B.C. See also A.Avrām, *Dacia* 51 (2007) 92 no. 54.

794. *Histria*. Dedication to Boreus, early 1st cent. B.C. *I.Histriae* 97. Republished by P.Alexandrescu, in *Histria VII* (cf. our lemma no. 789) 126 and 214 no. 5c, who follows a suggestion by I.Birzescu and interprets the text Βορέω as the genitive of Βορέυς (contra *I.Histriae*: Βορέω[ν]), the genitive of the name of the tribe of the Βορέϊς and consequently a dedication to the north wind or to Apollo Boreus (cf. *IGDOP* 93). Republished by A.Avrām, I.Birzescu, and K.Zimmermann, in R.Bol et al. (edd.), *Kult(ur)kontakte. Apollon in*

Milet/Didyma, Histria, Myus, Naukratis und auf Zypern. Akten der Table Ronde in Mainz vom 11.-12. März 2004 (Rahden 2008) 113 no. 17 (ph.), in a collection of sources for the cult of Apollo. Cf. A.Avrām, *Dacia* 51 (2007) 95 no. 97.

795. *Histria*. Dedication to Orpheus (?), Hellenistic period. Base found in the via sacra. Ed.pr. P.Alexandrescu, in *Histria VII* (cf. our lemma no. 789) 126/127 (ph.), who suggests that it is a dedication to Orpheus and points to the importance of Orphism in Olbia: [Ορ]φέωι

[Ορ]φέωι (1), ed.pr., who interprets the form as an Ionic genitive with a superfluous iota, inserted under the influence of dative forms of the second declension [[Ορ]φέωι, with a parasitic iota, which is not uncommon in Hellenistic Greek; see e.g., *I.Delos* 1513 L. 54: τὸν ἐν Νεωταίῳ; *SEG* LIV 1100 L. 5: μέρηι, Chaniotis].

796. *Histria*. Greek-Latin bilingual dedication to the emperors Antoninus Pius and Marcus Aurelius, 155 A.D. *I.Histriae* 75. Using old photos and a dr. made by S.Lambriano at the moment of the inscription's discovery, F.Matei-Popescu, *SCIIVA* 54-56 (2003-2005) 303-305 (ph.; dr.), recognizes the name of the governor in the last line of the Latin text (the first line of the preserved fragment as that of Ti. Flavius Longinus Q. Marcus Turbo, and attempts to reconstruct the text. Cf. *An.Ēp.* (2005) [2008] no. 1337; A.Avrām, *Dacia* 51 (2007) 95 no. 75. We give M.-P.'s restoration.

[Imp. Caes. divi Hadriani filio, divi Traiani Parthici nepoti, divi Nervae]
[pronepoti, Tito Aelio Hadriano Antonino Aug. Pio. pontifici maximo,]
[tr. p]ot. X[VIII] cos. III, p.p. et M. Aurelio Vero Caesaris cos. II civitas Histrianorum]

- 4 [T. Fl.] Longino [Q. Marcio Turbone leg. Aug. pr.pr.]
[Αὐ]τοκράτορι Καίσαρι θεοῦ Ἀδριανοῦ υἱῶ, θεοῦ Τραϊανοῦ Παρθικοῦ νιῶνῶ, θεοῦ
Νέρονος ἐγγονῶ, Τ. Αἰλίου]
[Ἀδ]ριανῶ Ἄντω[νείνω Σεβ. Εὐσεβεῖ, πατρὶ πατρίδος, ἀρχιερεῖ μεγίστω.....]

797. *Histria*. Epitaph of Eukles, 3rd cent. B.C. Lower part of a limestone stela found re-used in a Christian basilica. Ed.pr. I.Achim, F.Matei-Popescu, *SCIIVA* 54-56 (2003-2005) 195-200 (in Romanian; French summary; ph.): Εὐκλῆς Ἀπολλωνίου

798. *Histria*. Epitaph of Demo, 3rd cent. B.C. *I.Histriae* 259. I.Achim, F.Matei-Popescu, *art.cit.* (cf. our lemma no. 797) 199 (in Romanian; French summary; ph.), report that this epitaph, considered lost, was found re-used in a Christian basilica. They republish the text (same text and date as in *I.Histriae*).

799. *Histria*. Epitaph, ca. 170 A.D. Fragment of a marble plaque. A. Suceveanu, *Histria VI. Les thermes romains* (Bucharest 1982) 131/132. Republished by F. Matei-Popescu, *SCIVA* 54-56 (2003-2005) 308-310 (ph.), who recognizes here a reference to the ala *Vespasiana Dardanorum*. Cf. *An.Ép.* (2005) [2008] no. 1338.

[- - - - -]E[- - - - -]
[- - - - -]ΚΛ[αύδ[ι]ος[- - - - -]
[- - - - -]εὐ[α]ν[ος] Δαρδ[αν]ών[- - - - -]

3. initio, [Ἐπαρχος/ἱππεύς/οὐστρατάρχος?], M.-P.

800. *Histria*. Epitaph of Ergasion, 3rd/2nd cent. B.C. Left upper part of a marble stele with a relief pediment. Ed. pr. A. Avram in *In memoriam I. Fischer* (cf. our lemma no. 790) 31/32 no. 3. Republished by id., *Dacia* 51 (2007) 121 no. XXXVIII (ph.).

Ἐργασίων [- - - - -]

801. *Histria*. Fragment (list of names), 3rd cent. A.D. Left part of a marble stele. Ed. pr. A. Avram in *In memoriam I. Fischer* (cf. our lemma no. 790) 32/33 no. 4. Republished by id., *Dacia* 51 (2007) 121 no. XXXIX (ph.).

4 [- - - -]Α[.] Αἰσχρίων AM-
[- - - -]οὔρνου, Μῆγιν Ἀρτεμ-
[ιδώρου - -]Ρ Ἀρτεμίδωρος ΛΦΘ
[- - - -] Καλπούρνιν Ἡροφ-
[- - - -] Φιλίππος Σατυρί-
[ωνος - - -]φιος Ἀσκληπιάδ-
8 [- - - -] Ποντικός Ἥλει-
[- - - -] Μ[?]αῖωρ Βαλερίου
[- - - -] οὔσανθος Ἀκα-
[- - - -] vacat

{3. initio, or B? (indication of homonymy?)} || 9. initio, only the upper right part of a curve is preserved; [X]οὔσανθος?, Chaniotis }

802. *Histria*. Fragment (list of names?), undated. Marble block from the temple of Theos Megas. Ed. pr. P. Alexandrescu, A. Sion in *Histria VII* (cf. our lemma no. 789) 177.

Πυθ[- - -]
ΚΑΟ[- - -]

4 ΣΥΥ[- - -]
ΣΙΑΣ[- - -]

A list of names? On L. 1 possibly a theophoric name. A. Avram (apud edd. pr.).

803. *Histria*. Graffito on a tile (dedication to Aphrodite), ca. 600-550 B.C. *I.Histriae* 101, *SEG* XXXIII 582; XXXIV 735; XL 587. Republished by I. Bîrzescu in *Histria VII* (cf. our lemma no. 789) 418 no. G8; cf. id., *SCIVA* 54-56 (2003-2005) 207. Cf. P. Alexandrescu, in *Histria VII* (cf. our lemma no. 789) 69/70, who reports that A. Johnston suggested restoring the dedicant's name as Βελέ[ων]. Cf. K. Zimmermann, *ibid.* 476 no. Ta319; A. Avram, *Dacia* 51 (2007) 95/96 no. 101.

804. *Histria*. Graffito on a vase (dedication to Phorkys), ca. 600-550 B.C. Sherd of a black-figure dinos with a representation of a siren; from an East Greek workshop. Ed. pr. I. Bîrzescu in *Histria VII* (cf. our lemma no. 789) 418-420 no. G9; cf. A. Avram, *Dacia* 51 (2007) 116 no. XI: [- - - μ' ἀνέθηκε] ἐν τῷ Φόρ[κυ]

805. *Histria*. Graffito on a tile (dedication to Phorkys), 4th/3rd cent. B.C. Fragment of a clay tile found in the residential area of *Histria*. A. Suceveanu, *StrCl* 7 (1965) 275 (ph.); cf. *I.Histriae* 106 (commentary) [cf. *SEG* XXXII 687 app. cr.; XLVII 1134 app. cr., Chaniotis]. Republished by P. Alexandrescu, in *Histria VII* (cf. our lemma no. 789) 93 note 146, who also refers to *SEG* XXXII 687 = *I.Histriae* 106 (not a dedication, but a boundary stone). For another dedication to Phorkys see our lemma no. 804.

Φύλων ἀνάθημα Φόρκυ ἐμέ (sc. ἀνέθηκε)

806. *Histria*. Graffiti (dedications to Hermes, Dionysos, and Apollo), 6th cent. B.C. Three sherds of vases found in 2003-2004 in the 'sacred zone'. Ed. pr. I. Bîrzescu, *SCIVA* 54-56 (2003-2005) 208-210. 1) [- -]HMEΘ[- -]HΣ : Ἑρμ[ῆ] [- -] (208; Attic cup; dr.); 2) [- -]Διονύσου (208); 3) Α[πο]λλωνίδης μ' ἀνέθηκεν τῷ πᾶσι δῶο Ε[- -] (209; Attic black-figure cup) [see also K. Zimmermann in *Traditio et innovatio. Forschungsmagazin der Universität Rostock* (2004) 1) 32, now in A. Avram, I. Bîrzescu, and K. Zimmermann, *art. cit.* (cf. our lemma no. 794) 117 no. 25 (ph.)].

807. *Histria*. Graffiti and dipinti on vases, 6th-1st cent. B.C. 25 fragments of vases (G1-G7, G9-G25) and 1 fragment of a tile (G8) with graffiti inscribed after firing (G1-G22) and dipinti (G23-G25); found in the sacred area of *Histria* (temple of Zeus: nos. G1-G4, G16, G21, G23, G25; temple of Theos Megas: G5; 'fosse sacrée': G6, G10, G13/G14, G22; temple of Aphrodite: G7/G8, G11, G15, G24; monument H: G12; other locations: G9, G17-G20), cf. C. Domăneanu, *SCIVA* 54-56 (2003-2005) 90/91. Ed. pr. I. Bîrzescu in *Histria VII* (cf. our lemma no. 789) 414-432 nos. G1-G25 (ph.). [we note that the nos. of the objects in plates 74/75 (G11,

G14, G16/G17, G19, G23/G24) do not correspond to the nos. of the catalogue; there is a difference of one number. Chaniotis]. Most of the texts are dedications to various gods (G1-G12; perhaps G13/G14, G18; cf. G24/G25), but there are also trade marks (G19-G21), and a legend (G23). No. G22 has a drawing (a ship?) and no text. Id., *SCIJA* 54-56 (2003-2005) 201-210 (dr.), summarizes the content of these graffiti and of their contribution to the study of cults in Histria.

Some of these texts had already been presented in *SEG* [we provide these references]: 414/415 no. G1 = *SEG* XXX 801e; 415 no. G2 = *SEG* XXX 801b; 415/416 no. G3 = *SEG* XXX 801c; 416 no. G4 = *SEG* XXX 801f [in all these cases *SEG* (Histria IV) had the reading Δι(ός) instead of Δι; cf. *SEG* XLVII 1134 apper., Chaniotis]; 418 no. G8 = our lemma no. 803; 418-420 no. G9 = *SEG* XXXII 687.

We present the new texts. For nos. 1-18 see also A. Avram, *Dacia* 51 (2007) 115/116 nos. VIII-X, XII-XXVII: 1) Δι (416 no. G5; bowl; ca. 150-100 B.C.); 2) Δι [- ?] (416 no. G6; jug; Hellenistic); 3) Ἡρῆς (417/418 no. G7; skyphos; late 6th cent. B.C.); 4) [τῶ]ι Ἡρῶ[ι] or [εἰμ]ι Ἡρῶ[ι] (420/421 no. G10; Attic cup; ca. 550-525 B.C.); 5) Μοιρόδωρος Ἡρῶι, ἱερῇ (421 no. G11; kantharos; 1st cent. B.C.); 6) ἱερῇ (421/422 no. G12; cup; ca. 540 B.C.); 7) Κλεω[-] Ζευ[ν]α[ι]ος (422/423 no. G13; krater or pyxis; ca. 200-150 B.C.); 8) [Ἀ]ρεμίδω[ρος] (423 no. G14; oinochoe; Hellenistic); 9) [-]λαντος ἐμ[-] (423 no. G15; bowl; late 7th/early 6th cent. B.C.); 10) [-]ΜΠΑΙΣΦ[-] (424 no. G16; bowl; late 5th cent. B.C.); 11) ΣΟΑΔ? I IBEA? (424 no. G17; Lesbian amphora; undated); 12) Ἡφ[-] (425 no. G18; Attic fish-plate; ca. 350 B.C.); 13) Η? (425 no. G19; Ionic bowl; late 6th cent. B.C.); 14) Β (retrograde) (425 no. G20; SOS amphora; ca. 550-525 B.C.); 15) Σ or Μ (425/426 no. G21; stemless cup; ca. 450-425 B.C.); 16) Ἄποε δις ἐτίθεν Ὀρχεόφιλος δρ[-] (426/427 no. G23 = *Materiale și cercetări arheologice* 9 [1970] 184/185; oinochoe; ca. 450 B.C.); 17) Θ (428 no. G24; fragment; ca. 550-525 B.C.); 18) Θ (428 no. G25; stemless cup; ca. 550-525 B.C.).

9. [-]λάντος [μ]ι[?]. ed.pr. II 12. the beginning of a name?; ed.pr. II 16. these words are presented as coming out from a dancer's mouth; 'une fois, deux fois je posais, moi Orchéophilus ...'; Orchéophilus = 'the one who likes to dance'. ed.pr. II 17/18. perhaps vases produced for a sanctuary (cf. the text Θ(εὸν) in dipinti at Samothrace, ed.pr.).

808. **Histria. Graffito on an amphora, ca. 520-490 B.C.** Fragment of an amphora of the type known as 'Lesbos red', thought to have been produced on Lesbos; a graffito on the neck, inscribed after firing. Ed.pr. I. Birzescu, *MDAI(A)* 120 (2005) 56 no. 15 (dr.), who attributes this piece to Group III: Ἀνισαγόρης (sic)

[1. The name Ἀνισαγόρης = Ἀνισαγόρας; the Ionic form is attested on Thasos (*LGPN* I, s.v.); an owner's inscription?; Chaniotis.]

809. **Histria. Graffiti on pottery (dedications to Apollo Iatros?), Imperial period.** Two sherds of amphoras inscribed after firing; found in a deposit in the apse of a Christian basilica of the 5th/6th cent. A.D. Ed.pr. I. Achim, *SCIJA* 54-56 (2003-2005) 181 note 5 (in

Romanian; ph.); cf. ead. ■ *Mélanges Jean-Pierre Sodini* (T&M 15; Paris 2005) 93 note 5 (ph.); 1) εὐξ[-] 2) [-]ΙΙΙΙΑΤΡΟ

1. εὐξί. ed.pr. (εὐξ[-] on the ph., Chaniotis) II 2. the last letter is either an omega or an omicron. The cult of Apollo Iatros is attested in Histria, ed.pr. [see now A. Avram et al., *art.crit.* (cf. our lemma no. 794) 107-110 nos. 2-9, Chaniotis].

810. **Histria. Amphora stamps, ca. 360-80 B.C.** 55 stamped amphora handles found in the 'sacred area'. Edd.pr. A. Avram, N. Conovici in *Histria VII* (cf. our lemma no. 789) 256-270 (ph.). We only give the personal names mentioned in these stamps. **Thasos** (A1-A12; ca. 360-240 B.C.): Ἀρέτων, Ἀρχήναξ, Δείαλκος, Δεινώπας, Θεόφιλος, Ἰσόδικος, Λεώδικος, Μέλων, Νικίας, Πρωτίων, Σκύμνος, Φίανος[-]. **Sinope** (A13-A33; ca. 350-187 B.C.): Ἀστυνόμου, Αἰσχίνης, Ἀντίμαχος, Ἀντίπατρος, Νικανός, Ἀπολλόδορος, Ἀριστίων, Ἀτταλός, Βόρυς, Ζεύς, Καλλισθένης, Λεωμέδων, Ἐπιδήμιος, Λέων, Μιλτιάδης, Πασιχάρης, Δημητρίου, Ποσιδέιος, Ἡφαιστοδώρου, Σινωπίων, ποτήρ (κεραμεῖς): Ἀγάθων, Ἀπατούριος, Ἐστιαῖος, Ἡραίων, Ἡρακλείδης, Ἡρακλῆων, Καλλισθένης, Κλέων, Μνήσιος, Νεομήνιος, Νυκίας, Νουμήνιος, Διονυσίου, Πίστος, Ποσειδῶν[-]. **Πρωτόμαχος, Ἐτέφανος, Σωκράτης, Φιλῆμων.** **Chersonesos Taurica** (A34; ca. 315-300 B.C.): Θεογένης (Ἀστυνόμος). **Rhodes** (A35-A54; ca. 240-80 B.C.): eponyms: Ἀθανόδοτος, Αἰνῆτωρ, Ἀρχέμβροτος, Εὐφράνωρ, Φιλόδομος, Χρυσάωρ; ποτήρ: Ἀγοράναξ, Ἀριστοκράτης, Δῶρος, Ἐπίγονος, Ἑρμαῖος. The origin of A55 (stamped with the letter Φ) is not known. On the trade amphoras see also P. Dupont, *ibid.* 218-255.

811. **Histria. Inscribed bronze weight, Hellenistic period.** Triangular bronze weight (66.49 gr); on one side (A) representation of the parasemon of the city (eagle striking/hitting a dolphin); on the other side (B) representation of a bearded god; inscription on A. Classical Numismatic Group, *Catalog* 40 (1996) no. 502. Republished by P. Weiss, *Chiron* 35 (2005) 419 (ph.): ΙΣ (= Ἰσ(τρος)) and ΟΓΔ (= ὀγδο(ον))

The triangular shape is typical of weights from Ionia, Histria, and their mother city Miletos, W.

812. **Kallatis. Weights, Imperial period.** P. Weiss, *art.crit.* (cf. our lemma no. 811) 416, mentions two weights from Kallatis: 1) ἡμίλιτρον δίκαιον; representations of a kerykeion and a ship's prow; 2) λείτριον Ἰταλικί (= -ή); representation of a pair of scales (symbol of the urban ζυγοστάσιον), an axe, and a whip (referring to the μαστιγοφόροι of the agorai).

813. **Margum (Dubravica). Inscribed lead weight, 3rd cent. A.D.** Pedimental lead weight (384.22 gr) inscribed on both sides; on the front (A) an amphora with two handles and in the pediment five large dots; on the back (B) an unidentifiable object and in the pediment two

concentric circles, probably wreaths. B.Saria, *NZ* 60 (1927) 12. Mentioned by M.Mirković, *ZPE* 152 (2005) 298 with note 13; P.Weiss, *Chiron* 35 (2005) 411 (ph.).

A: λίτρα B: Περηνθίων above and next to the wreaths ΑΠΟ

A. W. wonders whether the five dots refer to a πεντάλιτρον, the equivalent of a Perinthian mna in I.Perinthos 248 (see our lemma no. 750 app. cr.); on 412/413 W. draws attention to published weights from Bizye (Thrace) with δεκάλιτρον Τραπεζιόν (3210 gr) and Moldova Nouă (Dacia) with δεκάλιτρον δίκαιον (3250 gr.) = B. W. suggests interpreting the unidentifiable object as a purse, symbol of Hermes who is often represented on weights; M. suggested ἀπό Περινθίων; W. points out that this formula is unparalleled on weights and wonders whether ἀγο is to be read, referring to the ἀγο(ράκιος); there are parallels from Histria and other cities for this abbreviation.

814. Nikopolis ad Istrum (area of: emporium Piretensium). Metrological table, Imperial period. *IGBulg* II 695; *CIL* III 12415. After reviewing the information concerning the finding place of this text, I.Tsarov, *Archaeologia Bulgarica* 9.1 (2005) 47-52, argues that it was found in Gorsko Kosovo. Consequently, the emporium Piretensium, whose emporiarchai set up this table, should be located in the vicinity of Gorsko Kosovo (not near Butovo).

815. Odessos. Epitaph of Hekatomoros and Dousperis, 2nd cent. A.D. *IGBulg* I² 168; S.Conrad, *Die Grabstelen* -- (cf. *SEG* LfV 656) no. 21. D.Dana, *ZPE* 154 (2005) 297, points out that Δουσπερις (cf. [- - -]περις in Ezerovo, near Odessos: *IGBulg* I² 281) belongs to a group of female names in Dacia and Moesia composed of -pier (Naipier: *CIL* III 12418; Sispiris: *An.Ép.* [1998] 1140) and -vier (e.g. Navier: *An.Ép.* [1985] no. 97).

816. Odessos (area of: Karaatch-Teke). Christian invocation on a brick, early Byzantine period. V.Beševliev, *Spätgriechische und spätlateinische Inschriften aus Bulgarien* (Berlin 1964) no. 146. Republished by G.Kiourtzian, *art.cit.* (see our lemma no. 1879) 393/394 no. 2 (ph.; translation): Κύριε βοήθη | τῇ καμίνῳ | ΕΦ

2 Τηκανῶ (proper name or variant of δεκανός). B. II 3. ΕΦ: (beginning of the) name of the owner of the kiln. e.g. Ἐφ(ροσύνου), or a number concerning the volume of production?, K.

817. Orgame. Epitaph of Apollonis, mid-3rd cent. B.C. Many fragments, some joining, of a marble stele with a relief representing a seated woman (left) and a female servant (right): found in a tumulus near Orgame (for associated finds see our lemma no. 818). Ed.pr. V.Lungu, *Peuce* n.s. 2 [15] (2004) 49-60; cf. ead. in G.Simion, V.Lungu (edd.) *Tombes de l'Âge du Fer dans le Sud-Est de l'Europe. Actes du 1^{er} colloque international d'archéologie funéraire*. -- Tulcea -- 18-24 septembre 1995 (Tulcea 2000) 103 (ph.); ead. in ead. (ed.), *Pratiques funéraires dans les XIII^e-IV^e s. av. J.-C. Actes du III^e Colloque international d'archéologie*

funéraire. -- Tulcea -- 1997 (Tulcea 2000) 79 (ph.); M.Oppermann, *Die westpontischen Poleis* (Langenweißbach 2004) 188/189 (ph.). Ed.pr. collects evidence for the name Apollonis in Moesia and suggests that she was a woman of high social status.

Απολλωνίς | [Απολ]λοδόρου γυνή

818. Orgame. Sinopean amphoras with stamps and a dipinto, mid-3rd cent. B.C. Three sherds of Sinopean amphoras with stamps (1/2) and a dipinto (3); found in a tumulus (cf. our lemma no. 1817). Ed.pr. V.Lungu, *Peuce* n.s. 2 [15] (2004) 50-53 (ph.): 1) ἀστυνόμου | Απολλοδόρου | τοῦ Διονυσίου (50/51 no. 1; ca. 257-250 B.C.); 2) {ἀστυνό}μου | [βύχα-ρ]ίτου τοῦ | [Καλλι]σθέ|νου | [Χρή]σιμος (51 no. 2; ca. 257-240 B.C.); 3) HPA (red dipinto on the neck of an amphora; mid-3rd cent. B.C.).

3. Ἡρα. Ἡρά, or an abbreviated name (e.g. Ἡρακλέωτης, Ἡρακλεισταί, Ἡρακλειδής), ed.pr.

819. Šapine. Lead weight, 236 A.D. See our lemma no. 1374.

820. Telerig. Dedication to Heros Hephaistos by a beneficiarius consularis, late 2nd/early 3rd cent. A.D. Right part of a marble relief plaque with representation of the Thracian Rider; found in a sanctuary of the Thracian Rider at Telerig (Dobrich district, South Dobroudža). This sanctuary was in use in the late 7th/early 6th cent. B.C. and from the early Hellenistic period to the early 4th cent. A.D. It flourished in the Imperial period (ca. 150-ca. 325 A.D.). The sanctuary was dedicated to the worship of the Thracian Rider, known here as Ἡρος Ἡφαιστος. Ἡφαιστος Δαβατοκηνός, and Θεός Δαβατόπειος (*IGBulg* II 867 bis, 868/869; V 5385; cf. *SEG* XLIII 475). Ed.pr. S.Torbatov, in *Heros Hephaistos* -- (cf. our lemma no. 738) 80-91 (ph.; in Bulgarian; English summary), summarizes the results of the excavations and presents the text of this inscription, with brief comments on the name and status of Clarus (81/82; ph.). Cf. A.Avrar, *BE* (2006) no. 285.

{Π?}είος Κλάρος, βενεφικία(τος)
ὑπατικού λεγιώνης πρώ(της)
Ἰταλ(ικῆς) ὑπὲρ σωτηρίας αὐτοῦ
4 καὶ αὐτῶν εὐχῆς χάριν ἀνέ-
θηκε κυρίῳ Ἡρωὶ Ἡφαιστω

820 bis. Telerig. Fragment (dedication to Heros Hephaistos?), late 2nd cent. A.D. Right lower part of a marble relief plaque with a representation of the Thracian Rider facing right; an altar (?) on the right; found in a sanctuary of the Thracian Rider. Ed.pr. S.Torbatov, *art.cit.* (cf. our lemma no. 820) 81: [- - -]ΟΥΣΟΥΑ

821. Tomis. Inscribed mould for weights, Imperial period. Inscribed mould for weight; side A has six quadrangular frames for smaller weights; side B has two frames for larger weights. C.Preda, *Dacia* 2 (1958) 459. Republished by P.Weiss, *Chiron* 35 (2005) 414-416 (ph. of side A).

- A: 1) hemilitron: δίκελον (vase with two handles); 2) τρετλούνικ(ον); 3) djouankion: δίκελον; 4) ounkia: δικίλα; 5) semis: C; 6) O, i.e., KIO = κοδράντης = quadrans (cf. another small weight from Tomis with O on one side and K on the other).
- B: 1) litra; traces of letters and perhaps of a caduceus; 2) dilutron: δ[-]λον, i.e., δ[ι]κε[λ]ον or δ[ι]λ[α]κ[ε]λον

On 419/420 brief discussion of pre-Roman weights from Tomis, their different standards and representations (by and large going back to Seleukid weights), and comparison with later weights. On 418 brief remarks on weights from the pre-Roman period in Kallatis, attesting a Greek standard (μνᾶ; ἡμιμνᾶ) and different representations.

822. Tulcea (area of: Beidaud). Inscribed bronze plaque, ca. 300 A.D. Circular bronze plaque with pendant; inscription on the pendant added at a later time. Edd.pr. D.Aparaschivei, I.Matei, *Arheologia Moldovei* 27 (2004) 85-95 (ph.; dr.). Non vidimus: see *An.Ép.* (2005) [2008] 445 no. 1336: Αὐρή(λ)ιος Βάσσο(ς) | Γ. Α(ύ)ρ(ή)λ(ι)ος Γ. Π(ρό)κ(λ)ος? | Αὐρή(λ)ιος Γ(αί)ος?

Four soldiers from (the area of) Histria, edd.pr.: S.Follet in *An.Ép.* wonders whether we have three persons on the assumption that Π(ρό)κ(λ)ος is a cognomen or patronymic.

DACIA

823. Dacia. Dreams. N.Zugravu, *Ephemeris Napocensis* 14/15 (2004/2005) 101-122, adduces evidence for dreams, primarily from Latin inscriptions (on 116-119, a list of inscriptions). The following Greek texts are discussed [a mistake of the typesetter has made them unintelligible. Avram]: *CIGD* 17 = *I.Apulum* 355 (no. 21); *CIGD* 18 = *I.Apulum* 262 (no. 22); *CIGD* 110 = *SEG XLVIII* 110 (no. 40).

824. Dacia. Roman Dacia. C.C.Petolescu, *Inscriptions de la Dacie Romaine. Inscriptions externes concernant l'histoire de la Dacie (I^{er}-III^e siècles): tome II* (Bucharest 2000) [abbreviated as *IDRE II*], presents a corpus of inscriptions pertaining to Roman Dacia. The texts are accompanied by brief commentaries and occasionally by French translations. The corpus contains mostly Latin texts, but there is also a considerable number of Greek (or bilingual)

inscriptions [not devoid of misspellings and misaccentuations, Papazarkadas]. We present a comparatio numerorum with corpora.

IG II ¹	IDRE II	IGBulg III.2	IDRE II	I.Ephesos	IDRE II
3286	365	1570	352	680	376
		1590	351	1543	375
IG X.2.1		1741bis	350		
146	356			I.Iznik	
546	358	IGBulg V		58	388
		5328	331		
IG XII.2				AvP VIII.3	
125	372	I.Tomis		21	381
		344	343		
SEG IX		TAM II		I.Sestos	
101	421	278	386	53	355
SEG XXXI				Bean, JNLycia	
926	380 (dr.)	TAM V.2		36	387
1116	384	913	382		
		935	383	RECAM II	
SEG XXXIII		MAMA VIII		289	400
1188	403	175	401	OGIS II	
SEG XXXIX		IGR I		548	395
358	370	1107	418	IGLS IV	
456	366			1356	412
SEG XL		IGR III		Inv.Palm. X	
605	348	1432	389	79	414
		1433	391		
IGBulg II		1434	392	99	413
709	329				
		I.Ephesos		CIL III	
		620	373	14184(9)	405 (dr.)

825. Porolissum. Magic inscription on a gem, undated. Black jasper gem; on the front a 'génie anguipède', with a cock's head and surrounded by three 6-rayed stars, holding a whip in its right and a shield in its left hand; inscription on the back. Ed.pr. S.Nemeti, *Latomus* 64 (2005) 398 no. 1 (ph.): Εἰς Α[- - -]. Ed.pr. prefers Α(σκληπιός) to Α(βρασάξ); but cf. *An.Ép.* (2005) [2008] no. 1305, where it is pointed out that another gem (SEG LIII 750(2)) has the same representation and names Αβρασάξ.

825 bis. **Romula. Inscribed glass beaker, ca. 25-50 A.D.** Fragment of a mouldmade one-handled beaker of yellowish glass; decorated with pillars, palmettes, concentric circles, and a star (?); in the center a framed inscription. Ed.pr. I.Lazăr, *Instrumentum* 21 (2005) 40/41 (ph.). Cf. end., *JRA* 19 (2006) 332. Cf. our lemma no. 652: A: $\mu\epsilon\tau[\sigma\theta\eta]\iota\delta\epsilon\alpha\gamma\omicron\pi\lambda\acute{\alpha}\zeta\omega\nu$ B: $[\epsilon\nu\nu\iota\omega\nu\epsilon\pi\omicron\iota\eta\sigma\epsilon\nu]$

NORTH SHORE OF THE BLACK SEA

826. **North Shore of the Black Sea. History: relations between Skythian kings, Bosphoran kings and Greek colonies.** A.Ivantchik, *Mediterraneo Antico* 7.1 (2004) 62-71, reconsiders the views concerning the allegedly hostile relations between Greek colonists and Skythian rulers in the Hellenistic period, adducing inscriptions that attest family relations between the royal family of the Bosphoran kingdom and Skythian kings as well as the presence of Greeks in the Skythian court in Neapolis: *SEG* XXXVII 674; LIII 775; *IOSPE* I² 77/78, 168, 670-672; II 75 = *CIRB* 75; *I.Olbiae* 27 = *SEG* XXXI 712 + a new fragment (see *SEG* LIV 695; to be presented in *SEG* LVII). I. argues that the relations between the Skythian kings and Greek cities resembled those between Hellenistic kings and autonomous cities. Discussing *SEG* LIII 775 in some detail (67/68), I. argues that the military events mentioned in the funerary epigram for Argotas from Neapolis were joint military activities of the Bosphoran and Skythian kings against barbarians (Μαυρόται ; Ἀργότας was Skilouros' predecessor ■ king of the Skythians and second husband of the Bosphoran queen Καμασσαρῆ , widow of Pairisades III (*IOSPE* II 75 = *CIRB* 75).

827. **North Shore of the Black Sea. Military matters.** See our lemma no. 2119.

828. **North Shore of the Black Sea. Onomastics.** The onomastic material from the North Shore of the Black Sea is now assembled in *LGPN* IV (cf. our lemma no. 728), under the supervision of J.I.Vinogradov. On theophoric names see also our lemma no. 781.

828 bis. **North Shore of the Black Sea. Political institutions.** See our lemma no. 782.

829. **North Shore of the Black Sea. Society: indigenous populations.** S.Gallotta, in M.G.Angeli Bertinelli, A.Donati (edd.), *Seria Antiqua et Mediaevalia*. VII. II cittadino, lo straniero, il barbaro, fra integrazione ed emarginazione nell'Antichità. *Atti del I Incontro Internazionale di Storia Antica* (Genova 22-24 maggio 2004) (Rome 2005) 427-436, studies the relations between colonists and indigenous populations especially in Chersonesos in Tauris, Herakleia Pontica, and Olbia. She briefly discusses the honorary decree for Diophantos (*Syll* 1

709 = *IOSPE* I² 352), identifying the παροικούντες (LL 42-44) as a dependent population living in Chersonesos' territory. She also adduces the stele of Leoxos (*IOSPE* I² 270 = *IGDOP* 44 = *SEG* III 594; LIV 696*) and the decree for Protopogenes (*IOSPE* I² 32), in which she identifies the Μιξέλληνες as a local population that had adopted Greek customs.

830. **Artezian. Epitaph of Sosibi(o)s and his sons, 1st/2nd cent. A.D.** Lower part of a relief stele found in a necropolis near the Artezian settlement (Crimea); on the upper panel two horsemen, on the lower panel a seated woman (left) and a mounted hunter (right); below the panels an inscription. Ed.pr. N.I.Vinokurov in *Materialy II Bosporskikh chtenij* (Kerch 2001), (Kiev 2001) 16; non vidimus. Mentioned by N.I.Vinokurov, *Drevnosti Bospora* 5 (2002) 77 (in Russian; ph.). Republished by J.A.Matkovskaya, S.R.Tokhtas'ev in *Naučnyi sbornik Kerenskogo zapovednika* (Kerch 2006) 179-210 no. 2, with comments on the names. We present their text.

Σωσιβίβι Διωνυσίου
καὶ υἱοῦ Δισακός

καὶ Παθαφ(ο)vac.ῶ
4 χαίρετε

831. **Belinskoe. Dipinto on an amphora, 3rd cent. A.D.** Amphora with dipinto, found in a settlement near the village of Belinskoe (Bosphoran Kingdom). Mentioned by V.G.Zubarev, *Drevnosti Bospora* 5 (2002) 132 (in Russian; dr.): AP

832. **Berezan. Inscribed bone tablet, ca. 525-500 B.C.** *SEG* XXXVI 694 (XL 611; XLII 708/709). In *Nommer les dieux* 255-261. A.-L.Philippe presents the Greek text, with French translation, and comments on Apollo's epithet Δελφίνιος .

833. **Bosphoran Kingdom. Economy: pottery production.** In an overview of pottery production in the cities of the Bosphoran Kingdom, D.Zhuravlev, *Antiquitas Aeterna* 1 (2005) 235-254 (in Russian; English summary), mentions the potters' signatures found on relief cups of the late 2nd/early 1st cent. B.C.: Δημητρίου (Pantikapaion, Phanagorea, Myrmekion) and Δαμοκλέος (239).

834. **Vacat.**

835. **Bosphoran Kingdom. Onomastics.** S.R.Tokhtas'ev, *ACSS* 11.1/2 (2005) 15-34 nos. 4-10, presents a corrected English version of the article (in Russian) summarized in *SEG* LIII 761 (on *CIRB* 65, 147, 884, 1016, 1034, and 1059), which allows us to correct several mistakes in that summary. *CIRB* 65 (15-18 no. 5): T. reads $\text{Θεοφ[ί]δου Πατ[ι]ετ}$ (Θεοδο[σί]ου),

[δ]όνειν... τὸ δίκαιον καθάπερ καὶ τοῖς προξένους: the application of the προξενικός νόμος would safeguard that the trial took place without delay II 20 cf. δυνάμει κρίνεν in Archaic Cretan law (*J.Cret.* IV 41 cols. IV/V; 72 col. III. 12-14, 23/24, 39, col. III 1. 1 etc.), Chianotisi II 23, or ΣΤΙΑΡ. M.

839. Chersonesos in Tauris. Honorary decree for C. Iulius Satyros, 46 B.C. *IOSPE* I² 691. I.A. Makarov, *VDI* (2005.2) 83-93 (in Russian; English summary), re-examines this decree and its historical context. He argues that Γάιος Ἰούλιος Σάτυρος was sent as an envoy to Rome by Herakleia Pontica. He tentatively suggests restoring in LL. 10/11 either ἐφ' ὧν ἀν' ἐνεώσατο τὰν ὑπάρχουσιν ποτ' αὐτοῦς ἀμῶν οἱ [κειότητα καὶ συγγένειαν] (if this is a reference to the kinship between Herakleia and Chersonesos) or ἐφ' ὧν ἀν' ἐνεώσατο τὰν ἀρχαίαν ποτ' αὐτοῦς ἀμῶν οἱ [κειότητα καὶ φιλίαν] (if this is a reference to an earlier treaty between Chersonesos and Rome; cf. *IOSPE* I² 402). This text does not provide evidence that Iulius Caesar granted freedom to Chersonesos in 46 B.C.

840. Chersonesos in Tauris. Honorary decrees for Titus Aurelius Calpurnianus Apollonides and his wife Paulina, 174 A.D. *SEG* XLV 985; LI 958. R. Haensch, in V. Cojocaru (ed.), *Ethnic Contacts and Cultural Exchanges North and West of the Black Sea, from the Greek Colonization to the Ottoman Conquest* (Iasi 2005) 255-268, argues that Calpurnianus, in his capacity as financial procurator of Moesia Inferior, was sent by the emperor to the Crimea as head of a special vexillation [in the same sense, Smyshlyayev; see *SEG* XLV 985, app. cr. in fine, Piekari]. Ἀγεμίον (LI. 12/13) is the equivalent of praeses: there are parallels for a financial procurator being called praeses. H. suggests interpreting σκάπτρον (LL. 13/14; ἐπαρχείας σκάπτ[τρον]) as the equivalent of vexillum; ἐπαρχεία denotes the honorand's area of responsibility ('Aufgabenbereich') rather than territorial provincia. Several other Latin inscriptions testify to the presence of Roman vexillations in Chersonesos' territory in the 2nd century A.D. The award of προξενίας πολιτεία is paralleled in several other decrees of Chersonesos, in which both the award of προξενία and the προξενίας πολιτεία were granted. Chersonesos still was a relatively independent city, which, however, occasionally needed Roman support in its conflicts with the Bosporan Kingdom. Calpurnianus Apollonides is known from two other inscriptions (*IGR* III 41 = *Izisk* 58; *IGR* I 1107 = *ILS* 8850); he probably was a native of Nikara. For σκάπτρον see also our lemma no. 1393.

Id., in C. Eilers (ed.), *Diplomats and Diplomacy in the Roman World* (Leiden 2009) 209-220, presents a slightly modified version of this article, incorporating the results of his analysis in a more general study of Roman presence in allied states [to be summarized in *SEG* LIX, Chianotisi].

841. Chersonesos in Tauris. Building inscription, 533, 548, or 563 A.D. V.I. Atyshev, *Sbornik grčeskikh nadpisей khristianskikh vremen iz južnoj Rossii* (St. Petersburg 1896) 98-105 no. 98; D. Feissel in *IdC* 219/220 (ph.). In a discussion of when Bosporos joined the Byzantine Empire (during the early reign of Justinian I), M.I. Khrapunov, *Archeologia* (Kiev) (2005.1) 29

36 (in Ukrainian; English summary), adduces this text (ph.; text; Russian translation). We give Feissel's text.

	[-----]ΣΗΦΩΝ]		[-----]τοῦ λαμπροτά-
	[-----]Η τὸ μερικὸν	8	[του πατρὸς ταύτης τῆς πό-
	[-----]ς Ἰουστίνια-		[λεως, πράττει]οντος Ἀνγούλα
4	[νοῦ τοῦ αἰ]ωνίου Ἀγ-		[τοῦ λαμπρο]τάτου τριβού-
	[ού]στου		[νου καὶ ἐργο]λάβου, μηνί
	[καὶ Αὐτοκρά]τορος σπουδῇ	12	[-, ἰνδικ]τιῶνι ἐνδεκάτῃ

3. [ῥαπτα]ς, [βασιλευ]οντος, [βασιλε]ας, or [ἐκ προ]νοίας, L.: [ἐκ προ]νοίας, P. II 8. [κόμη]τος, since [προ]τεβοντος is too long, L.; [πατρ]ός, F.; [ἀρχον]τος?, K. II 10. [λαμπρο]τάτου, P., K.; [ἐνδε]κα[τά]του, L.

842. Chersonesos in Tauris. Amphora stamps. V.F. Stolba, in *Chronologies of the Black Sea Area* 153-177, discusses the chronology of the stamped amphoras of Chersonesos in connection with Thasian and Rhodian stamped amphoras found in this city. He presents a list of known ἀστυνόμοι and their approximate dates (ca. 325-150 B.C.).

843. Chersonesos in Tauris. Inscribed pottery, late 4th to mid-3rd cent. B.C. M.I. Zolotarev, in *Chronologies of the Black Sea Area* 193-216, briefly presents the pottery found in a cistern. It contained inter alia amphora stamps (Chersonesos: 36; Rhodes: 8; Sinope: 3). Z. mentions the following names that appear on stamps of Chersonesos (ἀστυνόμοι: Ἀπολλᾶς, Ἀπολλώνιος, Διοσκουρίδας, Ἡράκλειος, Θεογένης, Μάτρις, Μάτρις Ἀγασικλείος, Νάνων; ca. 320-260 B.C.) and Sinope (ἀστυνόμοι: Αἰσχίνης, Αἰσχίνης Ἰφιος, Ἀρτεμίδωρος, Δημήτριος Θεογένης; potters: Ἀγάθων, Δίος, Καλλιθένης, Ψάμμις; ca. 270-260 B.C.). Z. also mentions several graffiti (most are monograms), of which he gives the following texts (dr.): 1) A (195; amphora from Kolchis; a graffito under the handle; 3rd cent. B.C.); 2) Ματρὸς [ἐπὶ] [ὄς] (197; kantharos).

2. "A dedication, by Matris to an uncertain deity", Z. [on the dr., the last letter in L. 1 is circular; certainly a dedication to the Mother of the Gods, Chianotisi].

844-846. Gorgippia. Inscriptions naming kings of the Bosporan Kingdom, late 2nd/early 3rd cent. A.D. Three inscriptions found in 1991. Ed. pr. N.V. Smirnova, *Drevnastii Bospora* 5 (2002) 224-228 nos. 1-3 (ph.; in Russian; English summary).

844: 224/225 no. 1. Dedication (or building inscription) mentioning King Kotys III, ca. 227-231 A.D. Fragment of a marble plaque.

Ἀγαθὴ Τύχη· βασιλευ]οντος βασι-

λέως Τιβερίου 'Ιουλίου Κόττος
[φιλοκαίσαρος καὶ φιλωρωμαίου
4 [εὐσεβοῦς -----]ν

1. Ἀγαθή Τύχη. ed.pr. [Ἀγαθή Τύχη on the ph., Chaniotis].

845: 225/226 no. 2. Dedication, ca. 174-211 A.D. Upper right corner of a plaque; an inscription within a frame.

[Βασιλεύοντος βασιλέως Τιβερίου 'Ιουλί]ου Σευ-
[ρομάτου φιλοκαίσαρος καὶ φιλωρωμαίου]ν εὐσε-
[βοῦς, ἔτους --, μηνός -----] θεῶ
4 [Ποσειδῶνι? -----]ε
[-----]ην
[-----]ν

On the basis of CIRB 1134, ed.pr. suggests that this is a dedication to Poseidon made by an association of ναυκληροί.

846: 226-228 no. 3. Fragment, 205 A.D. Small fragment of a block.

[Ἀγαθὴ Τύχη· βασιλεύοντος βασιλέως Τιβερίου 'Ιουλί]-
[ου Σευρομά(του φιλοκαίσαρος καὶ φιλωρωμαίου εὐσεβοῦς)]
[ἔτους· β'·, μηνός -----]·
4 [Τε]λαμῶνος [-----]·
[Θιάβη]γον Πά[που]· [-----]·
[-----]ΦΑΝ[-----]·

Possibly the dedication of a private association, ed.pr. [the accusative in L. 5 suggests an honorary inscription, Chaniotis] || 4. [τε]λαμῶνος, ed.pr., who points out that this would be the first attestation of τελαμών in Gorgippia [rather the genitive of the personal name Telumion, attested in Pantikapion and Chersonesos in Tauris (LCPN IV, s.v.), Chaniotis] || 5. this rare name is attested in Tauris (CIRB 1287 L. 21), ed.pr.

847. Gorgippia. Dipinti on amphoras, early 3rd cent. A.D. M. Alekseeva, *Drevnosti Bospora* 5 (2002) 27-53 (dr.), mentions the discovery of numerous vases in two private houses destroyed around 240 A.D. Several amphoras have dipinti [we read the texts from the drawings, Chaniotis]: 1) E (38 fig. 4.6); 2) A I Λόνγου (50 fig. 16.9); 3) ΠΙΠΙ (52 fig. 18.5); 4) ΠΙ I ΑΠ (52 fig. 18.6); 5) Μάρκ. (52 fig. 18.7).

In a further excavation report, end., *Drevnosti Bospora* 6 (2003) 18-43 (dr.), mentions two additional amphoras with inscriptions: a graffito (6) and a dipinto (7) [we read the texts from the drawings, Chaniotis]: 6) Φ (39 fig. 12.2); 7) ΓΑΔΑΝΑΑΜ I ΦΩΛ. ZAB (39 fig. 12.3).



848. Hermonassa. Dedication, late 4th cent. B.C. Fragment of a stele. Ed.pr. N.A. Pavlichenko in *Bosporskiy fenomen* (2005) 405/406 (in Russian) (ph.; dr.); non vidimus. See A. Avram, *BE* (2008) no. 419.

[----- εὐ]ξάμε[νος] ---- ἀνέθηκεν ἄρχοντας
[Παιρισάδεος] Βοσπ[όρου καὶ Θεοδοσίας] ----

849. Kyta. Graffiti, 4th cent. B.C. E.A. Molev, *Drevnosti Bospora* 6 (2003) 217-238 (dr.), presents a catalogue of 115 graffiti inscribed on vases (usually on cup bases) after firing and found in Kyta between 1970 and 1995 [cf. SEG XL 629 and XLIV 685/686, Chaniotis]. Most of the graffiti consist of one or two letters. In these graffiti, M. sees evidence for the cult of Apollo, Dionysos, Demeter, Zeus, Meter Theon, and a hero [however, some of the abbreviated names may be abbreviated theophoric names, not names of gods, Chaniotis]. The following texts had already been presented in SEG: SEG XL 629(2) = no. 70; 629(3) = no. 59 (Molev reads Σακας, ἀρση). We can present a selection of the longer texts: 1) [-]τάδος (221 no. 4); 2) Ἀ[τ-] (221 no. 12); 3) Δαμ[ῆς?] (222 no. 21); 4) Νεο. (222 no. 23); 5) ΔΕ ΔΕΡ (222 no. 26); 6) Δημ. (223 no. 28); 7) Ἰασ. (223 no. 32); 8) Ἀπολ. (223 no. 34); 9) Μητ(ρ.) (224 no. 51); 10) Δικυ[λος?] (225 no. 64); 11) Διοδ(ωρ.) (227 no. 93); 12) Θρα. (227 no. 94); 13) Σπα. (227 no. 101); 14) Δάωι (227 no. 104); 15) [εὐ]ξάμενη Πυθα[---] (227 no. 105); 16) Σπ. (228 no. 108); 17) Ἀπολ. (228 no. 113).

5. Δέρκας, ed.pr. || 13 and 16. a form of Σπάρτοκος, ed.pr.

849 bis. Neapolis Scythica. Dedication to Achilles, 2nd cent. B.C. IOSPE I² 672. J. Hupe, *EurAsia Antiqua* 9 (2003) 281-301, republishes this dedication to Ἀχιλλεύς νήσου μεδῶν (dr.; ph. of squeeze); formerly considered lost, now found in the State Historical Museum in Moscow. After reviewing the earlier research on this text, H. studies in detail the information concerning Posideos. Ποσιδέας Ποσιδέων is known as the sponsor of bronze statues dedicated to Zeus Αταβόριος (IOSPE I² 670; ph.), Αθηνᾶ Λυδία (IOSPE I² 671; ph.), and Ῥόδος (our lemma no. 849 ter) in Neapolis, and to Ἀφροδίτη Εὐπλοία (IOSPE I² 168; ph.) in Olbia. Posideos' preference for Rhodian cults and the occurrence of the word χαριστήριον (in IOSPE I² 168, 670, 671, and our lemma no. 849 ter), unusual in the North Pontic area, support the assumption (contra L. Robert) that he originated in Rhodes or the Rhodian Peraia. As a member of the Rhodian aristocracy of traders, he entertained contacts with Olbia, where he was awarded citizenship and was honored by the Koans (IOSPE I² 77) and the Tenedians (IOSPE I² 78). Because of his military experience in fighting against pirates, he was recruited by a Scythian dynast (King Skilouros?) to fight against the Σαταρχαῖοι (IOSPE I² 672).

849 ter. Neapolis Scythica. Dedication to Rhodos, 2nd cent. B.C. Marble base for a bronze statue. O.D. Daševskaya, *Sovetskaya arkheologiya* (1960.1) 261-265 (ph.);

E.I. Solomonik, *Namizmatika i epigrafika* 3 (1962) 41-43 (ph.). Republished by J. Hupe, *art.cit.* (cf. our lemma no. 849 bis) 286 (ph.).

Ῥόδωι
Ποσιδε[ο]ς Ποσιδέου
χαρι[σ]τήρι[ο]ν

850. Neapolis. Amphora stamps and graffiti, 2nd cent. B.C. In an overview of the Hellenistic chronology of Neapolis, J.P. Zajcev, in *Chronologies of the Black Sea Area* 259. 273, presents a list of the names of Rhodian eponyms (ca. 189-ca. 108 B.C.) that appear on amphora stamps found in Neapolis (265/266; cf. drs. of some of these stamps on 268). On 263, Z. mentions a graffiti on a lagynos found in the palace (late 2nd cent. B.C.): [χ]ρηστοῦ, [χ]αίρε

Χαίρε, Z. (read from the dr.; probably a sympotic graffiti: 'of the worthy one; cheers', Chaniotis).

851. Nymphaion (area of: South Churubashskoe). Amphora stamps, 4th-3rd cent. B.C. 16 stamped amphora handles found in a settlement at South Churubashskoe (6 km northwest of Nymphaion). Ed. pr. I.T. Kruglikova, *Drevnosti Bospora* 5 (2002) 150 nos. 2-15 and 17/18 (in Russian). We list the personal names attested on them. **Thasos** (no. 2): Πυλάδης, **Herakleia** (nos. 3-9): Ἀπολλώνιος, Ἀρίστων, Διονύσιος, Ἡρακλίδης, Μαλάκων, Μάρων, Μαχίας, Μνασίμαχος, Σκύδας, Στασίχορος, **Sinope** (nos. 10-14): Ἀρχεπτόλεμος, Διονύσιος, Ἡρακλίδης, Ἡρακλίδης, Μνησικλῆς, Νευμήνιος, Ποσειδώνιος, Ποσιδέιος, Χαβρία. Unknown provenance (Knidos?; no. 15): Φαινοκλῆς. No. 17 has a monogram (Φι.); no. 18 has an abbreviated name (?; OA or OΔ).

852. Nymphaion (area of: South Churubashskoe). Dipinti on amphoras, Hellenistic. Fragments of amphoras with dipinti found at South Churubashskoe (cf. our lemma no. 851). Mentioned by I.T. Kruglikova, *Drevnosti Bospora* 5 (2002) 146 and 165 (dr.): 1) ΦΑ (165 fig. 12.6); 2) Φ (165 fig. 12.7); 3) ΘΑ (165 fig. 12.10).

853. Olbia. Religion. I. Lisový, in H. Heftner, K. Tomaschitz (edd.), *Ad Fontes! Festschrift für Gerhard Dohesch zum hundertsechzigsten Geburtstag am 14. September 2004* (Vienna 2004) 947-953, gives an overview of the cults of Olbia, especially of the cults of goddesses. S. Buyskykh [Буiskykh], in *The Culture of Thracians* 201-207, summarizes the information provided by graffiti on the cult of Ἀχιλλεύς at Bejkuš (cf. SEG L.I 969 and L.III 784).

853 bis. Olbia (?). Decree regulating the use of Athenian coins, weights and measures, 5th cent. B.C. See our lemma no. 81.

854. Olbia. Award of citizenship to Satyros and treaty of alliance between Olbia and Leukon, 392-380 B.C. SEG XLV 1000. M.I. Zolotarev in D. Braund (ed.), *Scythians and Greeks* 148-152, adduces this text (translation on 149) in connection with the conflict between Theodosia and the Bosporan Kingdom; he suggests that Olbia's diplomatic contacts with the Spartokids were linked to this military event. The conflict concerning Theodosia was part of a larger sequence of events, involving also the construction of a fortification wall in Nymphaion and the expansion of the territory of Chersonesos in Tauris.

855. Olbia. Dedication of the city wall to Meter Theon, 78/77 B.C. Marble base broken on top left corner; a recess on the top for the support of a cover slab that may have supported a bronze statue; found re-used in a building in the southeast part of the upper city of Olbia in 2002. Edd. pr. V. Krapivina, P. Diatroptov, *ACSS* 11.3/4 (2005) 167-180 (ph.; translation), with detailed historical commentary; for a Russian version see *VDI* (2005.1) 67-73. The new text shows that Olbia was under the control of Mithridates VI, whose governor (L. 5: ἐπὶ τῆς πόλεως) was also commander of a garrison established by Mithridates, probably to protect the city from barbarian attacks, in the last years of the 2nd cent. B.C.; the garrison consisted of Ἀρμένιοι, i.e. soldiers from Armenia Minor (cf. *IOSPE* I² 35). The construction of the city wall in 78 B.C. should be seen in the context of the king's preparation for the war against Rome. His name (LL. 1-3) must have been erased around 70 B.C.

[[Ἐπὶ βασιλέ]ως]]
[[Μιθραδ]άτου Εὐ-]]
[[πά]τορος]] Διογένης
4 Θυαίου στρατηγός

καὶ ἐπὶ τῆς πόλεως
τὴν σχοινιαίαν ἀνέ-
θηκεν Μητροί Θεῶν
8 ἔτους κα'

2 On the form Μιθραδάτης cf. *IOSPE* I² 35, 192, 201; *I Olbiae* 35-38, 75, edd. pr. 3/4. Diogenes, Mithridates' governor in Olbia, was probably from Sinope, where the name Θυαί(ας) is common. edd. pr.: A. Avram, *BE* (2005) no. 293, points out that one cannot exclude Amisos as his city of origin; several of Mithridates' officers were from Amisos: II 6. σχοινιαίαν, edd. per errorem (σχοινιαίαν on the ph., Chaniotis); σχοινιαία ('the curtain of the city wall') is the Olbian variant of σχοινία (cf. *IOSPE* I² 32 and 180), edd. pr. II 7. the 2nd-cent. city wall of Olbia was dedicated to Plouton, Demeter, Kore, and Demos (N.O. Leipunskaya, *Arkheologiya* (Kiev) 3 [1990] 117-122); Meter Theon in a corona militaris appears on coins issued under Mithridates VI in Olbia; her cult was widespread in the North Pontic region, edd. pr. II 8. the 220th year of the royal era of Bithynia and Pontus, edd. pr.

856. Olbia. Dedication to Achilles Pontarches, 2nd cent. A.D. *IOSPE* I² 134; *SEG* LIII 786. S.R. Tokhtas'ev, *ACSS* 11.1/2 (2005) 4-7 no. 1, presents an English version of an article summarized in *SEG* LIII 786. We add some information that was not included in that summary. T. points out that the fathers of both Μουκουναγός, son of Alexander (*IOSPE* I² 129), and Μουκουναγός (a hypocoristic form of Μουκουναγός, a Sarmatian name), son of Kyros (*IOSPE* I² 134), have historical names; they may be members of the same family. For the use of historical names T. adduces Ἀλέξανδρος Φαρνάκου (*CIRB* 951) and Σεύθης Κόντος

(IGBulg III.1.1187). Names of Persian origin in Roman Olbia include Ἀριαράθης (IOSPE I² 95 L. 8), Ἀρσάκης (IOSPE I² 93 L. 7; 204 L. 2), Ὀρόντης (IOSPE I² 92 LL. 5/6; 182), and perhaps Μαιφάρως (IOSPE I² 148).

857. Olbia. Ostrakon, ca. 350-300 B.C. Sherd of an amphora inscribed after firing; found in the area of Olbia's court (sector E3) in 1968. Ed.pr. V.F.Stolba, *ZPE* 151 (2005) 91-94 (ph.; dr.), with comments on prosopography and onomastics. The exact purpose of the graffiti (ballot?) is not clear. Briefly mentioned by id., *art.cit.* (cf. our lemma no. 859) 82/83.

{Αρ}ιστοκλῆς Λεωσθεν(δ)ου 4 [- - - -]δωρ(ος) vacat
[- -]δωρος Κοτυτίων(ος) [- - - -]ηρίων vacat
[- -]Πρωτογένους vacat

1. Aristokles may be an individual attested in other ostraka found in the court of Olbia (E.I. Levi, *Ol'vija. Gorod epochi ellinizma* (Leningrad 1985) 95); the name is also attested for other two Olbians (IOSPE I² 201 L. 59; S.D.Kryzicki et al., *Sel'skaja okrug Ol'vii* [Kiev 1989] 144); neither Λεωσθενδης nor Λεωσθενς were hitherto attested in Olbia. S. II 2 Κοτυτίων (from the festival Kotytia) is attested for the first time in Olbia, but it is attested in Chersonesos, Panskoye, Gorgippia (in the form Κοτυτίων) and Kallitis; this Κοτυτίων may be the homonymous man mentioned in a ostrakon of Chersonesos (SEG XXXVII 661); after he had been exiled, he may have settled in Olbia. S. II 3. Protogenes is common in Olbia; S. II 5, the genitive of the theophoric Ἡράς (?), S. [rather] Ἄνθεος Ἡρίων (common in Olbia) vel sim., Avram].

858. Olonești. Dedication to Artemis, ca. 350-300 B.C. Bronze lamp found in a hoard. G.P.Sergeev, *VDI* 96 (1966.2) 134. Republished by S.R.Tokhtas'ev, *art.cit.* (cf. our lemma no. 864) 9. T. assumes that the dedication was originally made somewhere in the North Pontic region, where the form Ἐφεσίνη is attested (Y.G.Vinogradov was of the same opinion).

Ἀρτέμι Ἐφεσίνη Ἥγησασσα ἡ Λύκακος

859. Panskoye. Private letter, ca. 350-325 B.C. Ostrakon of an amphora with a graffiti inscribed after firing. Ed.pr. V.F.Stolba, *VDI* (2005.4) 76-87 (in Russian; English summary) who argues that this is a private letter requesting a sacrifice to the Moirai on behalf of a certain Kotytion. S. discusses the name Κοτυτίων (cf. our lemma no. 857) and the cult of the Moirai in the area of the Black Sea (cf. SEG XXIV 902; IGBulg I² 305; I.Histriae 114). Mentioned (as ineditum) by M.Dana, *REA* 109 (2007) 82/83, with comments on the name Κοτυτίων.

{ - - - - - } - [ας] ὅκ' ἐστ.
{ - - - - - } - [α]ν ὅκ' ἐδίδο.
{ - - - - - } - [υ]ν ὅτι ἐπ Κοτυτίωνος

4 [ταῖς Μοῖ]ραις ἐπιθε-
[ς] ἐπὶ ψευδάριον

[The restorations are far from certain. Chaniotis] H 1. e.g. [κερὶ ὄν] ἔγραψας, ed.pr. II 5. cf. ψευδάριον = canotaph (Lykophron, *Alexandra* 1048 and 1081), ed.pr. [perhaps τὸ κα]ιδάριον, Avram].

860. Panskoye. Amphoras and graffiti, ca. 350-270 B.C. In a discussion of the date of a monumental building (building U6) in Panskoye, L.Hannestad, in *Chronologies of the Black Sea Area* 179-191, mentions the discovery of amphora stamps from Chersonesos (100 pieces), Sinope (15), Amastris (2), Herakleia (16), and Thasos (1); 8 pieces are from unidentified centers of production [cf. SEG LIII 795]. H. gives the names of the ἀστυνόμοι on the stamps of Sinope (Ἡφαίστιος, Θεωδωρίδης, Θεωπεΐδης, Ἰστιάς, Δημητρίου, Μικρίας, Μνησικλῆς, Πυθοκλῆς; ca. 350-ca. 270 B.C.) and Chersonesos (Ἀλέξανδρος, Ἀπολλῶς Χορείου, Ἀπολλώνιος, Ἀρίστην, Βάθυλλος, Διοσκουρίδης, Εἰς., Εὐκλείδης, Ἡράκλειος, Ἡρόδοτος, Κράτων, Κοτυτίων, Ξάνθος, Πρύτανις, Σάκριτος, Σάππας; ca. 325-272 B.C.). On 189, dr. of SEG LI 982 (Δῆμος); on 190, a ph. of SEG LII 743.

V.Stolba, *art.cit.* (cf. our lemma no. 859) 78, mentions two amphora stamps from Herakleia Pontica with the names Ὀνασος (late 5th cent. B.C.) and Δαμοφῶν, Μενοΐτιος (mid-4th cent. B.C.) [cf. SEG LIII 1428].

861. Pantikapaion. Associations. N.Z.Zavoykina, *Drevnosti Bospora* 6 (2003) 120-137 (in Russian; English summary), collects the epigraphic evidence for private associations in Pantikapaion (posthumous honorary inscriptions: *CIRB* 77-105, 137; our lemma no. 863; a dedication: *CIRB* 76). Z. argues that there was a variety of private associations: cult associations, clubs of friends, and clubs of age-classes, the members of which were citizens and sometimes groups consisting of individuals of different legal status; and funerary associations, which consisted of slaves and freedmen. She interprets the popularity of private associations in the Imperial period as an expression of the love of freedom in the Greek cities.

Z. reprints *CIRB* 97 and 100-102. In *CIRB* 102 she restores Δη[μήτριον] (L. 2), Ἀθην[δω]ρον (L. 5), and Ἐρμῆν (L. 6); *CIRB* has Δη[μήτριον β'], Ἀθην[τον], and Ἐρμῆν [β'] [Ἀθην[των?], *LGN IV* s.v. Ἀθήναιος B, Chaniotis].

862. Pantikapaion. Funerary oration for a general of King Sauromates II, late 2nd cent. A.D. Lower left part of a marble stela. Ed.pr. Y.G.Vinogradov, S.A.Shestakov, *VDI* (2005.2) 42-44. Cf. S.Y.Saprykin, *VDI* (2005.2) 45-80 (ph.; in Russian); A.Tischow, *Hyperboreus* 11.2 (2005) 275-279 (in Latin). Republished by G.W.Bowersock, C.P. Jones, *ZPE* 156 (2006) 117-128 (ph.; translation), based on the ph. of ed.pr. B.-J. present a conservative text, pointing to the grammatical and syntactical anomalies of the speculative restorations suggested by the ed.pr. According to Saprykin, the orator refers to the Emperor Domitian (L. 6) and one of his wars (the Dacian campaigns of 86 and 89 A.D. or the Suebo-Sarmatian War of 92 A.D.); in that case, in L. 5 there is a reference to King Rhescouporis I (67-92 A.D.) and in LL. 22-24 to his son King Sauromates (93-124 A.D.), shortly after he had

the use of the rare verb $\rho\alpha\mu\beta\acute{\iota}\zeta\omega$ in the image of Moirai spinning the thread of destiny (L. 10: $\sigma\acute{\tau}\epsilon\ \kappa\lambda\omega\sigma\theta\eta\iota\mu\ \mu\omicron\iota\rho\acute{\epsilon}\omega\nu\ \acute{\epsilon}\rho\omicron\mu\beta\iota\zeta\epsilon\nu$; 'Klotho versetzte seinen Lebensfaden in eine so starke zwiernende Bewegung, dass der Faden abreißen musste'); and the pleonasmus $\mu\omicron\upsilon\nu\ \omicron\upsilon\ =\ \mu\eta\ \omicron\upsilon\nu\ \omicron\upsilon$ (L. 12: 'doch wohl nicht'; (v)ñv òv, CIRB). These features reveal this epigram as a sophisticated poem, which was influenced by the language of the intellectuals.

867. Pantikapaion. Defixio, ca. 400-350 B.C. Lead tablet, found on the slope of Mithridates Hill (the acropolis of Pantikapaion). Ed.pr. S.Y.Saprykin, V.N.Zin'ko, *Drevnosti Bospora* 6 (2003) 266-275 (dr.).

καταδῶ ΑΙ[-----]
καὶ Μέδ[οντα?-----]
καὶ Θεάγ[νητον-----]

4 καὶ Μάνη [κ]αὶ [...⁶...]Ο[--]
καὶ Ἀθηνίπικον καὶ Χ[-]
καὶ Ἀπολλώνιον καὶ [-]

868. Pantikapaion. Graffiti on vases, ca. mid-5th cent. B.C. Two vases with graffiti incised after firing; found in a building complex on the acropolis. Ed.pr. V.P.Tolstikov et al. *Drevnosti Bospora* 5 (2002) 265/266 (dr.): 1) Κυρ. (265 no. 21; on the base of a skyphos); 2) Π (266 no. 29; on the base of a vase).

2. Cf. ed.pr. [rather Π], Chaniotis].

869. Patraeus. Building inscription, 221 A.D. Marble block found at Patraeus in 2000. Ed.pr. N.V.Smirnova, *Drevnosti Bospora* 5 (2002) 228 no. 4 (ph.; in Russian; English summary). The building was erected under Rheskouporis II: $\eta\phi\ \acute{\epsilon}\tau\epsilon\iota\ \kappa\alpha\iota\ \mu\eta\nu\iota\ \Delta\epsilon\acute{\iota}\phi\alpha$

870. Patraeus. Fragment, 2nd cent. A.D. Marble plaque found at Patraeus in 2000. Ed.pr. N.V.Smirnova, *Drevnosti Bospora* 5 (2002) 228/229 no. 5 (ph.; in Russian; English summary).

[-----].[---]
[-----]οκει
[-----]ΕΜΗΤΑ

4 [-----]αν βουλῇ
[-----]ΣΑΠΙΟΤ[.]
[-----]ΣΑ[-----]

4/5 [ἔδοσαν βουλῇ] [καὶ δῆμα], ed.pr.

871. Phanagoreia. Manumission record, late 2nd cent. A.D. Small fragment of a marble block found in the sanctuary of Aphrodite Apatouros. Ed.pr. V.P.Jailenko, *Drevnosti Bospora* 6 (2003) 351-356 (ph.; dr.; in Russian; English summary). The small fragment contains a clause concerning the protection of the manumitted slaves, provided that they fulfil their duties

toward the manumittor (LL. 2-6), and provides the date (LL. 6/7). Ed.pr. notices a similarity between this formula, unusual in manumissions from Phanagoreia but paralleled in manumissions from Delphi and Macedonia, and suspects that the manumittor originated 'in a metropolis'. The fact that the stone was found in the sanctuary of Aphrodite suggests that the manumission took place under her patronage (cf. CIB 985/986 from the sanctuary of Apollo). J. gives an overview of the distribution of manumission records in the area of Bosphorus (Pantikapaion, Phanagoreia, and Gorgippia), arguing that slavery spread in mainly the Asiatic part of Bosphorus. [Unfortunately, through a mistake of the typesetter, part of the inscription is not presented in Greek font; this is corrected in an addendum, which is the basis for the text that we present here, Chaniotis.]

ΑΙΑ[...][Ε[-----]]

PAN τῶν ἀφῆτων μ[ῆ] ἀπτεσθαι παρὰ τοῦς
ῥηθέντας ἐν τε [συμβουλῇ καὶ νόμῳ καὶ μῆ]

4 ἀναληφθῆναι .Ε[-----]

[...⁵.. τ]ῶς εἰς τὴν προειρημ[ένην πάντα ποιοῦν]-

[τε?] γέγραφα οὖν .Υ[... vacat]

ἔ[τει καὶ μηνὶ Δα[λει]ς(φ--)]

2. in fine, [παρὰ τὰς], ed.pr. [but ῥηθέντας (not ῥηθείσας) requires a masculine article: [παρὰ τοῦς] (scil. perhaps λόγους), Chaniotis] || 4. in fine, [... αὐτοῦς ... ἐάν αὐτοί], ed.pr. [ἐάν αὐτοί can hardly be connected with the participle in LL. 5/6, Chaniotis].

872. Phanagoreia. Manumission record, 51 A.D. SEG XLIII 510. V.P.Jailenko, *Drevnosti Bospora* 6 (2003) 351-364 (ph.; in Russian; English summary) [G. Kantor (Oxford) has summarized this article for us, Chaniotis], suggests a new restoration for LL. 6-8: [οἱ] τοῦτο<ν> ὑετοί· Καρ, Ἰ Σάνδανος καὶ Κάρι[π]αγος ([οἱ] τοῦτο<ν> ὑετοί· Καρσιάνδανος καὶ Κάριπαγος, SEG). J. explains τοῦτο<ν> as the genitive of τοῦτος (cf. OGIS 717) [cf. G.Mihailov, *IGBulg* 1² 178 bis, on the names Τοῦτος and Τοῦτα in Thrace and Asia Minor, Kantor; probably the genitive of Τοῦτος, Avram]. Τοῦτος was the father of Ψυχάρτιον, Σόγος, and Ἄνος (LL. 4/5). Κάρι (L. 7) is the name of a manumitted slave, not an ethnic, as ethnics do not appear in Bosporan manumissions. J. rejects the reading Καρσιάνδανος and mentions parallels from Asia Minor for Σάνδανος, Santa- or Sanda- is always the first element in composite names with this stem; they were probably of Lydian origin. Κάριπαγος is a Thracian name [improbable, Avram]. J. considers the possibility that Metroteimos was Karragos' second name (LL. 7-9: Κάρι[π]αγος <δ> καὶ Μ<η>τρότειμος). In a detailed discussion of the situation of Jewish communities in Phanagoreia and other Bosporan cities and of the roots of ancient anti-semitism, J. suggests that the profitable business of manumissions was eventually taken by the cities out of the hands of Jewish synagogues.

873. Phanagoreia. Fragment (manumission record?), ca. 150 A.D. Fragment of a marble plaque, broken on all sides; found in 1960. Ed.pr. V.P.Jailenko, *Drevnosti Bospora* 6 (2003)

364-366 (ph.; in Russian; English summary). J. identifies this as a manumission because manumissions are often written on similar plaques.

[-----]Οὐαλέ[ρι-----]
[---]Θυγα[τέρα]-----]
[-----]Ο κυρ[-----]
4 [-----]ΙΟ[-----]

Ed.pr. reconstructs the text as a manumission record:

[---]Οὐαλέ[ριον καὶ name]
[θυγα]τέρα [αὐτοῦ, ὅπως ὄσιν αὐτοί]
[διὰ τ]ὸ κύριον ἐλευθεροὶ καθάρκαξ]
4 [ἀπαρ]χὴν ἀπὸ καὶ ἀνεκλήρητο]

[Several other restorations are possible, e.g. L. 1: [Οὐαλέ]ριον; L. 2: [θυγα]τέρα[ς], [κα]τέρα, etc.; L. 3: ὁ κύριος(?), etc. Chaniotis].

874. Phanagoreia. Fragment, 2nd cent. A.D. Upper part of a marble slab; found in 1971. Ed.pr. V.P.Jailenko, *Drevnosti Bospora* 6 (2003) 366 (ph.; in Russian; English summary).

[---]της Πό[----]
[---]αρίων'Ο[----]

1/2. [Ὁρόν]της Πό[θου καὶ Ψυχ]αρίων'Ο[ρόντιου] | [χαίρετε]. ed.pr., who interprets the text as an epitaph.

875. Phanagoreia. Fragment, 1st cent. B.C. Upper left part of marble slab; found in 1970. Ed.pr. V.P.Jailenko, *Drevnosti Bospora* 6 (2003) 367 (ph.; in Russian; English summary).

[---]άρης
[---]ώνιος

1/2. [---]άρης | [---]Ἀπολλώνιος, ed.pr.

876. Phanagoreia. Graffito on cup, ca. 500-460 B.C. Foot of a cup with graffito on the underside. Ed.pr. C.Morgan, *Attic Fine Pottery of the Archaic to Hellenistic Periods in Phanagoria* (Leiden 2004) 99 no. 252; T

877. Pustynnyi Bereg II. Graffito on amphora, late 4th/early 3rd cent. B.C. Fragment of an amphora inscribed after firing; found in a settlement at Pustynnyi Bereg II (eastern Crimea).

Mentioned by G.A.Lomtadze, A.A.Maslennikov, *Drevnosti Bospora* 6 (2003) 194 (dr.) [we read the text from the dr., Chaniotis]: [-]ΑΡΔΙ[-]

878. Tanais. Society and culture. H.Heinen, *Eurasia antiqua* 11 (2005) 175-182, discusses inscriptions of Tanais as evidence for the mixed, Greek and Iranian character of the society, culture, and religion of Tanais in the Imperial period. The building inscription *CIRB* 1245 (221/2 A.D.; Greek text; German translation) provides evidence for the part played by a small circle of leading men with both Greek and Iranian names; their names do not provide a clear indicator of ethnic origin. H. identifies Αὐρήλιος Ἀντωνεῖνος, mentioned as an ἀρχιτέκτων in *CIRB* 1245 LL. 17-19, as a member of a cult association (*CIRB* 1282; 228/9 A.D.) and tentatively suggests that he was a foreigner sent by the Roman authorities to Tanais because of his technical skills.

Discussing the dedication to Θεὸς Ὑψίστος (*CIRB* 1278; 220/1 A.D.; Greek text; German translation) and the structure of the cult association that presented it, H. observes that there is no unequivocal evidence for the Jewish character of this deity. Two members of this association (Χόρραζμος Φοργαβάκου and Ζήνων Φάννεως) appear also in *CIRB* 1245. The presence of a γυμνασιάρχης and a νεανισκάρχης [on this office see *SEG* LIV 1911, *Sverkos*] among the officials of the association reveals its para-military character. Military overtones are also clear in the dedicatory relief *CIRB* 1238 (ph.). The dedicant, Τρύφων, may be the same person as an envoy of the Bosphoran king (*CIRB* 1241).

879. Tanais. Amphora stamps, 3rd cent. B.C. G.Jöhrens, *Eurasia antiqua* 11 (2005) 87-101, gives an overview of the stamped amphoras found in Tanais. The overwhelming majority (1221 pieces) are Rhodian amphoras, followed by those from Sinope (110), Kos (30), Knidos (29), and Chersonesos Taurica (9); there are only isolated pieces from Thasos, Herakleia, and Chios. This material confirms the foundation of Tanais around 260 B.C. On 96, J. presents a list of the Rhodian eponymous priests of 270-246 B.C. (following, with minor modifications, G. Finkelsztajn's revised chronology); on 97, a list of the names of ἀστυνόμοι of Sinope and of Rhodian eponyms attested in amphora stamps found in Sinope (260-223 B.C.).

880. Tanais. Rhodian amphora stamps, late 3rd/early 2nd cent. B.C. In a report on excavations in the west part of the fortification of Tanais, S.A.Ngumenko, *Eurasia antiqua* 11 (2005) 115-135, mentions the discovery of Rhodian stamped amphoras (118; dr.) [we read the text from the dr., Chaniotis]: 1) ἐπὶ Ἀρχιλαΐδα (early 2nd cent. B.C.); 2) ἐπὶ [Σ]ημυλ[ί]νου, Δαλίου (late 3rd/early 2nd cent. B.C.); 3) Διοδότου (late 3rd cent. B.C.); 4) Θεομοκρίτου (late 3rd cent. B.C.); 5) [-]ος Δαλίου; 6) Ἀριστόκλεως (late 3rd cent. B.C.); 7) Ἀγορίνοκτος | Δαλίου (late 3rd cent. B.C.); 8) ἐπὶ [Σ]ημυλ[ί]χου, Θεομοκρίτου (early 2nd cent. B.C.).

Ed.pr. V.P.Glebov et al., *ibid.* 238 (dr.), present two stamped Rhodian amphoras found in the Hellenistic necropolis: 9) ἐπὶ Θεαυδήτου, Βατποπίου (ca. 171-169 B.C.); 10) Ἡρακλείτου rose (ca. 180-170 B.C.).

881. Tanais. Inscribed amphora, 1st/2nd cent. A.D. Inscribed amphora found during the excavation of the west part of the fortification of Tanais. Mentioned by S.A. Naumenko, *art.cit.* (cf. our lemma no. 880) 121 and 128 (dr.) [no description; a stamp?, a graffito?; we read the text from the dr., Chaniotis]: Αἴγυος

882. Tanais. Dipinti on amphoras, ca. 350-400 A.D. 36 fragments of necks of Late Antique amphoras with dipinti. Ed.pr. S.M. Il'jasenko, *Eurasia antiqua* 11 (2005) 313-328 (dr.); the letters ΑΠ (a small alpha over a pi) indicate provenance (ἀπ(ό) or πα(ρά)). On 325/326, ed.pr. gives a list of the fragmentary or abbreviated names: 1) ΑΠ | Βασίλ. | [-]ξ; 2) ΑΠ | Β[ασίλ. | ...; 3) ΑΠ | Β[ασίλ. | [-]ΑΙ; 4) ΑΠ | Β[ασίλ. | [-]ΙΣΦ; 5) ΑΠ | Β[-] | ...; 6) ΑΠ | Β[-] | ΘΕ[-] | [-]ξ; 7) ΑΠ | Δωρ.; 8) ΑΠ | Εὐγεν. | Εὐηθ.; 9) ΑΠ | Εὐγ[εν. | Εὐηθ.; 10) ΑΠ | Εὐσ. | Δεο[-] | 11) ΑΠ | Εὐσε. | Φίλοξ. | 12) ΑΠ | Εὐσ[ε.] | Φίλοξ[-] | 13) ΑΠ | Εὐσ[ε.] | Φίλοξ[-] | 14) ΑΠ | Εὐσ[ε.] | Φίλοξ[-] | 15) ΑΠ | Εὐ[-] | 16) ΑΠ | Ζηνο[-] | 17) ΑΠ | ΗΠΡ; 18) ΑΠ | Θεοδ[ω.] | 19) ΑΠ | Μακκ. | ΙΒΑΔΙ; 20) ΑΠ | Νικ[-] | Θεω[-] | 21) ΑΠ | Συναγ[ρί] | 22) ΑΠ | Σ[-] | Κ.ΟC [-] | 23) Α: ΑΠ | Φεθίου | Μελάττ.; Β: ΑΠ | Μελάττ.; 24) ΑΠ | Φε[-] | 25) ΑΠ | ΧΟΡΟΥ; 26) Α: ΑΠ | † | Αμν.; Β: † | 27-33) ΑΠ; 34) Βα[-] | ΑΛ[-] | 35) [-]λοξ; 36) [-]ΔΕ.

1-5. Probably Βασίλιδου, as on an unpublished amphora from a necropolis at Krasnaja Zarja, ed.pr. || 1. [Φίλοξ] || 8/9. the names Εὐγένιος and Εὐηθιος in the genitive? || 10-15. the name Εὐσεβιος in the genitive, Chaniotis || 11. in fine Φίλοξ, ed.pr. [rather Φίλοξ(ένου)] || 16. the name Σισίνιος in the genitive, Chaniotis || 17. ΗΠΡ, ed.pr. [rather a ligature of ΗΠΡ] || 18. the name Θεοδ[ω.] or Θεοδ[ω.] || 19. the name Μακάριος || 21. the name Συναγ[ρί] || 22. Κ.ΟC, ed.pr. [Κ.ΟC on the dr. || 23. the name Μελάττω || 35. [Φίλοξ(ένου)], Chaniotis]

883. Theodosia. Amphora stamps, 4th-3rd cent. B.C. In a study of agriculture and trade in Theodosia in the 4th and early 3rd cent. B.C., A. Gavrilov, G.A. Pashkevich, *Drevnosti Bospora* 6 (2003) 56-76 (in Russian; dr.), present a list of stamped amphora handles from Herakleia Pontica [no. 12 is from Sinope, Avram] found in this city (68/69): 1) Αρ[χ]έστ[ρι]ο[ς] Κερ[κί]νο[ς]; 2) Τ[μ]ιλιάσ[τ]ρ[ι]ο[ς]; 3) Α[ρ]χ[ο]ν[ος] ἐπ[ὶ] Μολ[ισσ]οῦ; 4) Δ[ε]ξίπ[ισ]το[ς]; 5) Α[ρ]χ[ο]ν[ος] ἐπ[ὶ] Ἀλκ[α]τ[ρ]α; 6) Αρ[χ]ιστ[ρ]ο[ν] ἐπ[ὶ] Κερκίνο; 7) Νοσσ[ο]ς ἐπ[ὶ] Κερκίνο; 8) Μολοσσ[ο]ς ἐπ[ὶ] Λύκων[ος]; 9) [-]Τ[ρ]ο[ν]ο[ς]; 10) Αρ[χ]ε[λ]λα; 11) [-]λοξ; 12) Επ[ὶ]δ[η]μου | ἴσ[τ]υνο- μ[ο]νιτος | Φ[ί]λοκράτος.

R. (ἐπ[ὶ] δ[η]μου, G.-P. [Επ[ὶ]δ[η]μου (cf. SEG XXXIX 1367), Avram].

884. Tyritake. Inscriptions on a cylindrical gold capsule with ringlets for an amulet, 3rd cent. A.D. SEG XLV 1028(17); SEG LIII 808 bis. S.R. Tokhtas'ev, *art.cit.* (cf. our lemma no. 856) 30-33, presents an English version of the article summarized in SEG LIII 808 bis. He

argues that these texts consist of personal names in the genitive, followed by the words ψυχῇ (B) and φαρ (A), the Iranian word for virtue (*fārm*). We present his edition of these texts.

A: Οχαζαλνος ΦΑΙΡ B: Φοριναλνος ψυχῇ

DELOS

885. Delos. Accounts. Vocabulary. In a detailed study of the use of gold plating in marble sculpture, B. Bourgeois, P. Jockey, *JS* (2005) 253-316, adduce the relevant information in the accounts of the hieropoioi (references to πέταλον, χρυσός, χρύσωσις; 268/269).

886. Delos. Banking activities. See our lemma no. 1979.

887. Delos. Building activities. R. Bouchon, I. Pernin, *Topoi* 12/13 (2005) 827-840, summarize the presentations made at a conference in Lyon dedicated to building activities in Delos (8 March, 2003). The contributions concern the existence of a system of ἀπαρχή related with the finances of the sanctuary of Apollo and the funding of constructions (ca. 430-330 B.C.; V. Chankowski); accounts and contracts of the period of independence (C. Feyel); and individual buildings (J.-C. Moretti: theater; H. Siard: Sarapeion C; cf. *I.Delos* 2165-2172; C. Hasenohr: Agora of the Italians; cf. *I.Delos* 1683, 1686-1688, 1717, 1722, 1735/1736, 2612).

888. Delos. Athenian cleruchs, 165/4-144/3 B.C. On inscriptions highlighting this topic see our lemma no. 42.

889. Delos. Finances: διάταξις. L. Migeotte, *LEC* 73 (2005) 27-38, observes that from ca. 193 B.C. onward public funds were systematically allocated to particular purposes (e.g. σιτανία/σιτανικόν: *I.Delos* 399 A, 442 A) through a procedure designated as διάταξις (cf. the related expressions ἀδιάτακτος, ἀκατάτακτος, ἀποτεταγμένος; *I.Delos* 399 A LL 10/11: 442 A LL 41-44, 94-97, 117-121). However, the fact that public funds were allocated εἰς τὸ χῶμα (*I.Delos* 399 A, 442 A, 443) without reference to a διάταξις suggests the existence of different procedures ('tous les dépôts n'avaient pas la même portée et n'étaient pas soumis aux mêmes procédures'). The διάταξις was not a general budget.

890. Delos. Homereion. D. Clay. *Archilochos Heros* (cf. our lemma no. 941) 141 no. T15, refers to *I.Delos* 443 B L. b 147 (178 B.C.), which mentions repairs to a Ὀμηρεῖον, as evidence for a sanctuary of Homer [for a different view see SEG LII 759, Chaniotis].

891. Delos. Inventories: vocabulary. Based on a study of unique and rare terms in the Delian inventories, C. Prêtre, *Tekmeria* 8 (2003/2004) [2006] 85-101, argues that the administrators aimed at displaying the sanctuary's reputation by using foreign words and technical terms. She discusses the words ἀρβυλικός, βουβάλιον, βουβάλιον, καβάσα, and κολοβάριον. She also demonstrates how the names of dedicants were changed (from Βάτης-Πάτης to Δάτης; from Ἀμεινώνδας to Ἐκαμεινώνδας) in order to increase the sanctuary's glory through reference to famous dedicants.

892. Delos. Inventories of the prytaneion. R. Hamilton, *Tekmeria* 8 (2003/2004) [2006] 7. 25, recognizes different types of registration in the archon inventories of the prytaneion treasure (268-170 B.C.): 1) arrangement by object, with no indication of the weight (*I.Delos* 110-113, 115/116); 2) arrangement by chronology and source of endowment; no indication of weight (*I.Delos* 118-122, 124/125; on 19-21, translation of *I.Delos* 124 be L.L. 25-78); 3) arrangement by weight, with objects often grouped together (*I.Delos* 126 and 128; on 21-23, translation of *I.Delos* 126 b L.L. 11-62); 4) arrangement by date, with references to annual dedications and inscriptions, with no indication of weight (*I.Delos* 132-134; on 23/24, translation of *I.Delos* 133 be). The recording of the weight started when the growth in the size of the treasure made it essential to fully identify the objects. For the study of Delian inventories, 'one must allow for historical factors ranging from the size of the treasure over time down to the presence or absence of an inscription recording an object's weight. The most we can say about the weight in the various Delian inventories is that they are never used for banking, rarely for audit, at least sometimes for description' (17).

893. Delos. Political relations with Athens. C.J. Tuplin, *Archaiognosia* 13 (2005) 11-68, studies various aspects of the relations between Delos and Athens in the Classical and Hellenistic period. We summarize only the epigraphic aspects of his study. 1) The cult of Ἀπόλλων Δῆλιος (20/21): *IG* I¹ 130 cannot be taken as evidence for a public cult of Apollo Delios in Athens before the 430s. 2) The establishment of the Δήλια (24-26) and the role of Kleonymos around 426/5 B.C. (references to *IG* I¹ 68 and *I.Delos* 80). 3) Delian independence and interaction between Delos and Sparta (31-37): reference to *I.Delos* 87 = SEG LI 1000 and the puzzling contrast between the old-fashioned main text and the dating formula; the dedications of Lysandros and Pharak in Delos (*I.Delos* 104.82, 101, 119-121, 161 B, 199 B, 203 B, 219 B, 287 B, 313 a/b, 380, 385, 421, 439, 442, 461, 1439, 1441, 1450); the prohibition against foreigners (*I.Delos* 68 = SEG XLIV 678; 404-394 or 385-377 B.C.?); an account mentioning συμπαχικόν money (*I.Delos* 95); inscriptions that may originate in the period of Delian independence (*I.Delos* 66/67, 71, and 73). 4) Renewed Athenian control and loss of Delos (37):

reference to *I.Delos* 97. 5) The period of Amphiktyonic control (39-47 and 60-62): analysis of the administrative changes that may be inferred from the lists of Amphiktyons in *I.Delos* 98 A LL. 7-11 and 60-63 and *I.Delos* 100 LL. 8/9. 6) Financial matters during the Athenian control (51-53): reference to loans given to Paros (*IG* XII.5.112/113). 7) Signs of trouble in the relations between Athens and Delos in the 360s (55-58): references to the proxeny granted to Pythodoros and his nephew (*I.Delos* 88); grant of citizenship to Peisitheides (*IG* II² 222); evidence for relations between Delos and Thebes (*IG* XI.2.161 B L. 46; 162 B L. 37; 164 A L. 95; 189 L. 4; 199 L. 29; 202 L. 4; 203 B L. 86/87; *I.Delos* 104-12 LL. 86/87). On this topic see now V. Chankowski, *Athènes et Délos à l'époque classique: Recherches sur l'administration du sanctuaire de l'Apollon délien* (Paris 2008).

894. Delos. Religion: the festivals Soteria and Paneia. C.B. Champion, *AJAH* n.s. 3/4 (2004/05) [2007] 72-88, collects the evidence for the festivals Σωτήρια and Πάνεια, established by Antigonos Gonatas in 245 B.C. (Soteria: *I.Delos* 298 A LL. 85/86; 320 B L.L. 32/33 and 61; Paneia: *I.Delos* 298 A LL. 87/88; 313a LL. 68/69). After detailed critical review of modern research, C. argues that these festivals were not established in order to commemorate Antigonos' naval victory over a Ptolemaic fleet in 246 or 245 B.C. but the much earlier victory over the Gauls in 278/7 B.C. These festivals were a response to the announcement of the Aitolian Σωτήρια in Delphi (246 B.C.).

895. Delos. Sanctuary: dedicants. Based on the information about dedications made by Delians and residents of Delos provided by the Delian inventories, M.-F. Bastez, in *Prosopographie et histoire religieuse* 35-49, studies the importance of the sanctuary of Apollo in Delos for local society. The dedicants include local sacred officials and other magistrates, Athenian magistrates, foreign residents, θεοποι and ἀρχιθεοποι, artists, and soldiers. B. underlines the significance of personal devotion as a factor promoting the integration of foreign residents, many of whom came from other islands of the Cyclades.

896. Delos. Topography: the Agora of the Italians. F. Coarelli, *JRA* 18 (2005) 196-212, defends the interpretation of the Agora of the Italians as a slave market (critically discussing the articles summarized in SEG XLIII 519 and XLV 1038). With reference to *I.Delos* 1536 (our lemma no. 897) he dates construction of the propylaea to 127/6 B.C. He argues that *I.Delos* 1526, 1536, and 1699, show a connection between the Agora and Italian traders active in Delos and in Egypt. The honorary inscriptions for Offellius Ferrus (*I.Delos* 1688) [see now SEG LIV 715, Chaniotis] and Philostratos of Askalon (*I.Delos* 1722) should be associated with their services during a slave revolt in ca. 133-129 B.C.

897. Delos. Honorary inscription for Ptolemy VIII, ca. 127 B.C. *I.Delos* 1536. F.Coarelli, *art.crit.* (cf. our lemma no. 896) 203 (dr.), suggests a new restoration (with contributions by T.Mavrogiannis) [cf. *SEG* LII 757].

4 [Βασιλέ]α Πτολεμαῖον Λόχ[ος]
[Καλλιμήδου καὶ οἱ παραγενό]-
[μενοι Τραλῖ]κοι[ι] ἐν Ἀλ[εξανδρεῖ]-
[σι] ἀρετῆς [ἔνεκεν καὶ εὐνοία[ς]
τῆς εἰς ἐ[αυτοὺς Ἀπόλλωνι, Ἀρ]τέμ[ιδι, Ἀθητῶ]

1 [Βασιλέ]α Πτολεμαῖον Λόχ[ος], *I.Delos*; Lochos, a high-ranking official of Ptolemy VIII, was honored in Delos by the Italian traders in Alexandria (*I.Delos* 1526). C. II 2-4, restored by C. II 2/3. [we correct Καλλιμέδου (C.) to Καλλιμήδου; παραγενόμενοι ... ἐν Ἀλεξανδρείᾳ is unlikely; perhaps πραγματευόμενοι ... ἐν Ἀλεξανδρείᾳ, Chaniotis] II 3/4. ἐν Ἀλ[εξανδρεῖ]σι ἀρετῆς. C. [however, on the dr. there is space for 2-3 letter at the beginning of L. 4, Chaniotis] II 4-5. ἀρετῆς [ἔνεκεν καὶ εὐνοία[ς] τῆς εἰς ἐ[αυτοὺς Ἀπόλλωνι, Ἀρ]τέμ[ιδι, Ἀθητῶ], *I.Delos*; εὐνοία[ς], εἰς [αὐτοὺς]. C. II [5. the name of Leto was probably written on the next line, Chaniotis].

898. Rheneia (?). Epitaph, late 2nd cent. B.C. Rectangular marble stele with triangular pediment and akroteria. In a recessed field within an arch resting on two pillars, a relief representing a small standing servant clad in a chiton at left and the deceased (seated on a dipphros and touching his/her chin with his/her right hand) clad in a himation at right; inscription under the relief; now in the Civici Musei di Storia ed Arte in Trieste. Ed.pr. F. Mainardis, *Aliena Saxa* (cf. our lemma no. 2015) 36-38 no. 6 (ph.), who assigns the stele, of unknown provenance, to Delos on the basis of its typology.

Ποπλίου [-] | ΚΕ[-] | Ε[-] | Π[-] | Η | ΜΕ χρηστή, | χαῖρε

1. Transcription of the praenomen Publius, ed.pr. [rather, vocative Πόπλιε, in which case one would expect χρηστέ in L. 1] (see remark on L. 1, below); ΠΟΠΛΙΕ seems to be followed by three letters: Θ or Ο, Υ, and Γ or Τ (?), the text given by ed.pr. for L. 1 is unsatisfactory, Tybout II 1/2, 'nessuna lettura [è] sicura', ed.pr. (37) II 2. [no letter can be read with certainty from the ph. II 3. the ph. seems to show E rather than H, though uncertainty remains, Tybout].

899. Rheneia (?). Epitaph of Avil(l)ia Polla, 1st cent. A.D. Two joining fragments of a naiskos stele; in the pediment the representation of a seated woman (left) and a boy (right); of unknown provenance, now in the Museum of Samos. M.Schede, *MDAI(A)* 37 (1912) 209 no. 9; R.Horn, *Hellenistische Bildwerke auf Samos* (Samos XII; Bonn 1972) 156/157 no. 134a; cf. Pfuhl-Möbius 270 note 1095. Republished among the *tituli alieni* of Samos by K.Hallof in *IG* XII 6.1200 (cf. our lemma no. 960 bis), based on a squeeze and a copy by A.Rehm. On typological grounds, Horn and Pfuhl-Möbius attributed the stele to Rheneia and dated the relief

the late 2nd/early 1st cent. B.C. Hallof dates the inscription to the 1st cent. A.D. and points out that the Avil(l)ia are known on Delos (*I.Delos* 2628 L. 33; *EAD* XIII 495).

Πόλλα Αὐιλλία
Γαίου, Πωμαί[α].

4 χρῆστῃ
καὶ ἄλλυ[ε], χαῖρε

1 Read by G.Dunst (apud Horn); ΠΟΛΛΑ Αὐιλλία[α], Rehm II 4. the mason originally wrote something else and then corrected it. Hallof; -ΧΑΙ- -, S.; καὶ ἡμε[ρῆ], Dunst.

900. Vacat.

RHODES

901. Rhodes. Amphoras. S.J.Monachov, in *Chronologies of the Black Sea Area* 69-95, studies changes in the form and capacity of Rhodian stamped amphoras. See also our lemma no. 1970.

902. Rhodes. Chronology and prosopography. In a discussion of the date of the Rhodian arbitration between Samos and Priene (*I.Priene* 37; Ager, *Arbitration* no. 74; Magnetto, *Arbitratii* [cf. *SEG* XLVI 2340] nos. 44 and 75) [see now A.Magnetto, *L'arbitrato di Rodi fra Samos e Priene* (Pisa 2008), Chaniotis], C.Habicht, *Chiron* 35 (2005) 141-146, summarizes the state of the scholarship regarding the chronology of the Rhodian eponymous priests of Helios (cf. *SEG* LIII 815), drawing on the results of G.Finkielstzajn's revised chronology of Rhodian amphora stamps and exploiting the information provided by the hoard of amphoras discovered at Villanova and dated to 189-182 B.C. (141-143). One of the eponyms attested in this hoard, Πρατοφόνης, was the eponymous priest in the year of the Rhodian arbitration. Consequently, this arbitration should be dated to the period following the peace of Apameia, when Rhodes was a dominant power in Asia Minor (cf. A.Bresson in F.Prost, ed., *L'Orient méditerranéen de la mort d'Alexandre aux campagnes de Pompée* [Toulouse 2003] 186, who dates this event to 188 B.C.), and not as generally assumed in ca. 197-192 B.C. The low chronology had been established by E.Preuner, *Hermes* 29 (1894) 530-534, who had observed that Εὐφώνισκος Καλλιξείνου, the chairman of the Rhodian commission (*I.Priene* 37 L. 2), also served on a board of Rhodian judges who arbitrated between Delphi and Amphissa in 180 B.C. (*F.Delphes* III 3.383 L. 21 = D.Rousset, *Le territoire* -- [cf. *SEG* LII 519] 72/73 no. 1). Another member of the Rhodian commission, Νεικόστρατος Τεισύλου (*I.Priene* 37 LL. 4/5), is mentioned in the treaty between Miletos and Magnesia on the Maeander (*Milet* I.3.148 L. 6), which is now dated to the late 180s; a third member, Ἀγίσανδρος Εὐδάρμου (*I.Priene* 37 LL. 3/4), served as an officer in the sea battle at Myonnesos against Antiochos III in 190 B.C. Preuner's low chronology was not accepted by F.Hiller von Gaertringen (*I.Priene* pp. 43 and 213) under the

influence of Wilamowitz, his father-in-law. Wilamowitz favored a date in the early 2nd (or late 3rd) cent. B.C., because neither Rome nor Pergamon are mentioned in the arbitration. The Rhodian arbitration, the result of which was confirmed by the Roman senate in 135 B.C. (*I.Priene* 40/41) was later than that of Manlius Vulso (183 B.C.; *I.Priene* 40 LL. 4/5 and 41 LL. 6/7) and should be dated to the late 180s.

903. Rhodes. Religion: ἱεροκαθίστα. In a discussion of the custom of sacrificing animals by plunging them into the sea, N. Robertson, in *Greek Sacrificial Ritual* -- (cf. our lemma no. 2091) 86, briefly discusses the epigraphic evidence for ἱεροκαθίστα (*Tit.Cam.* 153 = *LSCG Suppl.* 94; *SEG XXXIX* 759 LL. 19/20).

904. Ialysos. Graffito on a banded olpe, late 6th/early 5th cent. B.C. Attic (?) olpe found along with a burial-pithos; ed. pr. G. Jacopi, *Clara Rhodos* 3 (1929) 111 (ph.). The inscription, briefly mentioned in *Agora XII*, p. 78 note 12, is now thoroughly treated by H. R. Immerwahr, *art.cit.* (our lemma no. 106) 101/102, whose text, based on study of ph., we reproduce: μετριο vacat. After clarifying that this is a graffito ('hence a local Rhodian inscription'), not a dipinto (*Agora XII*: 'inscription in black'), Immerwahr discusses the script, the geminate taus, and the incomplete (?) text, which he compares to our lemmata nos. 106 and 477.

904 bis. Lindos (Tymnos). Lindian decree concerning the cult of Enyalios, late 5th cent. B.C. *SEG IV* 171; *I.Rhod.Per.* 251; *LSCG Suppl.* 85. J. Méndez Dosuna, *Emerita* 73 (2005) 97-106, argues that the form ἐσ[π]ράτευ (L. 10) does not exist in the Rhodian dialect. One should read ἐσ[π]ράζεν, 'donde Z representa el resultado esperable para un grupo "gi".'

905. Lindos. List of the priests of Athena Lindia, 406 B.C. and later. *I.Lindos* 1 + *N.Suppl.Epigr.Rh.* 16 (= M. Segre, *PP* 3 [1948] 64-80). After summarizing the content and structure of the list of the priests of Athena Lindia in the fragment *N.Suppl.Epigr.Rh.* 16, C. Habicht, in B. Virgilio (ed.), *Studi Ellenistici XVI* (Pisa 2005) 71-78, brings into evidence for the starting date of the list the dates of the careers of two sculptors who made statues of some of the priests mentioned in *N.Suppl.Epigr.Rh.* 16. He concludes that the list began in a year at the later end of the range of dates (from 228 to 216 B.C.) previously suggested for its inception (74-76). 1) The sculptor Αἰών Μενέμου Ρόδιος (*I.Lindos* 157), active around 185 B.C. (cf. *I.Lindos* 164; Maiuri, *NS* 15; G. Jacopi, *Clara Rhodos* 2 [1932] 215 no. 54) [see now R. Vollkommer in id., *op.cit.* (our lemma no. 628) II 12, Sverkos], made the statue of the priest Εὐκράτης Ἀθηναίου (no. 7; i.e. the seventh priest recorded in this list). A date of 228 B.C. for the beginning of the list would place Eukrates' priesthood in 222 B.C., too early for this sculptor; a beginning date of 216 B.C. fits with Leon's activity. It is more likely that the list began in 216 B.C. Eukrates' father, Hagesandros, was an envoy of Antiochos III to Crete in 204 B.C. (*I.Cret.* I.XXVII.1; II.XII.21; II.XVI.3). 2) The sculptor Πυθόκριτος Τηροχάρτιος Ἐλευθερναῖος, active

from ca. 200 to ca. 161 B.C. (*SEG XXXIX* 746a; *IVO* 186; *I.Lindos* 199 and 203c; *Tit.Cam.* 44; *Suppl.Epigr.Rh.* 18/19; cf. *I.Lindos* col. 53/54 no. 56) [see now S. Lehmann in R. Vollkommer, *op.cit.* (our lemma no. 628) II 340, Sverkos], made the statues of the priests Τιμοκράτης (no. 8), Κλεαγόρας (no. 13), Ἀρχίνωμος (no. 17), and Πυθόδωρος (no. 20). A starting date of 216 B.C. for the list reconciles dates for these priests (209, 204, 200, and 197 B.C., respectively) with the span of Pythokritos' career.

On 76, Habicht adds prosopographical remarks on other priests of Athena Lindia: 3) The son of Ἀγησίνικος Σιμίωνος (no. 9; 208 B.C. on the lower chronology), Σιμίον Ἀγησίνικου, is mentioned in *Suppl.Epigr.Rh.* 22 L. 13 (ca. 160 B.C.). 4) Καλλικράτης Εὐφραντίδα (no. 15; 202 B.C.) was priest of Helios (*I.Lindos* 106a; *SEG XXXIX* 745 A) ca. 177-175 B.C. 5) Πασίφων Ἐπιλύκου (no. 21; 196 B.C.) is the grandfather of a homonymous priest of Athena Lindia (*I.Lindos* 245 LL. 7 and 10) and Helios (mentioned in amphora stamps dated no earlier than 106 B.C.).

The dates assigned by C. Blinkenberg to the priests Ὀνόμαστος, Ἀρχοκράτης, Εὐκράτης, Τιμοκράτης, Πυθαγόρας, Κλεαγόρας, Σωσικράτης, Ἀρχίνωμος, Πολυδάτος, Πυθόδωρος, differ by 3 to 33 years from their dates on the new chronology (77).

906. Lindos. The Lindian 'anagraphe', 99 B.C. *I.Lindos* 2; *Syll.* 725; *SEG LIV* 722*. Discussing the works of Caius Licinius Mucianus (1st cent. A.D.) and his visit to Lindos, G. Williamson, *Pilgrimage* 242-244, briefly adduces the Lindian anagraphe [no reference to *SEG* LIII 821; the translation of A LL. 2/3 (τὸ ἱερόν τῆς Ἀθῆναις τῆς Ἀνδρίας ἀρχαιοτάτων τε καὶ ἐντιμωτάτων θεῶν) as 'the temple of Lindian Athena is the oldest and most glorious' is not accurate ('the sanctuary of Athena Lindia is very old and venerable'), Chaniotis].

R. Koch Piettre in P. Borgeaud, Y. Volokhine (edd.), *Les objets de la mémoire. Pour une approche comparatiste des reliques et de leur culte* (Bern 2005) 95-145, discusses the content of the Lindian anagraphe as evidence for the significance of relics and ἐπιφάνεια in ancient Greece; on 113-120, French translation of the preserved document; on 121 a list of the sources used by the authors of the anagraphe and an overview of the motives for the dedications made to Athena Lindia and the origin of the dedicants.

J. Shaya, *AJA* 109 (2005) 423-442 (translation of A; B nos. V, XV, XXVII, XXIX; D LL. 13-32), dedicates a study to the same inscription, pointing out that the anagraphe differs from temple treasures, being an imagined treasure, consisting of dedications selected by the authors out of memories and testimonies because they testified to the history and identity of the Lindians. The temple was, therefore, perceived as a 'museum' of the Lindians, as a sacred-historical space. S. discusses the chronological arrangement of the entries, their significance as testimonies of past events, and the historical context of the anagraphe (after the loss of Rhodian power and in the face of increasing Roman hegemony); on 437-439, a summary of the content and a list of the dedicants.

J. Dillery, *art.cit.* (cf. our lemma no. 2024) 514-519, adduces this inscription in a discussion of 'sacred history'. He focuses on the documentary nature of some of the sources, the allusion to local myths, and the epiphanies. This text is 'an historiographical enterprise initiated by a

priest, in part derived from priestly records, establishing a past seen through the lens of a religious site and its dedications' (519).

907. Rhodes. Decree prohibiting (requests for) dedications in the sanctuary of Asklepios, 3rd cent. B.C. *Suppl. Epigr. Rh.* 1.1. J.D.Sosin, *CQ* 55 (2005) 132/133 note 16 (cf. our lemma no. 1641), points out that the sense of LL. 2-10 seems to be that it has been decreed that statues and other things may not be dedicated and no one may lodge a request for dedications. He restores in LL. 2-5 ἐν τῷ τεμένει τοῦ [Ἀσκληπίου μήτε ἀνδριάντες καὶ ἄλλα ἀνατιθῶνται (?) μήτε] γίνονται αἰτήσεις μετὰ [τῶν | κύρῳσιν (?) το]ῦδε τοῦ ψαφίσματος ἰσ- τάν[αι] (ἐν τῷ τεμένει τοῦ [Ἀσκληπίου ἀνδριάντες καὶ ἄλλα ἀναθήματα] γίνονται αἰτήσεις μετὰ [τῶν | κύρῳσιν (?) το]ῦδε τοῦ ψαφίσματος ἸΣΤΑΝ[.]. *Suppl. Epigr. Rh.*).

908. Rhodes. Boundary stone of an estate, 7th/8th cent. A.D. Column capital used as marker; an inscription along all four sides of the abacus. A. Orlandos, *Ἀρχεῖον τῶν Βυζαντινῶν Μνημείων τῆς Ἑλλάδος* 6 (1948) 10-12 (ph.). Republished by E. Papavasileiou in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 123 no. 116 (ph.): [†] ὅροι διαφέρον[τες] τοῖς ΚΑΛΙ- -- μάτρυνες Χριστοφόρω καὶ Γεωργίῳ

909. Rhodes. Epitaph of Timakratea, late 3rd cent. B.C. *SEG XLIX* 1084. C. Dobias-Lalou, *REG* 118 (2005) 592-599, identifies this stele as Pfuhl-Möbius no. 381 and gives a detailed analysis of the morphology of the name Τιμακράτεια. It does not have any dialectal character; 'il s'agit d'une graphie évoluée, qui trouve son origine à l'époque hellénistique dans le cadre du réaménagement général du système vocalique.' The first component of the name is a feature of local onomastic practices. D.-L. briefly comments on the names Τιμούροδος and Ἀγλουρρόδη.

909 bis. Rhodes. Funerary epigram for Arideikes, late 3rd cent. B.C. *GV* 1451. D. Clay, *Archilochos Heros* -- (cf. our lemma no. 941) 86/87 and 129/130, reprints this text (translation) and discusses it as evidence for the cult of poets. He suggests that Ἀριδείκης was not only a Platonic philosopher but also a poet.

LESBOS

910. Mytilene. Treaty between Rome and Mytilene, 25 B.C. *IG XII.2.35*; *IGR* IV 33; *RDGE* 26; *SEG* XL 1699; XI.V 2338*. On the basis of Rome's treaty with the Lycians (LL. 9-11), S. Mitchell, in R. Pinaud (ed.), *op.cit.* (our lemma no. 1452) 188, rejects the restoration of

col. d L. 1 in *RGDE* (ὁ [δῆμος] οὗ Μυτιληναίων ἀρχήν καὶ ἐπικράτειαν ἦν μέχρι νῦν ἔσχεν?) | φυλασσέτω κτλ.) and endorses the suggestion of E. Täubler, *Imperium Romanum* (Berlin 1913) 64/65: ὁ [δῆμος] οὗ Μυτιληναίων ἀρχήν καὶ δυναστείαν τοῦ δήμου τοῦ Ῥωμαίων διαφυλασσέτω. P. Sanchez, *Chiron* 37 (2007) 380/381, interprets col. II LL. 9-12 as 'convention judiciaire' and tentatively suggests the following restorations:

ταὶ πράσσει[-----] ἐάν δὲ Μυτι-
ληναῖος πα[ρὰ] Ῥωμαίου μεταπορεύηται? ----- ἀρχὼν ἢ ἀν-
τάρχων ὅς ἂν [τυγχάνῃ δικαιοδοτῶν? -----]
12 ἀποδιδότω vacat

9.10. [Μυτι]ληναῖος. *edd.pr.* II 10. πα[ρὰ] -- -- ἀρχων κτλ., *edd.pr.* II 11. no restorations in *edd.pr.*

910 bis. Mytilene. Honorary decree for the Thessalians, early 2nd cent. B.C. (after 196 B.C.). *IG XII Suppl.* 3; G. Labarre, *Les cités de Lesbos aux époques hellénistique et impériale* (Paris 1996) 273/274 no. 14 (French translation). A. Tziafalias, B. Helly, *art.cit.* (cf. our lemma no. 605) 392-396, reprint Labarre's text and translation (with small modifications; 393/394) and identify the proposer of this decree, Βάκχιος (L. 1), with a man from Mytilene honored with a decree found in Larisa (our lemma no. 605). The inscription from Larisa shows that the patronymic of Βάκχιος (L. 1) should be restored as ὁ Κα[ί]κειος (earlier editors had suggested Κα[λ]ίω, Κα[λ]ίππω, or Κα[λ]ίφάνεος). Labarre (apud T.-H.) concurs in the new restoration and observes that the name Kaikos, which derives from the homonymous river in Asia Minor, is common in Mytilene (e.g., *IG XII.2.96* L. 4: [H]ρωίδας Καίκειος). The confirmation of the relations between Mytilene and the Thessalian cities, which had declared their participation in the Asklepieia of Mytilene in the past (late 3rd cent. B.C.?; cf. LL. 14-20), became necessary after the establishment of the Thessalian Koinon in 196 B.C. (399-402).

910 ter. Mytilene. Dossier of documents concerning Potamon (fragments of decrees of the Thessalian Koinon), late 1st cent. B.C. Two fragments of blocks attributed by R. Hodot, *ZPE* 49 (1982) 187 note 2, to the 'Potamoneion' (cf. G. Labarre, *Les cités de Lesbos* -- (cf. our lemma no. 910 bis) 110/111). A: *IG XII.2.43* + *IG XII Suppl.* p. 208; L. Robert, *BCH* 50 (1926) 479 (= *OMS* I 43); id., *BCH* 53 (1929) 153 note 2. B: *IG XII Suppl.* 12; cf. L. Robert, *BCH* 50 (1926) 479 note 2. A. Tziafalias, B. Helly, *art.cit.* (cf. our lemma no. 605) 403-406, reprint the text of the two fragments (403-405). For A LL. 11/12 they tentatively suggest the restoration Κρίτωνος τοῦ σ[τ]ρατηγ[ο]ῦ λέξαντος. This Kriton may be a strategos of the Thessalian Koinon during the reign of Augustus (H. Kramolisch, *Die Strategen des Thessalischen Bundes* 137/138); in that case, Potamon's relations with the Thessalians, for which he is honored, date to the reign of Augustus and not to the period of Caesar and the aftermath of the battle at Pharsalos (405/406).

THERA

911. Thera. Onomastics. A. Inglese, *RFIC* 133 (2005) 129-155, gives an overview of the Archaic inscriptions of Thera (129-136), studies names composed with ἄστρ- (144-155), which she regards a reflexion of aristocratic ideals, and provides information concerning the inscriptions (rupestral graffiti, except for *SEG* XXVII 504), in which they occur. In a few cases she suggests new readings (numbers refer to *IG* XII.3). 542: Ἀστρδικιδας and Ἀστρκράτης/τίδας]. 543 (+ Suppl.): the reading Ἀστρδρος (*IG*) is not certain (cf. *IG* XII.3.Suppl.); I could read only part of LL. 2 ([-]βακς ο[-]) and 3 (omikron and san). 563: Ἀστρκράτης. 564: Ἀστρκατ[ιδ]α[ς] (Inglese: Ἀστρκατ[ιδ]α, *IG*). 565 (cf. *SEG* XLV 1108): Ἀστρκαχ[-] (*SEG*; Ἀστρμάχο. *IG*). 566 (+ Suppl.): Ἀστρνομος (Inglese; Ἀστρνομος, *IG*). *SEG* XXVII 504 (cf. *SEG* XXIX 746): Ἀστρτίμα (a female name in the nominative rather than the genitive of a male name).

912. Thera. Foundation of Epikteta, late 3rd/early 2nd cent. B.C. *IG* XII.3.330; *SEG* XLVII 1272*. D. Clay, *Archilochoas Heros* -- (cf. our lemma no. 941) 72-74, briefly discusses this text and the function of the Μουσείον founded by Epikteta.

913. Thera. Honorary decree for the gymnasiarchos Baton, ca. 150 B.C. *IG* XII.3.331. H. Cuvigny, G. Vagenheim, *ZPE* 151 (2005) 105-126, reconstruct the adventurous afterlife of this marble stele, the text of which was copied by several Renaissance scholars between 1445/46 and 1583 (Cyriacus of Ancona, Ambrosius Nicander, Vincenzo Borghini, Lelio Torrelli, Smetius, Juste Lipse, Fulvio Orsini). The stone was brought from Thera to Ancona in 1540, and then belonged to the collections of Cardinal di Capri and Orsini. C.-V. show that in ca. 1600 the text was copied from the stele onto a plaque of porphyry. It is this copy that was acquired by the Museo Muffelano in Verona (1718) and was ultimately brought to the Bibliothèque Nationale de France in Paris (1797).

914. Thera. Honorary inscription for Nausikleia, ca. 100 B.C. *IG* XII.3.Suppl. 1624. The discovery of this base by Ludwig Ross, together with a statue, is discussed by I. Trianti, in *Ludwig Ross* -- (cf. our lemma no. 2013) 182/183 (ph.).

915. Thera (area of: Perissa). Tax assessment documents, 4th cent. A.D. Two marble blocks found re-used in a building of the 6th cent. A.D. at Perissa (ancient Eleusis) in 1993; they seem to have been part of the tax assessment documents of Thera (*IG* XII.3.343-349) [see now P. Thonemann, *Chiron* 37 (2007) 463-468, Piekert]; both blocks were damaged on the bottom when they were re-used. Mentioned in *SEG* XLVII 1273; L 745. A: Damaged on the edges, inscribed in five columns; the bottom of col. V was destroyed during the re use of the block. Ed.pr.

E. Geroussi-Bendermacher, in V.I. Anastasiadis, P. Doukellis (edd.), *Esclavage antique et discriminations socio-culturelles. Actes du XXVIII colloque international du Groupement International de Recherche sur l'Esclavage antique (Mytilène, 5-7 decembre 2003)* (Frankfurt 2005) 335-358 (ph.), presents the text (339-344), gives an overview of the tax assessment documents of Thera, and discusses the names of the slaves. The tax assessment documents usually mention the name of the individual liable to taxation, his hamlet, the type of his property (arable land, grassland, vineyards, olive groves), and the dependent farmers (age, family members, animals). This inscription seems to list families of slaves working in the countryside, beginning with the oldest member of the family (often a woman) and ending with the youngest. Ed.pr. comments on the names, distinguishing between names common in Late Antiquity (Ἀμμιάνος, Ἀμμιανός, Ἀφροδίσιος, Ἀφροδισία, Διονύσιος, Ἐλπίς, Ἐλπίδιανός, Ἐπαγάθη, Ἐπαφρόδιτος, Ἐπικτήσις, Ἐπικτήτα, Εὐγένιος, Εὐτυχος, Εὐνοχιανός, Εὐτυχία, Ζωπύρα, Ζώσιμος, Ζωσίμη, Κλαυδιανή, Μούσα, Σώτεια, Σωφρόνιος, Σώφρων, Τύχη, Ὑγεία, Φιλουμένη), common in Thera (Διονύσιος, Ἐπικτήσις, Ἐπικτήτα, Εὐτυχος, Εὐνοχιανός, Εὐτυχία, Ζώσιμος), common in the early Byzantine period (Εὐσταθία, Θεόδουλος, Θεοδόλη, Θεοδότη, Σαμβατία, Σώτεια), less common (Γαμική, Δρακοντίδας, Ἰλάρα, Ἰταλία, Καλημέρα, Παννύχιος, Χαρά, Χειρόνη), rare (Δρόσιος, Δροσίνη, Λαμπαδίου, Μουσσογένεια, Ὀσυχόλιος, Παρδάλιος), and generally common names (Ἀγάθων, Ἀλέξανδρος, Ἀπελλᾶς, Γλαύκη, Ἐλαίνη = Ἐλένη, Κήμων, Κησίβιος, Μοσχά, Στέφανος, Φιλόξενος); she points to the strong presence of names with the ending -ιος/-ια and the use of the same names within a family (346-349). She also comments on the indication of age (ΠΡΟΣΕΜ = πρὸς μ', i.e. 'ca. 40 years old'), the distinction between πάροικοι and δοῦλοι in the tax assessment documents of Lesbos, Chios, and Thera, the strong presence of slaves among the rural population, and the acceptance of family relations of slaves.

K. Harper, *JRS* 98 (2008) 106-116, stresses the importance of this find for the study of slavery in Late Antiquity and discusses the information it provides for demography (sex, age, mortality, marriage). H. cautiously argues that the demographical data of this list does not support the assumption of higher mortality rates among rural slaves than among the free population; there are indications of male manumission; natural reproduction was the main source of slaves at least in this particular estate. [For female slaves and slave-reproduction see also U. Roth, *Thinking Tools: Agricultural Slavery Between Evidence and Models* (London 2007); for tax registers in Late Antiquity, see P. Thonemann, *Chiron* 37 (2007) 435-478, Piekert.]

A col. I

καὶ δούλους ἐπὶ τῆς χώρας
Υγείαν ἐτι(ών) ν
Κησίβιον ἐτι(ών) κη
4 Σαμβατίαν ἐτι(ών) κ
Ζώσιμον [ἐτι(ών) -]
Οσυχόλιον ἐτι(ών)
Κησίβιον ἐτι(ών)
8 Αφροδίσιον ἐτι(ών) κε

Ζωσίμο[ν] ἐτι(ών)

Γλαύκην ἐτι(ών) λγ
Θεόδουλον ἐτι(ών)
12 Χειρόνην ἐτι(ών)
Ἐπαφρόδιτον ἐτι(ών)
Ε[-] - - - - - ἵνα ἐτι(ών) λε
[Ἰταλιαν ἐτι(ών) η
16 Κήμωνα ἐτι(ών) ε
Γαμικὴν ἐτι(ών) λ

A col. II

- Ζώσιμον ἐτ(ῶν) ι
 [...]-ητον ἐτ(ῶν)
 [...]-ηον ἐτ(ῶν) η
 4 Σώτειραν ἐτ(ῶν) λε
 Εὔξεινον ἐτ(ῶν) ιε
 Ἀλέξανδρον ἐτ(ῶν)
 Εὐτυχιανὸν ἐτ(ῶν)
 8 Εὐγένιον ἐτ(ῶν)
 Σώτειραν ἐτ(ῶν)
 Ἐλαίην ἐτ(ῶν) ζ
 Εὐτυχίαν ἐτ(ῶν) γ
 12 Φιλουμένην(ν) ἐτ(ῶν)
 Σώτειραν ἐτ(ῶν)
 Ζώσιμον ἐτ(ῶν) ξς
 Εὐτυχίαν ἐτ(ῶν) ξ
 16 Γλαύκην ἐτ(ῶν) μ
 Καλημέρην ἐτ(ῶν) δ

A col. III

- [...]-αν ἐτ(ῶν)
 [...]-ν ἐτ(ῶν) κ
 [...]-ον ἐτ(ῶν) γ
 4 Δροσίην ἐτ(ῶν)
 [...]-ετ(ῶν) κε
 [...]-ετέαν ἐτ(ῶν)
 [Εὐ]τυχίαν ἐτ(ῶν) ζ
 8 [...]-ναν ἐτ(ῶν) λ
 [...]-ην ἐτ(ῶν)
 [...]-ποδα ἐτ(ῶν)
 [...]-ν ἐτ(ῶν)
 12 [...]-[ι]-[ι]-[το]-[ι] πρὸς μ
 Στέφαν[ον] ἐτ(ῶν)
 Ἐπαγάθην πρὸς μ
 Δρακοντίδαν ἐτ(ῶν)
 16 Ἐπαγάθην ἐτ(ῶν) κδ

A col. IV

- [Τ]είχην ἐτ(ῶν) νς
 Θεοδότην ἐτ(ῶν) λς
 Εὐτυχίαν ἐτ(ῶν) μς
 4 Ἀπελλῶν ἐτ(ῶν)

[- - -]σπην [ἐτ(ῶν)] ζ

Δ[ιό]σκορον ἐτ(ῶν)

Ἀφρόδειμον

8 Γλαύκη[ν ἐτ(ῶν)]

[- - - - -]

[- - - - -]

[- - - - -]

12 [- - - - -]

[- - - - -]

[- - - - -]ν ἐτ(ῶν)

Ἐπικτήταν ἐτ(ῶν) νς

16 Ὀξυχόλιον ἐτ(ῶν) κ[.]

Ἐπικτήταν ἐτ(ῶν) ιη

A col. V

Δημ[- - - - -]

Εὐτυχίαν ἐτ(ῶν) νε

Εὐγένιον ἐτ(ῶν) ν

4 Μουσουργίαν ἐτ(ῶν) μ

Εὐτυχίαν ἐτ(ῶν)

Σωφρόνιον ἐτ(ῶν)

Δροσίην ἐτ(ῶν) ιε

8 Σώτειραν ἐτ(ῶν) ζ

[Εὐ]γένιον ἐτ(ῶν) δ

[Ζ]ωσίμιον ἐτ(ῶν) ξε

[Ζω]σίμην ἐτ(ῶν) ζ

12 Εὐμ[- -]ν ἐτ(ῶν) ιη

[- -]έλιον ἐτ(ῶν) ιγ

[- - - - -]

[- -] ἐτ(ῶν) μς

B col. I

Γαμικὴν ἐτ(ῶν) λδ

Ζωπύραν ἐτ(ῶν) ι

Σώφρονα ἐτ(ῶν) η

4 Παρδάλιον ἐτ(ῶν) ε

Ἐλπίδα πρὸς μ

Παννύχιον ἐτ(ῶν) [.]β

Εὐσταθίαν ἐτ(ῶν) ν

8 Ζωσίμην ἐτ(ῶν) ι

[.]κρ[.]τι[.] ἐτ(ῶν) η

[- - -]δην ἐτ(ῶν)

[- - -]ν πρὸς μ

12 [- - -] ἐτ(ῶν) μ

Ε[- - - - -]

Εὐτυχίαν ἐτ(ῶν) δ

Θεοδούλον ἐτ(ῶν)

16 Ἐπαγάθην ἐτ(ῶν) νς

Φιλόξενον ἐτ(ῶν)

Κλαυδιανὴν ἐτ(ῶν)

B col. II

Ἐπίκτησιν ἐτ(ῶν) κα

Ἀμμιάδην πρὸς μ

Ἀμμιάδα ἐτ(ῶν) κ

4 Εὐτυχον ἐτ(ῶν) α

Ἰλάραν ἐτ(ῶν) [.]δ

Ζωσίμην ἐτ(ῶν) θ

Εὐτυχον ἐτ(ῶν) μ

8 Θεοδούλην ἐτ(ῶν) κε

Λαμπάδιον ἐτ(ῶν)

Εὐτυχον ἐτ(ῶν) δ

Ἀγάθωνα ἐτ(ῶν) ξ

12 Τύχην ἐτ(ῶν) νβ

[Ζώσ]ιμον ἐτ(ῶν)

[- - - - -]

Ἐπί[κτ]ησιν ἐτ(ῶν)

16 Εὐγ[ένιον] ἐτ(ῶν)

Πρα[- -]ιον ἐτ(ῶν) νς

Εὐ[- -] ἐτ(ῶν) κς

[- - - -]ν [ἐ]τ(ῶν) η

B col. III

Ἀφροδισίαν ἐτ(ῶν) δ

Ὀξυχόλιον ἐτ(ῶν) λ

Εὐσεβὴν ἐτ(ῶν) ν

4 Μοσχῶ ἐτ(ῶν)

Εὐσεβὴν ιβ

Χαράν ἐτ(ῶν) ι

Υγείαν ἐτ(ῶν) ζ

8 Ζώσιμον ἐτ(ῶν)

Εὐτυχιανὸν πρὸς μ

Εὐτυχίαν ἐτ(ῶν) θ

Ελ[...]-γην ἐτ(ῶν) να

12 Ἐλπιδιανὸν ἐτ(ῶν) μη

Ε[...]-ίδα ἐτ(ῶν) κβ

[- - -]αν ἐτ(ῶν)

[- - -] πρὸς μ

16 [- - -]νὸν ἐτ(ῶν)

Δρόσινον ἐτ(ῶν)

Εὐτυχίαν ἐτ(ῶν) λ

B col. IV

[...]-λυμῖτον ἐτ(ῶν)

Διονύσιον ἐτ(ῶν) κε

Διονύσιον ἐτ(ῶν) ε

4 Ἐλπίδα ἐτ(ῶν)

Μούσαν ἐτ(ῶν) ι

Ὀξυχόλιον

Σώτειρα[ν]

8 Σώτειρα[ν]

Κλ[- - -]

Θεο[- - -]

Εὐ[υχ- - -]

12 Εὐ[υχ- - -]

Ἐπ[ι- - -]

Νε[- - - -]

Ε[- - - -]

A col. I. 1. The heading καὶ δούλους ἐπὶ τῆς χώρας refers to all five columns of block A. II B, the heading of this block does not survive; the list seems to continue the list of block A. ed.pr.

MELOS

916. Melos. Sculptor's signature, ca. 100-50 B.C. IG XII.3.1241; SEG XLV 1118; XLVIII 1085. R. Kousser, *AJA* 109 (2005) 227-250 (dr.), narrates the discovery of the statue of Aphrodite ('Venus of Milo') in 1820 and its reconstruction (229-237) and argues that the statue of Aphrodite holding an apple as token of her victory represents a transformation of Classical prototypes; she interprets the setting of the statue in the gymnasium as an effort to create a selective vision of the past that could serve as a model for the present; K. also comments on the function of the gymnasium in the Hellenistic reception of the past.

KOS

917. Kos. Calendar. Although the names of the months of the Koan calendar were already known in R. Herzog's time, their sequence was not known. On the basis of new epigraphic finds, D. Bosnakis, K. Hallof, *Chiron* 35 (2005) 233-240, confirm the reconstruction of the Koan calendar that had been suggested by M. Segre. B.-H.'s reconstruction is based on evidence concerning the correspondence of Koan months to months of the Julian calendar (*P.Oxy.* XXXVI 2271: Agrianios = Juni; SEG XLVI 1088: Panamos = ca. July/August), the attribution of months to the first or second semester (*Iscr.Cos* ED 145 and 180; our lemma no. 931), the sequence of months in sacrificial calendars (SEG LIV 744; unpublished sacrificial calendar from Phrya), and other associations between months (*Syll.*³ 1106 LL. 14-17; *Tit.Cal.* 79 = *Syll.*³ 953 A LL. 49/50). They also observe that in sales of priestships the payment of the first installment usually took place shortly after the sale and that the sale of a priestship usually took place shortly after the acceptance of the diagraphé by the assembly. They conclude that the Koan year began in November/December with Θεωδαίσιος. The months should be placed in the following sequence: Θεωδαίσιος, Περαγείντιος, Καφίσσιος, Βατρώμιος, Γεράσιος, Ἀραμίσιος, Ἀργιάντιος (beginning of the second semester), Ὑακίνθιος, Πάναμος, Δάλσιος, Ἄλσιος, Κάπνειος. Cf. our lemma no. 921.

918. Kos. Epigraphic research of Ludwig Ross. G. Kokkorou-Alewa, in Ludwig Ross -- (cf. our lemma no. 2013) 189-203, gives an overview of the archaeological research conducted by Ludwig Ross in the 1840s and the 57 inscriptions that he published in *Inscriptiones Graecae Ineditae* II (Athens 1842), III (Berlin 1845), and *Hellenika* (Halle 1846), inter alia PH 348/349, 351, 356, 361-366, 371/372, 382, 388, 411, and 418. Some texts (PH 325 bis/ter, 391, 409/410, 416, 418/419), now lost, are known only from his copies.

919. Kos. Religion: cult of Homonoia. D. Bosnakis, K. Hallof, *Chiron* 35 (2005) 240-245, collect and discuss the epigraphic evidence for the cult of Ὁμόνοια on Kos (Isthmos, Kos,

Kalymna): 1) PH 401 (*LSCG* 169 A; 3rd cent. B.C.); 2) our lemma no. 920 (early 1st cent. B.C.); 3) *Iscr.Cos* EV 2 (late 3rd cent. B.C.); 4) *Iscr.Cos* ED 5 (ca. 188-163 B.C.); 5) PH 61 (*Tit.Cal.* XXVI, late 2nd/early 1st cent. B.C.); 6) *Tit.Cal.* 137 (late 2nd/early 1st cent. B.C.); 7) our lemmata nos. 937-937 ter; cf. the reference to ὁμόνοια in the treaty of ὁμοπολιτεία between Kos and Kalymna (our lemma no. 924). B.-H. suggest the following reconstruction of the cult's history. A traditional cult of Homonoia existed in Isthmos (1, 2, 6); in Kos the goddess was associated with Aphrodite (3). After the agreement of ὁμοπολιτεία between Kos and Kalymna there existed a joint cult of Homonoia (see our lemma no. 931 app. cr. ad LL. 4/5). A priesthood of Homonoia was established in the city of Kos in the late 2nd cent. B.C. (our lemma no. 931) – possibly as a result of a political event –, a temple was built (5), a cult statue was constructed, and new silverware was procured (our lemma no. 931). This priesthood had substantial political weight in connection with the political relations between Kos and Kalymna.

920. Isthmos. Dedication to Homonoia, early 1st cent. B.C. L. Laurenzi, *Historia* 5 (1931) 625/626; *Tit.Cal.* pp. 28/29; K. Höghammar, *Sculpture and Society* -- (cf. SEG XLIII 550) 198 no. 88. Reprinted by D. Bosnakis, K. Hallof, *art. cit.* (cf. our lemma no. 919) 240, in a collection of sources for the cult of Homonoia on Kos. The text had never been presented in SEG: Ζώμπρος Εὐφιλῆτου ἀρχεῦσας ὑπὲρ Ἰσθμίων καὶ τῶν ἄλλων πολιτῶν Ὁμόνοια

921. Kos. Decree of Miletos requesting the recognition of the Didymaia and decree of Kos, late 3rd cent. B.C. R. Herzog, *Abh. Akad. Berlin* (1905) 979-993; *Syll.*³ 590 (only A). In a study of the Koan calendar, D. Bosnakis, K. Hallof, *art. cit.* (cf. our lemma no. 917) 239/240, present the following explanations for the fact that the monarchos had changed between the arrival of the Milesian decree in Kos in the month Ἀρεμῆτιος (end of the winter semester) and the issue of the Koan decree in the month Ὑακίνθιος (second month of the summer semester): a) the monarchos was replaced because of illness or death; b) the beginning of the year was moved, at some point, from the winter to the summer semester; c) in the period of this decree, the office of the monarchos was occupied only for one semester. B.-H. find the first explanation the most probable.

922. Kos. Decree of Larisa concerning the recognition of the Asklepieia, late 3rd cent. B.C. Five fragments of an opisthographic stela. M. Segré, *RFIC* 62 (1934) 169-179 (ph.); IG XII.4.1.133 in the forthcoming corpus of Kos. In a discussion concerning the evidence for the Thessalian federal sanctuary at Itonos, A. Tziafalias, B. Helly, *art. cit.* (cf. our lemma no. 605) 401/402, adduce the best preserved of these fragments (Segré, *art. cit.* 172 and 176 B2), pointing out that a Thessalian Koinon did not exist in the late 3rd cent. B.C. Consequently, the text cannot have referred to the κοινόν but to the ἔθνος of the Thessalians. Accordingly, they suggest several restorations. We present the text of this fragment, incorporating the restorations suggested by T.-H. as well as a new reading of LL. 1/2 communicated to them by K. Hallof.

- [ἀγαθῶι τύχαι]· δεδόχθαι τῶι δά[μωι] ἐπαινῆσαι μὲν κοινῶι τὸ ἔθ[ν]ος τὸ Θεσσαλῶν
καὶ ἰδίᾳ[ι]
τὰς πόλεις τὰς ἐν Θεσσαλίᾳ κ[αὶ] στεφανῶσαι αὐτὰς στεφάνω χρυσέωι ἀπὸ χρυσῶν
Ἀλεξαν[...]
δρεῖων τριακοσίων ἀρετᾶς ἔνεκα [καὶ φιλοτιμίας καὶ εὐνοίας ἃς ἔχοντες διατελευντί]
4 περὶ τὰν πόλιν τὰν Κόϊων ἐμ παντὶ καιρῶι· αἰρεῖσθαι δὲ καὶ πρεσβευτὰς τρεῖς ἐκ
πάντων]·
τοὶ δὲ αἰρεθέντες ἀφικόμενοι ἐπ[ὶ] --- τοδε τὸ ψάφισμα ἀναδόντω καὶ τὸν στέφανον
τοῦ]·
τον ἀναγγελλάντω ἐν Ἰτῶν[ω] [καὶ ἀναθέντω ἐς τὸ ἱερόν τὰς Ἀθάνας τὰς Ἰτωνίας πᾶσι
τοῖς Θεσσα]·
λοῖς ἐπιγράψαντες· ὁ δᾶμος ὁ Κώ[ϊων] στεφανοῖ τὰς πόλεις τὰς ἐν Θεσσαλίᾳ ἀρετᾶς
ἔνεκα]
8 καὶ εὐνοίας· καὶ παρακαλύντω [τοὺς Θεσσαλοὺς καὶ τὰς πόλεις ὅπως διαμένωντι
καὶ εἰς]
τὸν λοιπὸν χρόνον διαφυλάσσ[οντες] τὰν ὑπάρχουσαν εὐνοίαν καὶ φιλίαν ποτὶ τὸν
δᾶμον]
δηλοῦντες ὅτι καὶ ὁ δᾶμος ἐμ π[ρότερον] μὲν χρόνῳ καταξίας τιμὰς ἐπαφίετο τῶν
εὐ[...]
[γε]τημάτων καὶ κοινῶι περὶ πάντ[ων] τῶν Θεσσαλῶν καὶ ἰδίᾳ περὶ τῶν εὐεργετη-
κότων]
12 [τὰ] μὲν πόλιν· καὶ εἰς τὸν λοιπὸν χρόνον· -----]
two illegible lines

If not otherwise stated, restored by S. II 1, restored by D. Bosnakis on the basis of a new fragment; the entire text will be published by D. Bosnakis (information provided by K. Hallof); δεδόχθαι τῶι δά[μωι] --- ἐπαινῆσαι μὲν, S. II 6, restored by T.-H.; [ἀναθέντω ἐς τὸ ἱερόν τὰς Ἀθάνας τὸ κοινὸν πᾶσι τοῖς Θ.], S. II 8, [τοὺς Θεσσαλοὺς καὶ τὰς πόλεις] added by T.-H.

923. Kos. Honorary decree of Kalymna for Althaimenes of Kos, late 3rd cent. B.C. (after 241 B.C.). Left lower part of a marble stele found in 2004 in the museum deposit. Edd.pr. D. Bosnakis, K. Hallof, *Chiron* 35 (2005) 247/248 no. 21 (ph.; German translation); *IG XII.4.1.140* in the forthcoming corpus of Kos. The decree can be dated between the establishment of the Great Asklepieia and the treaty of homopoliteia between Kalymna and Kos (ca. 241-208 B.C.). The restoration is based on another two decrees of Kalymnos for Konns (*Tit.Cal.* XIII/XIV). The honored person may be Ἀλθαίμενης Ἀνδρῶσθένους, the eponymous monarchos of Kos in 206/5 B.C. (cf. *SEG* L 752) who proposed the diagraphē for the sale of the priesthood of the Korybantēs (*Iscr.Cos* ED 177), rather than Ἀλθαίμενης Ἡριππίδου (early 2nd cent. B.C.; *I.Dor.Ins.* no. III L, 7).

[----- ἀναγράφειν δὲ τὸ ψάφισμα τότε ἐς]
[στάλαν καὶ ἀναθένειν ἐς τὸ ἱερόν τοῦ Ἀπόλ].

- λωνος τοῦ Δαλίου τοῦ ἐγ Καλύμναι· τὰς δὲ]
ἀναγρα[φῆς] ἐπιμεληθέντων τὸς δαμόρχους·
ἐλεσθαι δὲ [καὶ ὅστις τὸ τε ψάφισμα]
4 ἀνεγκάτω [καὶ τὸν στέφανον, καὶ ἐπελθόν]
ἐπὶ τε τὰμ βο[υ]λάν καὶ τὸν ἐκκλησίαν παρακα-
λεῖτω ἐπιμέλει[αν] πῶς πῶς ἀναγγελεῖ]
ὁ στέφανος κα[ὶ] ὧν ἔνεκεν τετίμαται]
■ Ἀλθαίμενης [- ----- ἐν τε τῶι ἀγῶνι τῶν]
Διονυσίων κα[ὶ] ἐν τῶι γυμνασίῳ τῶι μεγάλῳ]
Ἀσκληπιείῳ, κα[ὶ] ὅπως ἀναγραφέν τότε τὸ]
ψάφισμα εἰς στά[λαν] ἀνατεθῇ ἐς τὸ ἱερόν τοῦ]
12 Ἀσκληπιοῦ· αἰρ[έθη] -----]

vacat

2 The scribe originally wrote ANAP. ed.pr. II 3, an abbreviated version of the phrase ἐλεσθαι δὲ καὶ ἄνδρα ἐκ πάντων ἕνα (cf. *Tit.Cal.* XIII LL 67), ed.pr. [perhaps ἐλεσθαι δὲ καὶ ἄνδρα ὅστις], Chanlotis II 314, cf. *Tit.Cal.* XIII L 7, where M.Segre's τὸ τε ψάφισμα ἐπε[ν]εγκάτω can now be improved to τὸ τε ψάφισμα [ἀ]νεγκάτω, ed.pr. II 4-12, cf. *Tit.Cal.* XIII LL 8-14; *Tit.Cal.* XIV L 4 has δᾶμον instead of ἐκκλησίαν (L 5) and ἐν τῶι χορικῶι ἀγῶνι τῶν Διονυσίων (LL 8/9), ed.pr. II 7, the restoration seems too short, ed.pr. II 11, without λθίναν, omitted also in *Tit.Cal.* XIII L 3 and XIV L 13; M.Segre's restoration λιθ[ί]ν[αν] in *Tit.Cal.* XIII L 14 cannot be confirmed on the ph. and the squeeze, ed.pr.

924. Kos. Treaty of homopoliteia with Kalymna, ca. 220-208 B.C. *Tit.Cal.* no. XII; *Staatsverträge* 545; *SEG* XLVI 1082; C.Habicht, *Chiron* 30 (2000) 312 (for the date); *IG XII.4.1.152* in the forthcoming corpus of Kos. In a discussion of the cult of Homonoia on Kos, D. Bosnakis, K. Hallof, *art.cit.* (cf. our lemma no. 919) 243/244, briefly summarize how this treaty affected the organization of the community of Kalymna. Kalymna became a δᾶμος of Kos and the Kalymnians were assigned to the three Koan φυλαί; but Kalymna retained three subdivisions, also called δᾶμοι (Ὅρχατος, Πάνορμος, Ποθαία), and the eponymous στεφανοφόρος (*PH* 61 = *Tit.Cal.* XXVI). The community was still designated as ὁ δᾶμος ὁ Καλυμνίων, and the ethnic Καλύμνιος was used outside Kalymna.

925. Kos. Diagraphē for the sale of the priesthood of the Korybantēs, late 3rd cent. B.C. *Iscr.Cos* 177; *IG XII.4.1.299* in the forthcoming corpus of Kos. On the basis of a new find (our lemma no. 926), D. Bosnakis, K. Hallof, *art.cit.* (cf. our lemma no. 926) 253, improve the restoration of LL 2/3: καθ[ότι] δεῖ π[ρα]θῆμεν τὰς ἱερωσύνας τῶν Κυρβάνθων (καθ[ότι] δεῖ περὶ τὰς ἱερωσύνας τῶν τῶν Κυρβάνθων, *Iscr.Cos*).

926. Kos. Diagraphē for the sale of the priesthood of Eumenes II, ca. 188 B.C. Upper part of a marble stele with kymation; of unknown provenance, formerly housed in the

storeroom of the Kastro, now in the new storeroom of the Ephoria. Edd.pr. D.Bosnakis, K.Hallof, *Chiron* 35 (2005) 251-256 no. 23 (ph.; German translation), with detailed commentary, in particular on the clauses concerning the payment (LL 15/16) and on the prosopography (LL 4/5). Leonidas, son of Dioskouridas (L. 4) is mentioned in the subscription list of 202/1 B.C. (PH 10 c L. 24); Didymarchos, son of Sostratos (L. 4), is also mentioned in a list of citizens in Halasarna (PH 367; G.Pugliese Carratelli, *ASAA* 41/42 [1963/64] no. XXVI). When the purchaser of the priesthood died, the stone was re-used for the next sale of the priesthood; part of the original text was erased (LL 4, 14, and 16) and data concerning the new sale was written in the rasura (edd.pr.). For a copy of this second sale see our lemma no. 927. This text will be published as IG XII.4.1.306 in the forthcoming corpus of Kos.

- ἀγαθαὶ τύχαι· τάδε συνέγραψαν τοὶ ἄνδρες τοὶ αἰρεθεῖ[ν]-
τες περὶ τῶν θυσιῶν καὶ τῶν ἄλλων τιμῶν αἱ συντελεῦν·
[τ]αὶ βασιλεῖ Εὐμένει καὶ ἐφ' οἷς δεῖ τὴν ἱερωσύναν πραθῆμε[ν],
4 [[Λεωνίδας Διοσκουρίδα, Διδύμαρχος Σωστράτου, Μακαρίνου]
Ἀριστ[ά]ρχου· ὁ πριάμενος τὴν ἱερ[ω]σύνα[ν] βασιλείᾳς Εὐμέ-
[ν]ου[ς] ἔστω ὁλόκληρος καὶ ὑγιής καὶ μὴ νεώτερος ἑτῶν ἑκ[τῶ].
[λ]αμβανέ[τω] δὲ γέρη πάντων [τῶ]ν θυσιῶν δέρμα, [τ]ῶν
8 [ἐ]τέλων [δὲ κ]αὶ σκέλος· ἐπιτιθέτω δὲ τὰ ἱερ[ά] πᾶσι [το]ῖς θύ-
ουσι· στεφαν[ο]φ[ο]ρεῖ[τω] δὲ ἐπὶ τῶν θυσιῶν καὶ [τ]ῶν τιμῶν καὶ τῶ-
[ν] ἀγώνων τῶν συν[υ]τελεμμένων βασιλεῖ Εὐμένει· σπενδέ[τω]
ἐν τοῖς ἄλλοις ἀγ[ο]ῶσιν πᾶσιν καθάπερ καὶ τοὶ ἄλλοι [ι] ἱερεῖς καὶ
12 [ἐ]μ[ε] π[ρο]εδρίαι· καθίσθω· ἀφείσθω δὲ καὶ τῶν λ[ε]ιτουργιῶν πασῶν
χωρὶς [τ]ῆς ἡγεμονίας· τοὶ πωληταὶ ἀποδόσ[θ]ω τὴν ἱερωσύναν
[β]ασιλείᾳς Εὐμένους μὴνός [Π]ετα[γ]ιτέου τοῦ μετὰ μόναρχ[ον]·
τὰν τιμῶν καταβαλεῖ ἐπὶ τὸς ταμ[ί]ας· καταβολὰς ποιησ[εῖ].
16 [τ]αὶ τρεῖς, τὴν μὲν πρῶταν ἐμ[ε] μηνὶ Κα[ρ]φισίῳ τῷ μετὰ [μόναρχον]
[.....]

927. Kos. Copy of a diagraphé for the sale of the priesthood of Eumenes II, early 2nd cent. B.C. (after 188 B.C.). *Iscr.Cos* ED 182; IG XII.4.1.309 in the forthcoming corpus of Kos. D.Bosnakis, K.Hallof, *Chiron* 35 (2005) 255, reprint this text, suggesting the following restoration in the initial lines (cf. our lemma no. 926 LL 3-5):

[..... ἐφ' οἷς δεῖ πραθῆμεν τὴν ἱερω]-
σύνα[ν] Λεωνίδας Διοσκουρίδα, Διδύ-
μαρχος Σ[ω]στράτου, Μακαρίνος Ἀριστ[ά]-
ρχου ...

1-3. ΣΥΝ[.....] μόν[α]ρχος κ[αὶ] [.....]χου, *Iscr.Cos*.

M.Segre (*Iscr.Cos*) dated this inscription to the 2nd cent. B.C. C.Crowther (cf. *SEG* LIV 736) has shown that it was inscribed by the same stone-cutter as PH 367 (ca. 175 B.C.) and *SEG* XLVIII 1111 (ca. 180-175 B.C.). This inscription is therefore contemporary with the diagraphé for the sale of the same priesthood in our lemma no. 926; the two inscriptions record the same diagraphé. B.-H. suspect that, after the first purchaser of the priesthood had died, some changes were made in the inscription that recorded the original diagraphé (our lemma no. 926) and another copy was made (this text).

928. Kos. Diagraphé for the sale of the priesthood of an unknown god, ca. 200-150 B.C. Fragment of the upper part of a marble stèle; unknown provenance; now kept in the Kastro. Edd.pr. D.Bosnakis, K.Hallof, *Chiron* 35 (2005) 256-261 no. 24 (ph.); IG XII.4.1.307 in the forthcoming corpus of Kos.

- A: [ἀγαθαὶ τύχαι]· [τ]άδε συνέγραψαν τοὶ αἰρεθέντες]
[περὶ τὰς ἱερωσύνας [τ].....]
[.....]ου, Νικόμαχος [.....]
4 [.....] Λεωνίδας Εὐτ[.....] τοὶ προστάται],
[ἐπεὶ καὶ ἡ ἱερωσύνα πωλῆται, θυσιῶν ἱερεῖον]
[ἀπὸ δρα]χμῶν ἑκατὸν [τῶ]ν τοὶ δὲ]
[πωλῆται] ἀποδόσθω [τὴν ἱερωσύναν μὴνός]
8 [.....]αὶ· νὸ πριάμενος ἔστω ὑγιής καὶ ὁλόκληρος]
[καὶ μὴ νεώτερος ἑτῶν καὶ ἱεράσθω ἐπὶ βίου· ἀτελής]
[ἔστω στρα]τείας ὑπερ[ο]ρίου καὶ]
[τῶν ἄλλῶ]ν λειτουργ[ι]ῶν πασῶν χωρὶς τριηραρχίας·
12 [σπενδέτω] δὲ καὶ ἐν [τοῖς] χορικοῖς ἀγῶσι καὶ ἐμ[ε] π[ρο]ε-
[δρίαι] καθίσθω καθὰ [καὶ] τοὶ ἄλλοι ἱερεῖς· ἐπιτιθέτω δὲ]
[καὶ τὰ ἱερὰ] τοῖς θύουσι [πᾶσι] ἐπὶ τὸν βαμῶν· γέρη δὲ]
[λαμβάνει] δέρμα κ[αὶ] σκέλος
16 [.....] τῶν θυσιῶν ἱερεῶν καθ'
[ἕκαστον] ἐν[ν]αυτὸν κ[.....]
[.....] θυέτω] ὁ ἀγωνοθέ[ας]
[.....] τοὶ λα[μ]παδαρχο[ι]
20 [.....]άρχου μεν[.....] νικῶντων τὸς]
[στεφανίτας] ἀγῶνας· ἐπιτιθέτω τὸν στέφανον ὑπὲρ τῶς]
[πόλιος] τῶν νικῶντι ὁ ἱερεὺς τοῦ
[.....] ἈΠΕΡΟΥΜ[.....]

4. Probably [Λεωνίδας Εὐτ[η]ρίδα], sponsor of the library of Kos in the early 2nd cent. B.C. (L.Robert, *BCH* 59 [1935] 421-425 no. XLII L. 17), ed.pr. II 8. [νευμένη] or [ἐκκαδεκάτη], ed.pr. II 9. [ἐτῶν] ἑκατὸν or [δέκα], ed.pr. II 23. [ἐκ]ατέρου μ[.....]2, ed.pr.

Proposing that this fragment may be the beginning of *Iscr.Cos* ED 16, B.-H. tentatively present the following restored text of the two (German translation). On this interpretation, the full text preserves a second diagraphe for the priesthood of Hermes Enagonios, replacing the diagraphe *Iscr.Cos* ED 145 (ca. 250-240 B.C.) issued under Menoitios (cf. L. 20).

- B: [ἀγαθαὶ τύχαι]· τῷδε ἀπήνεγκαν τοὶ ἄνδρες τοὶ αἰρεθέντες συγγράμμαι
[περὶ τῆς ἱερωσύνης τοῦ Ἑρμῆ τοῦ Ἐναγωνίου] -----
[-----]ου, Νικόμαχος [-----] καὶ προστάται -----
4 [-----] Αἰωνίδας Εὐτ[-----] τοὶ προστάται,
[ἐπεὶ καὶ ἡ ἱερωσύνη πωλῆται, θυσάντων τῶν Ἑρμῆ ἱερεῖον μὴ ἐλάσσονος]
[ἔξιον δρα]χμῶν ἑκατὸν πενήκοντα ἀπὸ τῶν τοῦ θεοῦ χρημάτων· τοὶ δὲ
[πωλῆται] ἀποδόσθω τὴν ἱερωσύνην τοῦ Ἑρμῆ μηνὸς Πεταγαιτύου ἐκ-
8 [καὶ δεκάτ]αι· ὁ πριάμενος τὴν ἱερωσύνην ἔστω ὑγιὴς καὶ δολόκλαρος
[καὶ μὴ νειώτερος ἢ τῶν δέκα καὶ ἱεράσθω ἐπὶ βίου· ὁ πριάμενος ἀτελὴς]
[ἔστω στρα]τείας ὑπερ[ορίου, ἱπποτροφίας, σιτοφυλακίας, χορηγίας καὶ]
[τῶν ἄλλων] λειτουργ[ίαν] πασῶν χωρὶ λαμπαδαρχίας καὶ τριηραρχίας·
12 [σπενδέτω] δὲ καὶ ἐν [τοῖς] χορικῶσι ἀγῶσι οἷς ὁ πόλις τίθησι, καὶ ἐν προε-
[δρίαι] καθή[σθω] καθά [καὶ] τοὶ ἄλλοι ἱερεῖς, καὶ φορεῖται κιθῶνα διάλυνκον·
[ἐπιτιθέτω] τοῖς θύουσ[ι] πᾶσι τὰ ἱερά ἐπὶ τὸν βαμὸν ὁ ἱερεὺς· γέρη δὲ
[λαμβάνει] δέρμα κ[αὶ] σκέλος -----
16 [-----] τῶν θυομ[ένων] ἱερεῶν ----- καθ' ἡ
[ἐκαστον] ἐνισπύον κ[αὶ] -----
[-----] ὁ ἀγωνοθέτ[ας] -----
[-----] λαμπαδαρχο[-----] κατὰ τὰ προκεκυρωμέ[ν]-
20 [να ἐπὶ] μον[άρχου] Μεν[οιτίου]· ἐπεὶ δὲ καὶ ἀναγορευθῶσιν τοὶ νικῶντες τὸς
[στεφανίτας] ἀγῶνας, ἐπιτιθέτω τὸν στέφανον τῶι μὲν τὸν ἀγῶνα τῶν
[Ἑρμῆ]ων νικῶντι ὁ ἱερεὺς τοῦ Ἑρμῆ -----
[-----] ΑΤΕΡΟΥΜ[-----]
24 [-----] lacuna? -----] ΜΑΙΚΟΝ[-----] ΤΑΙΚΑ[-----] Κ[-----]
[-----] ἱερεῖον ποτὶ δραχμὰς τριακοσίας
[-----] ἀγέτω δὲ καὶ ὁ γυμνασιάρχος
[-----] ἱερεῖον τέλειον μὴ ἐλάσσονος ἔξιον δραχμῶν
28 [-----] τῶν κρέα διανεμῶσθ[ω] τοῖς νέοις· ἀγέτω δὲ καὶ ὁ
[ὑπογυμνασιάρχος] ἱερεῖον ἀπὸ δραχμῶν ἑκα[τόν]· τοὶ δὲ ταμίαι διδόντω
[τῶι τε γυμνασιάρχῳ καὶ τῶι ὑπογυμνασί]αρχῳ τὸ προγεγραμμένον
[ἀργύριον] -----] [ΕΥΣΕΒΙΟΥ] Ἀνδρομάχος καθότι [-----]
32 [καὶ πρότερον] -----] τοῦ ἀγωνοθέτα· ἀγόντω
[δὲ καὶ τοὶ παῖδες καὶ τοὶ ἄνδρες] -----], καὶ διδόντω τῶι μὲν πα[ύ]-
[δων] ἕκαστος ἐς θυσίαν δραχμὰς -----], τῶν δὲ ἀνδρῶν δραχμὰς
[-----] -----] καὶ πρότερον νικῶντι
36 [-----] -----] καὶ νικῶντες
[τὸς στεφανίτας] ἀγῶνας εἰς τὰς θυσίας ἐν τῶι ἀγῶνι τῶν Ἑρμῆων

- [ἱερεῖα δύο -----] ταῖς θυσί[αι]ς καὶ καθήσθων ἐν προε-
[δρίαι]· τὰ δὲ ἱερεῖα τοὶ ἐπιμήνιοι τοὶ ἐπὶ τοῦτο[ν] αἰρεῖσθαι θύοντα,
40 [τὸ μὲν -----] ἔταν ὁ γυμνικὸς ἀγὼν ἐπιτελεῖται,
[τὸ δὲ -----] μετὰ τὸ συντελεσθῆμεν τὸν ἀγῶνα·
[-----] τὰς] δὲ κατατάξις τῶ[ν]
[-----]

24-32 The underlined letters are no longer preserved, but are visible in M.Segre's ph. (*Iscr.Cos*), B.-H. II 28. [καὶ τὰ κρέα διανεμῶσθ]ω, *Iscr.Cos* II 31. ἀνδρομάχος, *Iscr.Cos* II 33/34. [δὲ καὶ τοὶ προσβύτεροι καὶ τοὶ ἄνδρες βοῶν] καὶ διδόντω τῶι μὲν προε[σ]βυτέρων ἕκαστος, *Iscr.Cos*; but, in fine, ΠΑ[.] is certain. B.-H. II 38/39 [ἱερεῖα δύο -----] καὶ παρέσθων ταῖς θυσί[αι]ς καὶ καθήσθων ἐν προε[δρίαι] ἐν τῶι ἀγῶνι τὰ δὲ ἱερεῖα τοὶ ἐπὶ τοῦτο[ν] αἰρεῖσθαι θύοντα, *Iscr.Cos* II 42. [πικρὰ] δὲ κατα[τάξις] ἐλας, *Iscr.Cos*.

929. Kos. Honorary inscription for Kallistrate, a priestess, ca. 190-160 B.C. Marble block found in the Asklepieion. G.Patriarca, *BMIR* 3 (1932) 28 no. 25; K.Höghammar, *Sculpture and Society* -- (cf. *SEG* XLIII 550) 54, 175 no. 65. Mentioned by D.Bosnakis, K.Hallof, *art.cil.* (cf. our lemma no. 933) 250, with prosopographical remarks. The text had never been included in *SEG*.

- Παρμενίσκος Ἰέρωνος
Καλλιστράτην Κλευμάχου τὴν
γυναῖκα καὶ Ἰέρων καὶ Ἀρισ-
4 ταγόρη τὴν ματέρα, καὶ Ναννακίς Ἰέρωνος
τὴν ἀνδρὸς ματέρα,
καὶ Παρμενίσκος Ἰέρωνος καὶ Παρμενίσκος
Σωστράτου τὴν μαῖαν,
8 ἱέρειαν Ἀσκληπιοῦ, Ὑγιείας, Ἡπιόνας,
Ἀπόλλωνος Δαλίου, Λατοῦς,
βασιλεῦς Εὐμένους

930. Kos. Diagraphe concerning the sale of the priesthood of Asklepios, Hygieia, and Epione, ca. 175-150 B.C. *Iscr.Cos* ED 2 a+b + ED 224 a-c. D.Bosnakis, K.Hallof, *Chiron* 35 (2005) 245/246, report that they have found all five fragments of this inscription, of which only *Iscr.Cos* ED 2 a+b were published by M.Segre; ED 224 a+b and c were only mentioned. These fragments have suffered damage in recent times. B.-H. present the text of ED 2 LL. 29-42, which deal with the acquisition of cult paraphernalia, and publish ED 224 a+b and c (German translation), incorporating in their edition R.Herzog's readings and restorations. This text will be published as *IG* XII.4.1.311 in the forthcoming corpus of Kos.

ED 2

- 30 ἵνα δὲ τὰς τοῦ ἱεροῦ
ἐπισκομήστος ὁ [δὲ]μος φαίνεται π[ρόν]οιαν π[οιεύμε]-

44 εὐντες προστάται ἐπιστάταν ἐλέσθων τῇ ἐκκαίδεκάτῃ τοῦ Ἀλσειῶν
 μῆνος ἐπὶ τὴν κατασκευὴν τῶν ἀργυρωμάτων· τοὶ δὲ ταμίαι διαγρα-
 48 μῆνός αὐτῶν τὸ ὑπολειφθὲν παρ' αὐτοῖς δέκατον τοῦ εὐρέματος ἀπὸ τῆς
 [ἐ]ροσύνῃς· ἐπεὶ δὲ κατασκευασθῇ τὰ ἀπολογισθέντα ὑπὸ τοῦ ἀρχιτέ-
 [κ]τονος καὶ δοκιμασθῇ ὑπὸ τοῦ δοκιμαστή ἐπιγράψας ὁ ἐπιστάτας ἐπὶ τῶν
 52 ἀργυρωμάτων ἀπόλιος ἐκ Κῶ· ἱερὰ Ὁμονοίας καὶ τοῦ ἱερέως πατρόθεν τοῦ
 ὀνόμα καὶ τὰν δυνάμιν αὐτῶν παραδόντω τῷ ἱερεὶ καὶ περὶ τὰς ἀγοράζεις τοῦ
 τε ἀσπίου καὶ τὰς κατασκευὰς αὐτῶν καὶ παραδόσιος τῷ ἱερεὶ καὶ περὶ τῶν λό-
 γων ὧν καὶ διαγράφεται, λόγον καταβαλέσθω ἐς τὰ δαμόσια γράμματα· κα-
 56 τὰ ταῦτα δὲ καὶ ὁ ἱερεὺς λόγον καταβαλέσθω περὶ τὰς παραλάμψεις αὐτῶν
 καὶ ἐς τὸν μετὰ ταῦτα χρόνον ἀντιφωνεῖτον ἐν λογισταῖς καθότι καὶ τὸς ἄλλος
 [ἐ]ρεῖς γέγραπται· τοὶ πωληταὶ ἀπομισθωσάντων ἀναγράψαι τάνδε τὴν διαγραφὴν
 [ἐ]ς στάλαν λιθίναν καὶ ἀναθέμεν παρὰ τὸν βωμόν τῆς Ὁμονοίας· πρᾶξις
 60 δὲ τῆς ἱερωσύνης ὁ [κ]αρυὶς καρυσσέτω τοῦ τε ἀγορακότος τὸ ὄνομα παραχρήμα
 καὶ ὅσπου καὶ ἀγοράζῃ τὴν ἱερωσύνην· τὸ δὲ γενόμενον ἀνάλωμα ἐς τε τὴν
 θυσίαν τὴν ἐπὶ τῇ πρᾶσει τῆς ἱερωσύνης καὶ ἐς τὴν τελευτὴν τοῦ ἱερέως καὶ
 τῆς ἱερείας καὶ τὴν στάλαν καὶ τὴν ἀναγραφὴν τῆς διαγραφῆς κατα-
 βαλεῖ ὁ πριῆμενος τὴν ἱερωσύνην ἅμα τῇ πρᾶσει καταβολῇ vacat

2 δικασ[τήριον], edd.pr. || 3. or [ἐ]σσαρκοντα, edd.pr. || 4/5. probably [καὶ τ]ενκτηστοῦν καὶ; the award
 of citizenship is very rare in Kos (SEG XLVIII 1092; LIII 856 A; *Iscr.Cos* ED 91; *Tit.Cal.* 74), but very common
 in Kalymna; the assignment of the new citizen to a δήμος is not attested in the Koan citizenship formula, that to a
 τριακός is not attested in Kalymna; the formulation in the new text combines, therefore, the formulas of Kos and
 Kalymna, and this suggests the existence of a joint cult of Homonoia, edd.pr. (pp. 243/244 with note 78) || 5/6.
 ἀντιφωνεῖτον is used here in the meaning 'to confirm' (cf. L. 53); see also *Iscr.Cos* ED 144: the priest confirms that a
 manumitted slave has offered a sacrifice; [we correct the typo [ἐ]πιτελέσθω] (L. 6), Chaniotis || 7/8. we
 correct two typos: τ[ὸ] (L. 7) and δ[ὲ] (L. 8), Chaniotis || 7. for τεμποσίας cf. *Iscr.Cos* ED 111 L. 4, edd.pr. || 8.
 for ἐν εὐδύναις (attested for the first time in Kos) cf. *IG* XII.3.87 L. 6-9, edd.pr. || 10/11. the prostatai and log-
 istai of Kos also served for one semester, edd.pr. || 11. or ἐ[κ]άται, edd.pr.; on the Koan calendar see our lemma
 no. 917 || 12. for the formulation cf. *Iscr.Cos* ED 16 L. 2 and ED 236 L. 17, edd.pr. || 17. οἷς δὲ, ed.pr. [τοῖς δὲ
 Chaniotis]; on the priest's role in the sacrifice cf. *Iscr.Cos* ED 145 L. 10/11; cf. ED 3 A L. 9 (ἐπὶ τὸν τράπεζον),
 edd.pr. || 18-21. the payment of a double fine (to the priest and to the goddess) is otherwise unattested in Kos;
 τοῦ μίπου (L. 19) refers to each board of magistrates, not to each individual magistrate, edd.pr. || 22. [ἐ]ς τὰ
 τὰ θεῶν ('zugunsten des Vermögen der Göttin'), edd.pr. [ὕπερ] τῆς θεῶν ('on behalf of the goddess'); what the
 money was used for is mentioned later, Chaniotis || 24. δο[κ]ιμασ[θ]έντων καὶ, edd.pr. [δοκ]ιμασ[θ]έντων καὶ,
 Chaniotis; confirmed through a new diagraphē concerning the priesthood of Homonoia (*IG* XII.4.1.324 in the
 forthcoming corpus), Hallof; on the ἐξαίτηται (here, 'Opferdeuter') cf. *LSCG* 154 L. 4, edd.pr. || 31/32. on the
 new sale of the priesthood cf. *OMS* 1481/482, edd.pr. || 32-54. on the acquisition of silver vases cf. our lemma no.
 930 || 35. νοτὶ τε αὐτὸν probably refers to the goddess Homonoia, edd.pr. || 37. ἀπολογισμός = estimate of
 expenses, edd.pr.; cf. L. 40 || 38. ἔσχατον = 'at the latest', edd.pr. || 39-41. the assembly met on the 1st and 16th
 day of each month, edd.pr. || 47. the δοκιμαστής is attested for the first time in Kos, edd.pr. || 48. the explicit
 reference to the polls of Kos presupposes the existence of other sanctuaries of Homonoia in the Koan state,
 outside the city of Kos (Isthmos, Kalymna), edd.pr. (p. 242) || 53/54. for the λογισταὶ cf. *SEG* LI 1054; this

passage presupposes the existence of a sacred law that required that all priests had to give an account of the temple
 inventory to the logistai, edd.pr. || 55. in fine, the scribe originally wrote ΠΡΑΞ, edd.pr. || 55/56. other diagraphai
 for the sale of priesthoods do not have such a clause, edd.pr. || 57-60. for the restoration cf. *SEG* L 766 (our
 lemma no. 932), edd.pr. || 58/59. the reference to a priest and a priestess suggests that in the late 2nd cent. B.C.
 the priesthood, originally reserved for men, could be occupied by women, edd.pr. [it is possible that the priest-
 hood was still reserved to men and that this clause refers to a priest and a priestess because it was copied from a
 general law concerning the sale of priesthoods, Chaniotis].

931 bis. Kos. Second diagraphē concerning the sale of the priesthood of Adrasteia and
 Nemesis, ca. 150-100 B.C. *Iscr.Cos* ED 62 (*IG* XII.4.1.325 in the forthcoming corpus of Kos).
 On the basis of a new find (our lemma no. 926), D.Bosnakis, K.Hallof, *art.cit.* (cf. our lemma
 no. 926) 253, suggest the following restoration of B.L. 516: ἅμα τὰς ἄλλα[ς] τειμας] (τὰς
 ἄλλα[ς] τειμας), *Iscr.Cos*.

932. Kos. Diagraphē concerning the sale of the priesthood of Aphrodite Pandamos and
 Pontia, ca. 125-100 B.C. *SEG* L 766. D.Bosnakis, K.Hallof, *Chiron* 35 (2005) 232, observe
 that a new diagraphē for the sale of the priesthood of Homonoia (our lemma no. 931) permits
 an improved restoration of L.L. 47-50. This text will be published as *IG* XII.4.1.319 in the
 forthcoming corpus of Kos.

[...] ἀπομισθωσάντων δὲ καὶ τελέσαι τὴν [ἐ]ρεῖαν κατὰ τὰ νομιζόμενα [καὶ]
 48 [τὴν διαγραφὴν· τὸ δὲ ἀνάλ]ωμα ἐς τε τὴν ἀναγραφὴν τῆς διαγραφῆς
 [καὶ τὴν στάλαν καὶ τὴν τελευτὴν τῆς ἱερείας καὶ τὴν θυσίαν ἐπὶ τῇ πρᾶσει]
 [τῆς ἱερωσύνης καταβαλεῖ ὁ πριῆμενος τὴν ἱερωσύνην ἅμα τῇ πρᾶσει καταβολῇ]

49. The underlined letters were seen by R.Herzog, but are no longer visible on the stone.

933. Kos. Diagraphē concerning the priesthood of Theoi Megaloi, late 2nd/early 1st
 cent. B.C. Fragment of a marble stele, broken on all sides except for the top; unknown
 provenance, now in the storeroom of the Kastro. Edd.pr. D.Bosnakis, K.Hallof, *Chiron* 35
 (2005) 249-251 no. 22 (ph.). This text will be *IG* XII.4.1.323 in the forthcoming corpus of Kos.
 The priesthood can be tentatively attributed to the Θεοὶ Μεγάλοι because of the reference to
 gods (L. 5) and the allusion to initiation (L. 8). The word ἀμύητος is used in a sacred regula-
 tion of Samothrake (*Samothrace* II.1.62); Koan theoroi to Samothrake are previously attested
 (*IG* XII.8.170 d L.L. 59-63; 171 b L.L. 27-29). The cult of the Samothracian Great Gods was
 widespread in the Aegean (e.g., *SEG* XLIII 644), but hitherto unattested in Kos, where there is
 some evidence for the cult of the Διτοκόροι (*Tit.Cal.* 117; *Iscr.Cos* EV 18 A L. 4).

[ἐπὶ μονάρχον ---- μῆνος Πετογ]ει[τ]νού] ἐκ[α]ιδεκάτῃ· τῷδε
 [συνέγραψαν προ]στᾶται τοὶ ἐν ἀρχῇ Ἀπολλόδωρος ----.

- 4 [-..... Ζω]πύρου, Ἰέρων Παρμενίσκου. [-.....]
 [-..... Ἀρί]στονος, καὶ βουλᾶς γραμματεὺς [-.....]
 [τοὶ πωλῆται ἀ]ποδόσθων τὰν ἱερῶσύναν τῶν Θεῶν Μεγάλων μηνός]
 [Καφισίου ἐκκ]αιδεκάται· ὁ δὲ πριάμενος ἔστω ὑγιῆς καὶ ὁλόκληρος]
 [-.....]ς τοῖς θεοῖς καὶ μὴ νεώτερος [ἐτέων
 8 [-.....] πριάται ἀμύητος, ἐξέστω αὐτῷ
 [-.....] ιερᾶσθαι δὲ ἐπὶ βίου· ἔστω δὲ ἀλεί[τουρ]γητος πασῶν τὰν λειτ[ε]-
 [ουργιῶν πλὴν] τριηραρχίας καὶ λαμπαδα[ρχίας]· σπενδέτω δὲ ἐν
 [πᾶσι τοῖς χο]ρ[ο]κοῖς ἀγῶσιν, οἷς ἂ πόλις [τίθη]σι, καὶ ἐν τοῖς μεγά-
 12 [λοις Ἀσκληπιδείο]ις καὶ Ῥωμαίοις ἔχων δι[ά]λευκον κιθῶνα· φορ[-]
 [εἴτω δὲ καὶ στέφαν]ον δάφνινον καὶ χ[ρ]υσαφορεῖτω
 [-.....]να· ἐξέστω δ[ὲ]
 [-.....]ΠΟΙ ἱερ[-.....]
 16 [-.....]

2.5. For the role of these magistrates in diagraphai for the sale of priestships cf. *Iscr.Cos* ED 180 and 215; *LSCG* 166, ed.pr. II 3. Hieron, son of Parmeniskos, may be a descendant of Παρμενίσκος Ἰέρωνος in *PH* 10 b LL 1/2 and in our lemma no. 929, probably a great-grandson, ed.pr. II 8. [ἐπεὶ καὶ τὰν ἱερῶσύναν] πριάται; if the purchaser of the priesthood had not been initiated, something should be allowed to him, ed.pr. [e.g. ἐξίστω αὐτῷ μνηθῆναι + a deadline?], Chaniotis II 12/13. for the garments and crown of the priests cf. *Iscr.Cos* ED 215; *LSCG* 166; *Syll.* 736 = *IG V.1.1390* LL 14/15, ed.pr.

934. **Kos. Diagraphē concerning the sale of the priesthood of Dionysos Thylophoros, 2nd/1st cent. B.C.** *PH* 27; *Syll.* 1012; *LSCG* 166; *SEG* L 752. After reviewing the squeeze, D.Bosnakis, K.Hallof, *Chiron* 35 (2005) 236 note 46, present the following text of LL 1/2: [ἐπὶ μνηάρχου Ν[...]] μηνός Βατρομίου Ι [ἐκκα]ιδεκάτα, ἀγαθὰ τύχα· τάδε συνέ-
 γραψαν (Βατρομίος is not legible on the squeeze) [C.Habicht has suggested restoring the name of the monarch as Νικαγόρας] (*SEG* L 752, in fine, Chaniotis). They point out that the earlier and later diagraphē have fewer differences than assumed in *PH* 27.

934 bis. **Kos. Diagraphē concerning the sale of the priesthood of Zeus Alseios, 1st cent. B.C.** *Iscr.Cos* ED 215. On the basis of a new find (our lemma no. 926), D.Bosnakis, K.Hallof, *art.cit.* (cf. our lemma no. 926) 253/254, print the following text of B LL 22/23: ἅμα [τῶ]ν πράται καταβολ[αῖ]ν ἡ χωρὶ τὰς ἄλλας τιμὰς ([καὶ] τὰς ἄλλας τιμὰς, *Iscr.Cos*). This text distinguishes between three types of payment by the purchaser of the priesthood: the price of the priesthood, the expenses for the initiation of the priest, and the ἄλλα τιμὰ (other expenses: a tax?). This text will be published as *IG XII.4.1.328* in the forthcoming corpus of Kos.

935. **Kos. Letter of the proconsul Cn.Domitius Corbulo to Kos, mid-1st cent. A.D.** *Iscr.Cos* ED 43; *SEG* XXIX 751; L 767 ter* (*IG XII.4.1.261* in the forthcoming corpus of

Kos). J.Fournier, *art.cit.* (our lemma no. 473) 131-137, reprints and discusses extensively this text, especially the system of judicial appeal, in his analysis of *IG V.1.21*. Although he accepts Buraselis' interpretation of the status of Kos as a *civitas libera*, he rejects his supplement [καθ' ὑμε]τέρου ψηφίσμα[τος] in LL 10/11, in favor of the old [ἐξ ὑμε]τέρου.

936. **Kos. Bilingual Greek-Phoenician dedication to Aphrodite, ca. 325-312 B.C.** *SEG* XXXVI 758; XLIX 1119 bis. In a discussion of the career of king Philokles of Sidon in the service of the Ptolemies, H.Hauben, *AncSoc* 34 (2004) 29-32, adduces this text, summarizes the proposed interpretations, and points to the probable Hellenization of Abdalonim's dynasty.

937-937 ter. **Kos. Boundary stones of the burial grounds of an association of Homonoistai, 1st-3rd cent. A.D.** In a collection of sources for the cult of Homonoia on Kos, D.Bosnakis, K.Hallof, *art.cit.* (cf. our lemma no. 919) 241, mention two unpublished boundary stones of the burial grounds of the Homonoistai (3rd cent. A.D.). Ed.pr. D.Bosnakis, *Ανέκδοτες ἐπιγραφές τῆς Κῶ. Ἐπιτύμβια Μνημεῖα καὶ Ὅροι* (Athens 2008), 166-168 nos. 283-285 (ph.), publishes these inscriptions and a third one (1st cent. A.D.).

937: 166/167 no. 283. Epitaph re-used as a boundary stone of the burial grounds of the Homonoistai under Kallistios, 1st cent. A.D. Marble pedimental stele re-used as a boundary stone (with the pediment functioning as a peg).

I	[Ε- - - -]	[Θιάσου Ὀμ]νοστ[-
	[χαίρε]	[σις τῶ]ν τῶ]ν]
II	ὅρος (θ)ηκαίων	4 [σὺν Κ[α]λλιστί]-
		[ωι]

II. ΟΗΚΑΙΩΝ, lapis II 2/3. [[Ὀμ]νοστ[ισ] τῶ]ν], ed.pr. [misprint for [[Ὀμ]νοστ[ισ] τῶ]ν?], Chaniotis.

937 bis: 167/168 no. 284. Boundary stone of the burial grounds of the Homonoistai under Dositheos of Damaskos, 3rd cent. A.D. Marble stele re-used as a boundary stone.

ὅροι θηκαίων	ωι τοῦ Νικό-
θιάσου Ὀμο-	νορος Δαμα-
νοιστῶν τῶν	σκηνοῦ
4 σὺν Δωσιθέ-	

4-7. Cf. our lemma no. 937 ter; this is the only evidence for a man from Damaskos on Kos, ed.pr.

937 ter: 168 no. 285. Boundary stone of the burial grounds of the Homonoistai under Dositheos of Damaskos, 3rd cent. A.D. Marble stele re-used as a boundary stone.

[ὅ]ροι θηκαίων θιάσ-
ου Ὁμονοιστῶν
τῶν σὺν Δωσιθέ-

4 ωι τοῦ Νικάνορος
Δα(μ)ασκηνοῦ

5. The scribe wrote a reversed N instead of a M.

938. Kos. Inscription recording the end of the gladiator [---]akritos' career, 2nd cent. A.D. PH 138; IGR IV 1072; SEG LII 793*. Now in the Civici Musei di Storia ed Arte in Trieste. Republished by F. Mainardis, *Aliena Saxa* -- (cf. our lemma no. 2015) 26-29 no. 2 (ph.).

[Δι]άκριτος, | Μαρίαςκος · | ἀπελύθη | ἐξω | λούδου

1. Or, less probably, [Δ]άκριτος. M.; [---]akritos. Meyer, Robert; the other editions did not record the initial A # 1/2. Labels identifying the retarius (L. 1) and the secutor (L. 2) climbing on the steps at right leading to the podium (pons) on which the retarius/pontarius is standing # 3-5. in a recessed field on the podium; M. follows Robert's interpretation (*Gladiateurs* p. 61): the retarius, declared victorious, was freed from gladiatorial activity (ludus) # on the basis of iconographic parallels M. points out that the relief is incomplete: the composition was originally symmetrical, with a second secutor on steps at left (equally identified by an inscription above his head); she presents a photographic reconstruction.

KALYMNA

939. Kalymna. Decrees. In their commentary on a new decree of Kalymna found in Kos (our lemma no. 923), D. Bosnakis, K. Hallof, *art.cit.* (cf. our lemma no. 923) 248, comment on provenances misassigned to several decrees of Kalymna. They reject the possibility that SEG XXVII 515 is a decree of Kalymnos (suggested by R. Herzog, *AA* [1903] 198 no. 4). The attribution of SEG XLVIII 1114 to Kalymnos has been rejected by C. Habicht. The honorary decree for the doctor Πραξιάνης (SEG XLVIII 1099) is a decree of Kalymna, not of Halasarna, as one may infer from its similarity to *Tit. Cal. XIV*; a difference between the two decrees is that SEG XLVIII 1099 L. 10 does not mention Apollo's epithet τοῦ Δαλίου τοῦ ἐν Καλύμναι, and in L. 12 there is only one δάμαρχος.

IOS

940. Ios. Cult regulation concerning a sacrifice in the month Homereon, 3rd cent. A.D. IG XII.5.15. D. Clay, *Archilochos Heros* -- (cf. our lemma no. 941) 142 no. T18 (translation), reprints this text as evidence for the cult of Homer.

PAROS

941. Paros. Archilochos' cult in Paros. D. Clay, *Archilochos Heros. The Cult of Poets in the Greek Polis* (Washington, DC 2005), collects and discusses in detail the evidence for the cult of Archilochos in Paros and in particular the vitae composed by Mnesiepes (10-24, 104-110 no. 2; SEG XV 517; XLVII 1295; L 747) and Sosthenes (110-118 no. 3; IG XII.5.445; XII Suppl. pp. 212-214; SEG LIII 872*). There are also brief references to the following inscriptions (translation): IG XII.5.445 A/B (116 and 124 nos. 2/3); XII.5.307 (33/34 and 124 no. 4); XII.5.299 (27/28 and 125 no. 5); SEG XIV 565 = Meiggs-Lewis, *GHI* 3 (69); SEG XXXII 828 = CEG II 674 (104 no. 1).

942. Paros. List of names, 1st cent. A.D. IG XII.5 143. SEG L 772. After reprinting LL. 9-15, M. Kajava, *art.cit.* (our lemma no. 2099) 19/20, dismisses the reading of a personal name Ἑστία in L. 11, and its association with Ἐπιγόνῃ Ἀνθείου (LL. 9/10), which, along with Κόιντος Εὐρ- (LL. 11/12), is a later addition. Just as in the case of IG IX².1.247 and SEG XXV 628, Ἑστία should be seen as a heading.

943. Paros (?). Grave epigram of Sokratea, 2nd cent. A.D. IG XII.5.310: GV 1871. F. Mosino, *Epigraphica* 66 (2004) 389, presents an Italian translation. He translates LL. 15/16 (ἀλλὰ σύ, παμβασιλῆα θεά, πολυώνυμε κόουρα, τήνδε ἄγε ἐπ' εὐσεβέων χώρον ἔχουσα χερὸς) as follows: 'ma tu, dea regalissima, donna dal nome illustre, recati nella regione dei pii portando questa iscrizione in mano'; he thinks that Sokratea's illustrious name is an allusion to Sokrates and that a copy of the poem was placed in the sarcophagus. [All this is based on a misunderstanding of the poem; πολυώνυμε κόουρα is not Sokratea, but Persephone; τήνδε is not the inscription, but Sokratea; this phrase invites Persephone to take Sokratea by the hand and lead her to the place of the underworld reserved for the blessed. It is very unlikely that this inscription is from Paros; the fact that the ethnic of Sokratea is given and that the poet was a Μόγνης suggests that Sokratea died and was buried abroad. Chaniotis.]

SIPHNOS

944. Siphnos. Cults. M.-E. Gorrini, M. Melfi, in *Πρακτικά Β' Σιφναϊκού Συμποσίου* 215-226, attempt a reconstruction of the Siphnian cults making use of literary and epigraphical evidence: IG XII.5.481/482 (Dionysos), 483 (Nymphs; cf. our lemma no. 947), 484 (Hermes and Herakles), 485 (cult of the deified Marcus Aurelius and Lucius Verus).

945. Siphnos. Inscriptions in the Museum of Kastro, Z.D. Papadopoulou, *Σιφνίαν ἄστυ. Φιλολογικές, αρχαιολογικές και τοπογραφικές μαρτυρίες για την αρχαία πόλη της Σίφνου* (Athens 2002) offers a concise, nicely illustrated introduction to the history and archaeology of Siphnos. Inter alia, Papadopoulou offers brief discussion, colored ph. and inv. nos. of the following texts: IG XII.5.481 + XII Suppl. p. 111 (20; Kastro Museum; inv. no. 31); IG XII.5.486 (26; inv. no. 219); XII Suppl. 229 (23; inv. nos. 203 + 27); see also our lemmata nos. 950/951.

946. Siphnos. Siphnians abroad. This topic is investigated by P. Brun, in *Πρακτικά Β' Διεθνούς Σιφναϊκού Συμποσίου* 271-280, who starts from the premise that 'c'est presque exclusivement grâce à l'épigraphie que nous pouvons suivre, de manière certes imparfaite et surtout lacunaire, la constante ouverture de l'île sur les Cyclades' (273). In the process, he analyzes Siphnian links with the Cyclades, Athens, and the Hellenistic world. Inscriptions adduced include: IG I³ 1032; IG II³ 1609, 1623, 1627, 1631, 10362; IG XI.4.115, 760, 840; IG XII.5.471 + XII Suppl. p. 111, with SEG XXXIII 680; IG XII.5.481 + XII Suppl. p. 111; IG XII.5.482, 499; IG XII.5.611 + XII Suppl. p. 111, with SEG XV 519; IG XII.5.653; SEG XXXVIII 850; XXXIX 1198; L 45.

947. Siphnos (Kamarea). Boundary stone of the Nymphaion, ca. 500 B.C.? IG XII.5.483. LSAC³ 305 no. 40. In her comprehensive study of Siphnian cults and caves, S. Samartzidou-Orkopoulos, in *Πρακτικά Β' Διεθνούς Σιφναϊκού Συμποσίου* 251-270 (ph.; dr.), reprints the rupestrial inscription of the shrine of the Nymphs and provides a dr. and two excellent colored ph. (253-257). Brief discussion of the Parian script and of the omission of the internal nasal mu in Νυμφίον ('a lay person's spelling'), followed by numerous suggestions for identification of the anonymous Nymphs.

948. Siphnos. Epitaph of Alkippos, 1st cent. A.D.? IG XII.5.491. D. Ditsa, in *Πρακτικά Β' Διεθνούς Σιφναϊκού Συμποσίου* 158, has now rediscovered this inscription, carved on the 'slab of a sarcophagus', in the area of Fountana near Kastro. Majuscule text reprinted, accompanied by an excellent colored ph. (165).

949. Siphnos. Graffito on a vase, 500-475 B.C. Inscribed rim of a column krater found in the cultic building complex A on the acropolis of Agios Andreas. Ed. pr. C.A. Televantou in *Πρακτικά Β' Διεθνούς Σιφναϊκού Συμποσίου* 67 (ph.); Έλευσινίας

950. Siphnos. Inscribed kotyle, 4th cent. B.C. Fragmentary base of a kotyle (Kastro Museum inv. no. 345) with a graffito. Ed. pr. J.K. Brock, *ABSA* 44 (1949) 73 (dr.); mentioned by Z.D. Papadopoulou, *op. cit.* (our lemma no. 945) 19 (ph.); ΔΗ

[Perhaps δη(μόσιον)?, Papazarkadas.]

951. Siphnos. Two inscribed mold-blown glass beakers, 1st cent. A.D. Two mould-blown glass beakers, probably manufactured in Syrian workshops, found in the British excavations of the Roman cemetery outside Kastro in 1935; stolen during World War II and purchased by the Benaki Museum in 1943. Ed. pr. D.B. Harden, *Syria* 24 (1944/5) 90-92 (ph.); republished by G.M. Young, *ABSA* 44 (1949) 82, 85/86 (ph.). The history and the importance of these glass objects are discussed by Z.D. Papadopoulou, *art. cit.* (our lemma no. 945) 3/4, 28/29 (ph.), who also provides majuscule texts [for similar or identical texts on glassware see also IG XIV 2410(11a); SEG XLI 1422; XLV 709 b, 956; XLIX 833(1), Papazarkadas]: 1) εὐφραίνου ἐφ' ᾧ πάρε (Benaki Museum inv. no. 3707); 2) κατὰ {1} χαίρε καὶ εὐφραίνου (Benaki Museum inv. no. 3708).

KEOS

952. Karthaia (?). Two honorary decrees for Adeimantos, Menippos, and Kriton, officers of a king Antiochos (II?), ca. mid-3rd cent. B.C. SEG XLVIII 1130; P. Gauthier, *BE* (1999) no. 423; J. Ma, *Antiochos III et les cités de l'Asie Mineure occidentale* (Paris 2004) 234/235; H.-U. Wiemer, *Krieg, Handel und Piraterie* -- (cf. SEG LII 763) 244/245. These honorary decrees for three officers of a king Antiochos (τεταγμένοι ὑπὸ τὸν βασιλέα Ἀντίοχον) have been regarded as evidence for Antiochos's III control over Keos in ca. 197-192 B.C.; the three men were regarded as governors of the island. D. Kuepfler, *Chiron* 35 (2005) 285-308 (ph.), rejects this interpretation: none of these men has the title of an ἐπιστάτης; it is unlikely that Antiochos III had entrusted the command of the island in successive years to three citizens of Keos who were close relatives (Adeimantos, his brother Menippos, and his son Kriton); the award of a θαλλοῦ στέφανος does not fit such a high office, the phrase τοῖς ἐντυχάνουσιν τῶν πολιτῶν (LL 5/6 and 22) shows that these men offered their services to their polis while they were abroad, a circumstance confirmed by the use of ἀναγγέλλειν (LL 2 and 17). K. also presents strong arguments for a date earlier than the reign of Antiochos III: the absence of the title μέγας, which should be expected for Antiochos III after 200 B.C., the form of the monument (stele, not base); letterforms, Θεοτελίδης (L. 2) can be identified with the

dedicator of SEG XIV 546 (dr.; ca. 250 B.C.); the proposer of the two decrees, Ἀρχέλαος (LL 1 and 16), also proposed the decree IG XII.5.53 (dr.) – and he may be an envoy mentioned in IG and 16), also proposed the decree IG XII.5.53 (dr.) – and he may be an envoy mentioned in IG and 16). The King Antiochos cannot be Antiochos I, during whose reign Keos was under Ptolemaic control, but he could well be Antiochos II (261–246 B.C.; 291–303). K. also mentions an unpublished inscription of Eretria that shows that in the early 2nd cent. B.C. this part of the Aegean was under Rhodian hegemony (303/304) and an unpublished decree of Karthaia of the early 3rd cent. B.C., with letterforms similar to those of these decrees (304, 'note additionnelle').

SYROS

953. Syros. Decree in honor of Onesandros of Siphnos, 1st cent. B.C.? IG XII.5.653. SEG XLIV 1736. After reproducing the text of the corpus, M. Nocita, F. Guizzi, in *Πρακτικά Β' Διεθνούς Συμφαικού Συμποσίου* 281–288, offer a succinct analysis of the inscription, suggesting that the Mithridatic Wars in the early 1st cent. B.C. could provide an appropriate historical background and that the *νεώτεροι* (L. 20) is a technical term, and does not refer to 'quelques jeunes gens' (thus Bielman; cf. SEG XLIV 1736). In view of *ὁμοίως* (L. 25), they argue that Onesandros' benefaction unfolded in two different stages. Discussion of the Ἐσχαιά (L. 27), which they identify as Sosilos' private estate at Syros, and onomastic analysis of Ἐκφραντος, which they consider a nickname of Nikon, and of the slave names Νουμήνιος, Βότρως.

In the same volume, P. Pantou, Z. Papadopoulou, 92–95, present the results of their survey on the islet of Kitiriani, which they identify with τὴν ἐπικειμένην ἀπέναντι νήσων τῆς ἰσῆρας τῆς Σιφνίου (LL 28/29) and therefore with the pirates' anchorage. Furthermore, they suggest that the Ἐσχαιά is the southern tip of Siphnos, opposite Kitiriani.

954. Syros. Letters of Septimius Severus and Caracalla, 205 A.D. IG XII.5.658; Oliver, *Greek Constitutions* nos. 257/258. J. Sosin, *Historia* 54 (2005) 222–226, plausibly rejects the interpretation of these letters as connected with an effort of Syros to set grain prices or of the emperors to create a new grain market. Instead of *ὁ καλούμενος σιγίτιων ἀγών* (L. 23), he tentatively suggests Σιγίτιων, Σιγίτιον or Σιγίτιον (the name of an envoy; cf. L. 27: ἐπρέσβευν). Consequently, the restorations [τοῦ] σιγίτου (L. 15) and τὴν [κ]οινί[ην] ἰ ἀγορὰν τῶν [σ]ιγίτων (LL 30/31) lose ground. For LL 30/31 he tentatively suggests (225 n. 30) [σ]ιγίτων[ι]α τὴν κ[οινί]ην ἰ ἀγορὰν τῶν Σιγίτων, for L. 32 (225) [ἀφ]ορίζεσθ[αι] - ἢ ('[Septimius Severus?] commanded that ... a common agora of the Syrians ... be demarcated'). Assuming that Syros had at least two towns (Syros and Galesos) Sosin interprets the creation of a 'common market of the Syrians' as a response to disputes between Galesos and Syros that had invited Imperial intervention. As a parallel, Sosin adduces the relationship between Melitaea and Herakleia in Achaia Phthiotis: Herakleia, a small village at Melitaea's outskirts, was

absorbed by Melitaea and shared a market with the larger city (cf. IG IX.2.103 LL 8–10: ἐν τῇ ἰ ἀγορᾷ τῶν Ἡρακλειωτῶν καὶ Μελιται(α)ίων).

TENOS

955. Tenos. Honorary decrees of Tenos and the Koinon of the Nesiotai for the doctor Apollonios of Miletos, early 2nd cent. B.C. IG XII.5.824; Syll.³ 620; Samama, *Les médecins* ... (cf. SEG LIII 2191) 284–288 no. 166; SEG XLII 774*. P.A. Stmolo, *Epigraphica* 67 (2005) 35–44, republishes these texts (no new readings or restorations; Italian translation) with detailed commentary [LL 9/10: [ἀρρώσ]των τε πλεόνων παραγενομένων εἰς τὴν ἡ[τέραν πόλιν] is not 'manifestatesi parecchie malattie, giunto nella nostra città', but 'because many sick persons arrived in our city', Chanlotis]. She tentatively suggests that another honorary decree for Apollonios (IG XII.5.823 = Samama, *Les médecins* 281–284 no. 165) may be the one referred to in this decree (LL 6 and 23) and assumes that these honors did not include citizenship (40) [this is certain, since Apollonios is repeatedly designated as Μιλήσιος (LL 3, 23, 35), Chanlotis]. R. Étienne (see SEG XXXVI 765), had identified the crisis alluded to in these decrees as the Third Macedonian War (ca. 168–166 B.C.); C. Habicht (see SEG XXXIX 878), identified Apollonios as the eponymous stephanophoros of Miletos in ca. 203/2 B.C. (*Milet* 1.3.124 L. 36), dated the Rhodian eponym Ἀντοκράτης (L. 32) to ca. 190/89 B.C., and identified the events alluded to in these decrees as the war of Antiochos III (192–190 B.C.); this view was supported by G. Reger (see SEG XLII 774). S. points out that the critical situation had affected all the Nesiotai, not only Tenos. Observing that there is no unequivocal reference to a war in this text, she suggests restoring περιστάτων δ' ἐπ[ι]δ[η]μ[ι]ῶν in LL 39/40 (περιστάτων δὲ καὶ πολλῶν, Étienne, Samama; περιστάτων δὲ π[α]θῶν ἐν[τ]ὶ δ[η]μῶν, IG). For LL 15/16 she defends the reading [λοιμοῦ] καινοῦ περιστ[η]κότος ἐπικινδύνου (IG; Étienne, Samama; καινοῦ περιστ[η]κότος νῦν κινδύνου).

CHIOS

956. Chios. Honors for Homer. D. Clay, *Archilochos Heros* ... (cf. our lemma no. 941) 140/141 nos. T12/13, reprints Kaibel, *EG* 860 (T13; translation) and refers to SEG XXX 1073 (T12; honorary inscription) as evidence for honors awarded to Homer in Chios. For different restorations of SEG XXX 1073 L. 34–36, see A. Chanlotis, *Historie und Historiker in den griechischen Inschriften* [Stuttgart 1988] 94 and 98/99. L. 34: διὰ τὴν περιγενομένην τῇ πόλει δόξαν ἀπὸ τοῦ ποιητοῦ (διὰ τὴν περιγενομένην τῇ πόλει δόξαν ἀπὸ τῶν ποιητῶν, SEG, Clay); LL 35/36: εἰς καταβύθου βωμῶν τοῖς Μουσῶσι καὶ [Ο]μήρῳ, Chanlotis.]

957. Chios. Delimitation of public land and record of sale of confiscated property, ca. 475-450 B.C. *SGDI* 5653; Koerner, *Gesetzestexte* 62. M. Faraguna, *Dike* 8 (2005) 89-99, republishes this document (Italian translation) with detailed commentary. He argues that the document contains two separate documents pertaining to similar subjects. The document on side A contains the delimitation of a region called Λοφίτις and refers to 75 boundary stones placed under the protection of ὁροφύλακες [on ὁροφύλακες cf. our lemma no. 2057]. This land must have been public land. The document on sides B-D concerns the modalities for the sale (πρῆγμα) of confiscated property and provides a list of the purchasers (C L. 10-D L. 18). As parallels, F. adduces *IG* I¹ 421-430; *SEG* XII 100; *I.Mylasa* 1-3.

958. Chios. Letters of Alexander the Great to Chios concerning exiles, ca. 334-330 B.C. 1) *Syll.*³ 283; *SEG* XXX 1071*; 2) *SEG* XXII 506; XLIX 1136*. G. Ottone, in L. Santi Amantini (ed.), *Dalle parole ai fatti* – (cf. our lemma no. 2109) 61-107, presents an exhaustive discussion of the literary evidence concerning Theopompos' political activities on Chios, his exile, and the intervention of Alexander the Great in his favor (esp. the reference of Photios to letters sent by Alexander to Chios: *FGH* 115 T 2). In this context she adduces the two letters sent by Alexander to Chios concerning the return of the exiles (1) and a particular individual (2). She suspects that the letters mentioned by Photios were a general διάγραμμα accompanied by letters dedicated to specific individuals (67-77). After a lengthy discussion of the identity of Alexander's φίλος in his second letter (2 LL. 11-14) and a critical review of earlier identifications (Ἀλκιμαχος, Θεόπομπος), O. concludes that although it is unlikely that this letter was written in favor of Theopompos, it shows that the intervention of the king in favor of a particular individual was possible. In an appendix (102-107), she presents the text of 1 and five different restorations suggested for 2 (G. Zolotas, *Αθηνά* 20 [1908] 163 no. β; T. Lenschau, *Klio* 33 [1940] 211/212; G. W. Forrest: *SEG* XXII 506; A. J. Heisserer: XXX 1072; F. Piejko: XXXV 925).

959. Chios. Leasing documents of the Klytidai, ca. 335 B.C. *SEG* XXII 508; XLIX 1135 (*SGDI* III.2.5661; *Syll.*³ 987; *LSCG* 118). C. Eckerman, *ZPE* 154 (2005) 183-189, reprints A LL. 53-56, B LL. 9-11, and B LL. 55-59 with app. cr. (on 188 translation of A LL. 37-58). In A LL. 55/56, he confirms the reading ἦν (not ἦν = ἐάν) ἐξελ[έχουσι]; for B LL. 56/57 E. hesitantly accepts R. Merkelbach's restoration [παρέχειν τὸ β[ό]λιον. Based on A LL. 55/56, D. Jordan (apud E.) suggests restoring ὑπὲρ ἧς ὁν γῆς ἐξελέγχουσι in B LL. 58/59. After a critical review of previous interpretations of the term βόλιον (a delay, a sacrificial victim, property claims), E. argues (against D. Behrend in *Symposion* 1988 [Cologne 1990] 231-250) that the relevant clauses refer to disputes between lessors and lessees. Based on the observation that βόλιος is often used in the meaning 'lead' (*IG* IV¹.1.102 L. 275; 103 L. 62; *Syll.*³ 241 = *F. Delphes* III.5.19 A LL. 23, 25, and 28; *SEG* XXX 1175; XXXV 458 = *F. Delphes* III.5.31; *SEG* XLVII 1442 = XLIX 1301; *IGDS* 134 B L. 12), E. suggests that βόλιον designates a lead tablet (cf. *SEG* XXX 1175; *IGDS* 134 B L. 12). In the relevant passages, the word designates contracts, originally written on lead tablets, which were referred to in cases of

dispute (B LL. 9-11: 'if there is any dispute concerning oaths, let there be oaths to the Klytidai on behalf of the land, and let there be the lead contract of the lessee'). Thus this text attests the use of lead tablets for archival purposes. As regards the resolution of disputes, E. offers two alternative interpretations. The clause stipulated either that the Klytidai were to affirm the oaths they had sworn when they originally agreed upon the contract or that the Klytidai as lessors had priority over the oaths; 'whether this would refer to their right to phrase the oaths, or to taking or tending oaths remains unclear.' [This study contributes significantly to the interpretation of these clauses. But perhaps the phrase τὸ δὲ βόλιον (i.e. ἔσται) τοῦ ἀνελόμενου does not refer to the original contract, but to a copy of the exculpatory oath which had to be sworn by the Klytidai, in order to terminate the dispute, and was then written on a lead tablet: 'if there is any dispute concerning the oaths (i.e. the original sworn contracts), let there be oaths (sc. exculpatory oaths) by the Klytidai (B L. 58: ΚΑ[υ]τιδῶν; cf. B L. 10: Κλυτιδ[α]ς) concerning the disputed land and let the lessee keep a lead copy (of these oaths).' Chaniotis.]

960. Chios. Sculptor's signature, undated. G. I. Zolotas, *Athena* 20 (1908) 266 no. 153. Republished by M. Haake, *ZPE* 153 (2005) 130, who points out that the sculptor Demetrios had not been included in any collection of sculptors' signatures. Nothing is known about his date or work: [Δημήτριος] ἐποίησεν

961. Chios. Dedication to Aphrodite Neotera, 2nd cent. A.D. *SEG* XV 564. In a discussion of Egyptian cults, M. Malaise, *op.cit.* (cf. our lemma no. 2071) 75, points out that it is not certain whether this is a dedication to Ἀφροδίτῃ Νεωτέρῃ or to Ἀφροδίτῃ καὶ Νεωτέρῃ.

SAMOS

961 bis. Samos. Pierres errantes. In the presentation of *IG* XII.6.2 (*SEG* LIII 877) we did not mention the 'tituli alieni' (556-559 nos. 1197-1202) included in this corpus. See our lemmata nos. 898, 1246, 1267 bis, and 1323 bis.

962. Samos. Honorary epigram for the historian Leon, 2nd cent. B.C. *IG* XII.6.285. J. Dillery, *art.cit.* (cf. our lemma no. 2024) §12/513 (translation of LL. 8-11), adduces this text as evidence for 'sacred history'. Because the adjective πινυτός usually modifies persons, he explains its use in the expression πινυτός ἱστορίας as an allusion to Leon's history as the service of a dutiful son of the fatherland, i.e. as a transferred epithet. The participle δινησας should not be taken literally [cf. our lemma no. 2052, Chaniotis] but as a reference to the celebratory orientation of the work. The focus of Leon's work 'was Samian Hera and the dedications made at her temple, especially by non-Samians' [rather, the reference to 'booty' (σάματα) suggests dedications by Samians, Chaniotis].

963. Samos. Boundary stones of temene of Athena, after 439/8 B.C. *IG* XII.6.238/239 (*IG* P 1492/1493). Because of the use of a particular type of delta (composed with a dot instead of the lower horizontal line) attested only in Athens, T. Alfieri Tonini, *Acme* 58.3 (2005) 47-57 (ph.), argues that the inscriptions on these horoi of Ἀθηναία Ἀθηνῶν μεδέουσα were engraved on Samos on local stone, but were copied from a text written on perishable material in Athens and sent to Samos. Sending texts to be inscribed, is a very common phenomenon (e.g. *IG* I 101, 124, 127, 142 1454). In this context A.T. discusses in some detail the following texts: *IG* I 127 and 156; *IG* XII.6.42 and 150. A.T. considers these horoi 'una testimonianza importante dell'imposizione a Samo da parte di Atene di temene dedicati alla dea per eccellenza del suo impero marittimo, Athena Athenon medeoussa, in seguito alla repressione di una ribellione (439 n.C.)'.

AMORGOS

964. Amorgos. History and inscriptions. L.I. Marangou, *Amorgos II. Oi arxhaioti puryoi* (Athens 2005), studies the surviving towers in Amorgos, making ample use of the epigraphic evidence in connection with the following subjects: the relations between Amorgos and Athens (171; *IG* XII.7.5, 62); the term χωρίον (177; *IG* XII.7.55/56, 58, 60, 515); horos-inscriptions (177; *IG* XII.7.55-60; *IG* XII Suppl. 331); loans (184; *IG* XII.7.66-70).

M. also provides information on the finding spot and its topography as well as on the present location of the following inscriptions: *IG* XII.7.25 (202 note 637), 53 (206 note 659), 54 (186 note 571; 205 note 648), 57 (178 note 516), 62 (171 note 488), 82/83 (186 note 570), 101 (205 note 648), 102 (205 note 651), 151 (237 notes 719 and 723), 182 (186 note 572), 189 (237 note 721), 191 (237 note 719), 215 (205 note 656), 281 (200 note 629), 288 (247 note 288), 318 (257 note 775), 411 (288 note 845), 413/414 (306 note 899), 441 (292 note 863), 447 (269 note 818), 449 (269 note 818), 455 (268 note 809), 477 (269 note 818), 485 (269 note 818); *IG* XII Suppl. 331 (178 note 517; 237 note 724). On 345-347 she presents a list of locations, in which inscriptions have been found.

M. presents the text and photos of the following inscriptions, which are discussed in some detail: *IG* XII.7.40 (182), 55 (243), 56 (178), 59 (179), 62 (172/173), 69 (183).

965. Arkesine. Horos inscription, undated. Emmanuel Ioannidis, who studied an ancient tower at Χωρίο in 1857, found there two inscriptions, which remained unpublished: an epitaph (now probably lost) and an inscription of 7 lines, which may be included among the unidentified inscriptions in the Αρχαιολογική Συλλογή Ἀμοργού. L.I. Marangou, *op.cit.* (cf. our lemma no. 964) 166 with note 449 (cf. p. 178), points out that the vocabulary of the latter text (ἐλνεχῶρων, ὑποκειμένων, ἀρχεράνων) supports the interpretation of this document as a horos inscription (cf. *IG* XII.7.58 and 61).

966. Arkesine. Epitaph, undated. Stele found near the ancient tower at Χωρίο. Ed.pr. L.I. Marangou, *op.cit.* (cf. our lemma no. 964) 145 note 379 (text in majuscules) [is the text complete?, Chaniotis]: ΙΚΤΙΝ Ι ΦΙΛΩ, Ι ΚΕΪΜΑΙ, Ι ΕΤΩΝ ΚΥ'

967. Nikouria (Aigiale?). Decree of the Koinon ton Nesioton concerning participation in the Ptolemaia, ca. 280 B.C. (or 262 B.C.). *IG* XII.7.506; *Syll.* 3 390; *SEG* LIII 907*. H. Hauben, *art.cit.* (cf. our lemma no. 936) 39-44, rejects the attempt of R.H. Hazzard to lower the date of this decree to 262 B.C. [cf. *SEG* LIII 907]. The careers of both Βάκχων and Φιλοκλῆς are firmly placed in the late 4th and early 3rd cent. B.C. Philokles of Sidon is attested as early as 310 B.C. (*IG* VII 2419; Ameling, *Schenkungen* -- KNr 83; overlooked by Hazzard); his career is unlikely to have lasted for half a century and he is not mentioned in connection with the Chremonidean War. None of the dedications of Bakchon and Philokles in Delos is later than 276 B.C.

HERAKLEIA

968. Herakleia. Decree concerning the illegal entrance of goats into the island, 3rd cent. B.C. *IG* XII.7.509. C. Constantakopoulou, in *The Greek Islands and the Sea* -- (cf. our lemma no. 572) 15-31, reprints the text of this decree (29; translation on 16). With regard to the κοινὸν τῶν νησιωτῶν (LL. 8/9), a local koinon not to be confused with the Koinon ton Nesioton, C. adduces as a parallel the κοινὸν τῶν ἐν Σύμῃ κατοικούντων (*IG* XII.3 Suppl. 1269/1270), which she interprets as 'the collective political body of the local Symians and their part of the population which had Rhodian citizenship.' She suggests that the Herakleian koinon 'included members of the political community as well as non-members, perhaps foreign residents' (cf. L. 17: Ἡρακλειωτῶν πάντων καὶ τῶν οἰκούντων ἐν τῇ νήσῳ) [this phrase implies that the inhabitants of the island did not have citizenship, Chaniotis] (16-18). As already suggested by L. Robert (*Hellenica* 7 [1949] 161-170), the decree was issued because of the damages caused to agriculture by the grazing of goats, possibly brought by outsiders (cf. *IG* XII.3.1259: dispute between Melos and Kimolos over the islands Polyaigos, Heteraia, and Libeia); C. comments on the existence of 'goat islands' used for pasture (19-25). In this context, C. briefly discusses island connectivity in the Aegean, in particular the control exercised by Samos, Chios, Rhodes, and Kos over smaller islands (25). See also our lemma no. 54.



978. Eretria. Law against tyranny and oligarchy, mid-4th cent. B.C. (ca. 340 B.C.). SEG I.1105; LII 921. Discussing the formula $\tau\epsilon\kappa\nu\omega\nu \delta\eta\nu\alpha\tau\iota$ in ancient prayers and curses (J. Délos 1560 LL. 62/63; I.Cret III iv 7/8; I.Kios 79 = SGO II 09/01/03; FAYM V 2.137f.). R.Parker, ZPE 152 (2005) 152-154, suggests restoring in LL. 16/17 $\mu\eta \gamma\acute{\iota}\nu\epsilon\sigma\theta\alpha\iota \alpha\upsilon\tau\omega\nu [\delta\eta\nu\alpha\tau\iota\upsilon] \mu\eta\delta\epsilon \tau\epsilon\rho\mu\acute{\iota}\nu\iota\upsilon$, αὐτοὺς δὲ πανοικίαι πάντα ἀπολέσθαι (instead of $\mu\eta \gamma\acute{\iota}\nu\epsilon\sigma\theta\alpha\iota \alpha\upsilon\tau\omega\nu [\delta\eta\nu\alpha\tau\iota\upsilon] \mu\eta\delta\epsilon \tau\epsilon\rho\mu\acute{\iota}\nu\iota\upsilon$, ἀλλὰ τοὺς δὲ πανοικίαι πάντα ἀπολέσθαι). The sense is 'but if [γῆνη]φίλους παῖδας, ἀλλὰ τοὺς δὲ πανοικίαι πάντα ἀπολέσθαι). The sense is 'but if children should be born (to the violators of the law), let them get no benefit from them, but themselves perish, all of them, with their whole house.' For $\mu\eta\delta\epsilon \tau\epsilon\rho\mu\acute{\iota}\nu\iota\upsilon$ (suggested to him by P.Thonemann), P. refers to poetic parallels (IG XII.2.489 LL. 19/20; SEG XL 563 L. 8). [On this text see also A.Dössel, ZPE 161 (2007) 115-124 and the comments of D.Knoepfler, BE (2008) no. 265, to be presented in SEG LVIII. Chaniotis.]

979. Eretria. Epitaph of the philosopher Asklepiades of Philelous, ca. 270 B.C. Upper part of a stele. Briefly mentioned by D.Knoepfler, *op.cit.* (cf. our lemma no. 2013 bis) 28-31 (ph.), who gives the text and identifies the deceased man as the philosopher Asklepiades, a close friend of the philosopher Menedemos. Diogenes Laertios (2.138) mentions the fact that Asklepiades died in Eretria some time before Menedemos' death. Cf. D.Knoepfler, *BE* (2006) no. 212: [Α]σκληπιάδης ἰ Φιλελεύσιος

980. Eretria. Graffiti and dipinti, ca. 800-700 B.C. 64 graffiti and 2 dipinti on vases and on a spindle whorl found in the sanctuary of Apollo Daphnephoros. Edd. pr. A. Kenzelmann Pfyster, T. Theurillat, S. Verdan, *ZPE* 151 (2005) 51-83 (ph.; dr.). 28 pieces were found in pits and 7 pieces inside buildings. The graffiti are on small open vases (43 pieces), amphoras (14 pieces), small closed vases (4 pieces), a krater (below 30), a vase resembling a bronze cauldron (39), and a spindle whorl (41). The selection of vase shapes suggests that this pottery was used in banquets. Three graffiti (3, 39 and 41) and both dipinti (1/2) were engraved/painted before firing. Except for some of the amphoras and nos. 4, 25, 31-33, the pottery was produced locally. Only 26 graffiti are identified with certainty as alphabetical texts (these include owners' inscriptions: 1, perhaps 6-8, 10/11, 31/32, 39; an abecedarium: 3; dedications?: 5, 39, 40); some of the fragmentary signs may be letters of the alphabet (18-29, 36-38). As far as it can be determined, the graffiti are in the Euboian script; one graffiti is Semitic (no. 66, not reproduced here; ca. 800-750 B.C.). The non-alphabetic signs include crosses, branches, and pentagrams.

We reproduce only the more significant remains of alphabetical texts. Nos. 25/26 and 40 date to the Middle Geometric period (ca. 800-750 B.C.), the rest of the material dates to the Late Geometric period (ca. 750-700 B.C.).

1) [-.ɫʰaxɛɫɔ ɛɫɪ] ← (59 no. 1; dipinto on cup); 2) [-.ɛ|ɛ|] ← (60 no. 2; dipinto on small open vase); 3) [-.ɫɒ|ɒ|] ← (60 no. 3; cup; abecedarium engraved before firing); 4) [-.ɫɪ|ɪ|] ← [-.ɫɪ|ɪ|] ← (60/61 no. 4; small open vase); 5) [-.ɫɪɛɫɪ] ← (61 no. 5 = P. Ducrey, *CRAI* [2005] 567 (ph); cup); 6) [-.ɫɪɪɪɪɪɪ] ← (61/62 no. 6 = *SEG* XLVII 1363(5); small open vase); 7) ɛɫɪɪɪɪɪɪ [-.ɫɪɪɪɪɪɪ] ← (62 no. 7; skyphos); 8) ɛɫɪɪɪɪɪɪ [-.ɫɪɪɪɪɪɪ] ← (62/63 no. 8; skyphos).

cup); 9) TPE → (63 no. 9; cup); 10) [-]σto ← (63 no. 10; small open vase); 11) .go[λ]- [-] ← (63/64 no. 11; small open vase); 12) three (70 undetermined letters (64 no. 12; small open vase); 13) PA[-] or PA[-] ← (64 no. 13; cup); 14) [-]JY ← (64 no. 14; cup); 15) [-]J ← (64 no. 15; cup); 16) Ê ← (65 no. 16; small open vase); 17) Σ[-] ← (65 no. 17; small open vase); 18) [-] ← (65 no. 18; skyphos); 19) A[-] (65 no. 19; cup); 20) M[-] or N[-] (65 no. 20; cup); 21) Ê[-] (66 no. 21; skyphos); 22) Ê[-] (66 no. 22; cup); 23) π[-] (66 no. 23; cup); 24) π[-] (66 no. 24; cup); 25) σ[-] (66 no. 25; skyphos); 26) σ[-] (66/67 no. 26; small open vase); 27) χ[-] (67 no. 27; skyphos); 28) χ[-] (67 no. 28; skyphos); 29) χ[-] (67 no. 29; small open vase); 30) mp[-] ← (70 no. 43; krater); 31) Αέβατος (ἐμν) ← (70 no. 44; jug); 32) [-]Jxo[-] ← (71 no. 45; hydria or jug); 33) J[-]Jre[-] ← (71 no. 46; small closed vase); 34) [-]Jvo[-] ← (72 no. 50; amphora); 35) J[-]Jvo[-] ← (72 no. 51; amphora); 36) υ[-] ← (72 no. 52; amphora); 37) γ[-] (72 no. 53; amphora); 38) γ[-] (72 no. 54; amphora); 39) J[-]Jre[-] ← (74/75 no. 62 = A. Charbonnet, *ΛΙΟΝ* 8 [1986] 162; lebes); 40) [-]Jto[-] ← (75 no. 64; amphora handle used as an astrakion); 41) ΔΑΙ ANA (the drawing of a man and a lyre? under the second word (75/76 no. 65; spindle wheel).

1. Perhaps the genitive of the name *Χαλκιδῶνος (cf. Ξερσίδας, Ξερσιδῶνος) in abbreviated writing: Χαλκιδέο instead of Χαλκιδάεο, *edd.pr.* 13. K. Wachter, *ZPE* 151 (2005) 84-86, points out that the sign Ⓢ was hitherto attested only in Etruria; the new discovery shows that this sign belonged to the original Euboian (or Eretrian?) alphabet and was brought to Etruria by the Euboean colonists; it did not represent ξ, but was used in the abecedarium as a 'toties Zeichen', Ⓢ developed from Ⓢ; the fact that the earlier form continued to be used in Boiotia as a 'toties Zeichen' may support the assumption that the alphabet was introduced in Boiotia earlier than in Euboea 4. I. 1 or [-]·[H]XII[-] · - - - - - Ⓢ, Ⓢ itself = χερή or a form of χερσός/χέρπεα, *edd.pr.* 16. Φθίων or Φθινό[ος], *SEG*; in fact, there is not enough space for a rho, in fact the remains of a vertical line rules out an αμίων; perhaps the pronoun hiv or hī, *edd.pr.* 17. the beginning of a personal name composed with ἀρνύ/ἀρα- or ἀρε-, rather than a dedication to Ἀρη; other restorations (ἀρήςος, ἀρητήρ) are possible, *edd.pr.* 18. probably the beginning of a personal name (Εἰός[-] = Εἰός[-]), *edd.pr.* 19. probably the end of a personal name in the genitive, *edd.pr.* 11. initio, if the remains are not of a letter, but of another sign, probably the beginning of a personal name in Πολ-, *edd.pr.* 17. neither the direction nor the nature of the sign (sigma with five bars or decoration?) is certain, *edd.pr.* 30. or Μῆτοξ [ἐμ] (i.e., the inscription is 'of the Lebes'); Lebes is attested as a personal name, *edd.pr.* 31. a personal name in the genitive?, *edd.pr.* 39. [η]ε[ρ]ό[ν] or [-]·[ε]ο[-] · - - - - - 40. this is the oldest text of the group; possibly to be understood as θεῖς or θεός, with omission of the εἰσών, *edd.pr.* 41. perhaps ἀνά or ὕνα (vocative of ἀνάξ), *edd.pr.*

In an appendix (79-81, ph.: dr.) the authors reproduce three other Archaic inscriptions from the sanctuary of Apollo Daphnephoros (A-B = 42-43, see below; C = *LSAG* 85 no. 10), a Semitic inscription from the same sanctuary (D), and other graffiti of the Geometric period from Eretria (E = *SEG* XLVII 1363(4); *LSAG* 434 A, F = *SEG* XXXIX 939; XLVI 1199; *LSAG* 2 p. 434 B(ii); G = *SEG* XXXII 859; XLVII 1363(2), H-J, non-alphabetic) [we supply the references to *SEG*, Chaniotis].

42) h[- -]ev [ΠΟΛ[- -] → (79 no. A, I.K. Konstantinou, *PAAH* [1952] 162; ph.: two fragments of a kotyle); 43) [-]θε[-] ← (79 no. B; kotyle).

42. perhaps b[ερον άνεθε]εν Πολ[-], edd pr. # 43. owner's inscription? ([-]θο ε[μυ])

981. Oreoi. Gold signet ring of Leontios, 6th/7th cent. A.D. Gold ring with a rectangular bezel; a monogram engraved on the bezel; now in the Athens Byzantine and Christian Museum. Exhibition catalogue *Τό ελληνικό κόσμημα. 6000 χρόνια παράδοση* (Athens 1997) 190 no. 212. Republished by E.Chalkia in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 438 no. 571 (ph.): Λεοντίου

982. Zarex. Inscribed vase, ca. 650 B.C. *SEG XLIX 1205(1)*. A.Hadzidimitriou, *Archaiognosia* 12 (2003/04) 182/183 (ph.), presents a detailed study of the fragments of an inscribed relief pithos decorated with four Centaurs holding trunks of trees; hares are represented under the Centaurs. The inscription, mentioned in *SEG XLIX 1205(1)*, will be published by A.Matthaiou.

983. Zarex. Bronze weight, Classical. *SEG LI 1128*. A.Hadzidimitriou, *Άρχαία Εύβοϊκῶν Μελετῶν* 35 (2003/2004) [2006] 53-67, provides information concerning the sanctuary of Apollo Delios, where this weight with the god's name was found. D.Knoepfler, *BE* (2007) no. 326, draws attention to the theophoric name of a member of the Eretrian deme of Zarex, Δηλιόδωρος (*IG XII.9.245 B L. 453*).

CRETE

984. Crete. Cretan Koinon. A.Paluchowski, *Eos* 92 (2005) 54-79, attempts to reconstruct the function of the Κοινὸν τῶν Κρητῶν in the late 1st cent. B.C. on the basis of the literary evidence (Cicero, *Phil.* 2.97; 5.12; 8.27), the coins issued by the Koinon, and the numismatic iconography. In discussion of two inscriptions mentioning a Κύδας Κύδαντος (*I.Cret. IV 250/251*), P. assumes that the Kydas mentioned by Cicero (*Phil.* 8.27) and the Κρητάρχας in *I.Cret. IV 250 LL. 1-3* (ἐπὶ Κύδαντος τῷ Ι Κύδαντος Κρητάρχη) and on the coins of the Koinon are one and the same person. After detailed review of earlier research he proposes that the expression Κρητάρχας καὶ ἀρχὴ ὅκα τὸ ι' (*I.Cret. IV 250 LL. 2/3*) refers to the tenth term of Kydas in the office of the Κρητάρχας and that ἀρχὴς is an additional designation of the office of the leader of the Cretan Koinon. [We note that Kydas, son of Kydas, in *I.Cret. IV 251* is a different person: a Gortynian magistrate of the 2nd cent. B.C.; see *SEG L 902*, Chaniotis.]

985. Crete. Oaths: lists of gods in treaty oaths. P.Brulé, *art.cit.* (cf. our lemma no. 2087) 159-163, discusses the lists of gods in the Cretan treaty oaths and comments on the peculiarities: the use of the article; the alteration of gods with and without epiklesis; standard sequences of gods (Apollo, Lato, and Artemis, Ares and Aphrodite; Hermes, the Kouretes, the Nymphs, and the Korymbantes). Modifying in certain points the taxonomy of Chaniotis, *Verträge* pp. 68-76, he correctly points out that Hermes was not included in the Cretan treaty oaths as a Panhellenic god, but as a leader of a group consisting of the Nymphs and the Kouretes. [One may add that his presence may be connected with his function as a patron of the ephebes (clearly attested in the sanctuary of Hermes Kedrites in Simi Viannou) and his association with frontiers, Chaniotis.] As regards Chaniotis, *Verträge* no. 60 (copy of Athens: *IG II² 1135 + add = I.Cret. I.xviii.9 = SEG XXXIII 134; XXXVII 93*; copy of Delos: *SEG XXXIII 638; XXXVII 698*), B. hesitates to restore [καὶ Ἀθαναίαν Πολιάδα] (as suggested by V.Kontorini: *SEG XXXIII 638 L. 2*) and suspects that there was a further epithet of Zeus. [I restored ἄλλ. loc. [Τῆνα Ὀπάριον] and placed the invocation of Athena Polias between Hera and Apollo Pythios. A new copy of this text from Chersonesos, which will shortly be published by C.Kritzas (whom I thank for informing me about the text), shows that Zeus' epiklesis was Μωνίτιος (not Ὀπάριος) and that between Hera and Apollo there was an invocation of Poseidon and Athena (without an epithet), Chaniotis.]

986. Crete. Law and society in Archaic and Classical Crete. Reviewing the epigraphic evidence from the Archaic and Classical periods, A.Chaniotis, in E.Greco, M.Lombardo, *op.cit.* (cf. our lemma no. 990) 175-194, points out that, despite a lack of uniformity in many institutions (tribes, calendar, designations of magistracies), the institutions of the Cretan poleis show a surprising homogeneity both in fundamental issues and in details: in the preoccupation with status; military training; the preservation of common meals, ἐταπεινά, ἀνδρεία, and age classes (e.g. the term ὁριμεύς); the petrification of Cretan social and political institutions; the effort to delimitate the rights and duties of foreigners (ἄλλοπολιέτας, ἄλλοπολία, ξένος et sim.) and artisans (cf. *SEG LIV 832 and 837*); regulations concerning the rights of women; the distinction of various categories of dependent persons (cf. the terms ἀφαιμία, ρουκεύς, οἰκετεία, and πασιτάς); metonymies; limitations of iteration in office (Koerner, *Gesetzestexte* no. 90; *I.Cret. IV 121*); the introduction of a system of rotation of tribes in the exercise of power; the character of tribes (στρατός) as military and possibly also regional units, which jointly owned land (with reference to *I.Cret. IV 72 col. V LL. 25-28* and to the tribe of the Λαοσύνθιοι in *SEG L 937*); and the shared vocabulary of social, political, and legal institutions (references to ἀμφιμολεῖν, ἄνατος, ἀνχιμολία, ἄνατος, κόσμος, δμνόντα κρίνειν, πατριούκος, στρατός). He argues that this homogeneity was artificial – the result of measures taken in the late 7th cent. B.C. – and suspects that supra-local sanctuaries, which served as meeting places of the elite in this period (the Idaean Cave, the sanctuary of Hermes in Simi Viannou), played a significant part in this development.

J. Whitley, *ibid.* 41-56, sets the 'law code' of Gortyn (see our lemma no. 990) against the background of the Cretan epigraphic habit and material culture in the Archaic and early Classical periods. Revising his views on limited literacy in this period [see the criticism in SEG XLVII 1377; LII 822], he attributes the presence of monumental legal inscriptions and the lack of the personal epigraphic display (e.g. through dedications) to the character of Cretan society: the fostering of a sense of equality between members of the ruling aristocracy [cf. SEG LIV 828]. The move away from symposium culture and visual narrative are related phenomena.

See also our lemmata nos. 994/995.

987. Crete. Political life and institutions in the Imperial period. A. Pafuchowski, *Klio* 87 (2005) 421-444, studies the political regime of the Cretan cities in the Roman Empire. Not unlike in the late Hellenistic period (cf. SEG XLIII 604), in the Imperial period the Cretan cities were governed by a small group of aristocratic families, which occupied the main magistracies. Although phylai still existed under Roman rule (*I.Cret.* I.XVIII.11), the earlier system of an annual rotation of the phylai in the magistracies was abandoned in the 1st cent. B.C.A.D. (late attestations: *I.Cret.* I.XVII.8; I.XVIII.12). There is also strong evidence for iteration in the office of the *πρωτόκοσμος* in consecutive terms. The best evidence for the abandonment of the rotation system is provided by Lyttos (*I.Cret.* I.XVIII.18-23, 32-39), where in one case this office was occupied by two brothers in consecutive terms (*I.Cret.* I.XVIII.40 and SEG XXXVI 815 bis; 427/428). In many cases, offices were occupied by members of the same families (428/429 note 43).

Lyttos: *I.Cret.* I.XVIII.55.

Gortyn: *I.Cret.* IV 267 and I.XVII.38 (Επραῖος) [but Επραῖος, possibly the father of a nakoros (I.XVII 38) was not a magistrate but the president of a private association (*I.Cret.* IV 267), Chaniotis]; *I.Cret.* IV 251 and 266 [these texts do not concern magistrates belonging to the same family; Ζηνῆς Ἀπελλωνίου was possibly a kosmos (*I.Cret.* IV 251; new edition and date in the late 2nd cent. B.C.; SEG L 902; another attestation of this man: SEG L 932), but Apollonios, son of Hermias, for whom a family relation to Zenas Apellonios cannot be established, was not a magistrate; he was honored by a cult association (*I.Cret.* IV 266), Chaniotis]; *I.Cret.* II.XXV.3 and IV 444 [presuming that Πανόνης, priest of Zeus Olympios and Hera Olympia in Soulia, is the same person as a high priest of the Imperial cult in Gortyn, Chaniotis]; *I.Cret.* I.XVII.21 and 38, and IV 293.

Hierapytna: *I.Cret.* III.iii.7 LL. 20-34; SEG XXXII 871 (dated to the early 1st cent. A.D.; see our lemma no. 994).

Arkades: SEG LIV 834. Evidence for the political and social preponderance of elite families is also provided by a document in Lyttos concerning διανομαί (our lemma no. 999), the decree concerning the foundation of Ago in Hierapytna (*I.Cret.* III.iii.7), and inscriptions from Lyttos and Soulia referring to the elite organization of the νεώτεροι/νέοι (*I.Cret.* I.XVIII.53 and II.XXV.17 A) [but the abbreviation *νλ.* in these texts may well be an indication of homonymy (name + νεώτεροι) and not a reference to the group of the νεώτεροι, Chaniotis].

P. attributes the abolition of the *ἐταίρειαι* and the *συσσίτια* to a gradual development and not to Roman intervention (contra A. Chaniotis, *ΜΒΑΗ* 7.1 [1988] 79/80) [cf. now also A. Chaniotis in B. Forsén, G. Salmeri (edd.), *The Province Strikes Back. Imperial Dynamics in the Eastern Mediterranean* (Helsinki 2008) 96].

988. Crete. Political life in the Imperial period: πρωτόκοσμοι. A. Pafuchowski, *Fastes des protocosmes des cités crétoises sous le Haut-Empire* (Antiquitas 27; Wrocław 2005), presents a thorough study of the office of the *πρωτόκοσμος* in the Cretan cities in the Imperial period and a prosopography of the known *protokosmoi*. After a brief discussion of the office of the *κόσμοι* and their competence in Classical and Hellenistic Crete (13-20) [on the *κόσμος* *ιαπογός* see SEG XLV 1288 and 1290, Chaniotis], he gives an overview of the office of the *πρωτόκοσμος*, which became important after the rotation of tribes in the exercise of power had been abolished (21-29); the *protokosmoi* assumed office in September; they were responsible inter alia for dedications, public administration, funds, the publication of decrees, *probouleusis*, contacts with other cities, and coinage. P. discusses the dating formulas of Cretan inscriptions that refer to *κόσμοι* and *πρωτόκοσμοι* (30-31), plausibly identifies the names on Cretan coins as those of *πρωτόκοσμοι* (36-41), and discusses the possible mention of *πρωτόκοσμοι* on Cretan wine amphoras (41-49).

The main part of the book is dedicated to a presentation of the *fasti* of the Cretan cities (49-96; Arkades, Axos, Eleutherna, Gortyn, Hierapytna, Itanos, Kydonia, Lyttos, Olous, and Priansos) and includes detailed discussion of the prosopography, including remarks on Κάλαβις Σοφάρχου of Gortyn and his family (*I.Cret.* I.XVII.38; 52-55, 137); M. Vipsianus Acceptus, known from a Latin dipinto on a Cretan amphora together with Θετολίσκος (A. Marangou-Lerat, *Le vin et les amphores* -- [SEG XLV 1244] no. P62), possibly M. Claudius Thetalliscus mentioned by Pliny (*HN* 12.12) and known from an unpublished dedication [see SEG LII 826, on 281, Chaniotis] (55-61); Θέων mentioned in a dipinto on a wine amphora (*CIL* IV Suppl. 6370: ΘΕ ΑΡΧ; possibly Θέ(ωνος) ἀρχ(οντος), P. 61/62); Σκερβάντιος (*I.Cret.* IV 294; dated by P. to ca. 150-200 A.D.; 63); [Φλάου]τιος Τίτιανος Ὑπεράνθης in Hierapytna (*I.Cret.* III.iii.7), an ancestor of T. Flavius Titianus, priest of Divus Traianus in Gortyn (*I.Cret.* IV 278) and cos. suffectus in ca. 200 A.D., relative of the senatorial family of the Flavii Sulpiciani of Hierapytna (74/75 and 138). P. has reservations concerning the restoration [ἐνὶ Γαίῳ Μαγιστρίῳ λυτῶν πρωτόκοσμων] in *I.Cret.* IV 201 (SEG XLVIII 1210 bis; 63/64). For the governorship of C. Rubellius Blandus (*I.Cret.* IV 293), P. prefers a date within the years ca. 20-30 A.D. (64-68).

In an appendix (98-136), P. presents a corpus of the relevant inscriptions (text, app. cr., commentary). For one of these inscriptions that has never been included in SEG, see our lemma no. 998 ter. We provide a comparatio numerorum with *I.Cret.* and SEG [references to *Fastes* are to page numbers, since the inscriptions are not numbered, Chaniotis].

SEG XXXII	<i>Fastes</i>	SEG XXXVII	<i>Fastes</i>	SEG XLII	<i>Fastes</i>
869	99	753	135	812	135/136
871	101-103				
872	99-101	SEG XL		SEG LIV	132
		777a	134/135		
		777b	136		
SEG XXXVI					
815 bis	136				

<i>I.Cret.</i>	<i>Fastes</i>	<i>I.Cret.</i>	<i>Fastes</i>	<i>I.Cret.</i>	<i>Fastes</i>
<i>I.v.9</i>	104	<i>I.xviii.30</i>	114	<i>I.xviii.46</i>	120
<i>I.v.20</i>	104/105	<i>I.xviii.31</i>	114	<i>I.xviii.49</i>	120
<i>I.v.22</i>	105	<i>I.xviii.32</i>	114/115	<i>I.xviii.55</i>	120/121
<i>I.v.25</i>	105	<i>I.xviii.33</i>	115	<i>I.xviii.56</i>	121
<i>I.vii.5</i>	105/106	<i>I.xviii.34</i>	115	<i>I.xxii.12</i>	121
<i>I.viii.39</i>	106	<i>I.xviii.35</i>	116	<i>I.xxiv.24</i>	121/122
<i>I.xviii.38</i>	106	<i>I.xviii.36</i>	116	<i>II.v.35</i>	122/123
<i>I.xviii.11</i>	106/107	<i>I.xviii.28</i>	113	<i>II.v.37</i>	123
<i>I.xviii.12</i>	107/108	<i>I.xviii.29</i>	113	<i>II.xvi.13</i>	123
<i>I.xviii.13</i>	108	<i>I.xviii.30</i>	114	<i>III.iii.7</i>	124/125
<i>I.xviii.16</i>	108	<i>I.xviii.31</i>	114	<i>III.iii.25</i>	125
<i>I.xviii.17</i>	109	<i>I.xviii.32</i>	114/115	<i>III.iv.20</i>	125/126
<i>I.xviii.18</i>	109	<i>I.xviii.33</i>	115	<i>IV 201</i>	126/127
<i>I.xviii.19</i>	109	<i>I.xviii.34</i>	115	<i>IV 224</i>	127
<i>I.xviii.20</i>	110	<i>I.xviii.35</i>	116	<i>IV 250</i>	127
<i>I.xviii.21</i>	110	<i>I.xviii.36</i>	116	<i>IV 251</i>	127/128
<i>I.xviii.22</i>	110/111	<i>I.xviii.37</i>	116/117	<i>IV 254</i>	128
<i>I.xviii.23</i>	111	<i>I.xviii.38</i>	117	<i>IV 267</i>	129
<i>I.xviii.24</i>	111	<i>I.xviii.39</i>	117	<i>IV 293</i>	129
<i>I.xviii.25</i>	112	<i>I.xviii.40</i>	117/118	<i>IV 294</i>	129/130
<i>I.xviii.26</i>	112	<i>I.xviii.41</i>	118	<i>IV 300</i>	130/131
<i>I.xviii.27</i>	112/113	<i>I.xviii.42</i>	119	<i>IV 304</i>	131
<i>I.xviii.28</i>	113	<i>I.xviii.43</i>	119	<i>IV 398</i>	131
<i>I.xviii.29</i>	113	<i>I.xviii.45</i>	119/120	<i>IV 409</i>	131/132

988 bis. Gortyn. Law in the Archaic and early Classical periods. J.Davies, in M.Gagarin (ed.), *The Cambridge Companion to Ancient Greek Law* (Cambridge 2005) 305-328, summarizes the content of the early Gortynian laws (*I.Cret.* IV 1-159; especially *I.Cret.* IV 14, 41, 43, 47, 72, 75, 76, and 78) and discusses the following subjects: the sources of law; constitution and administration, litigation, citizenship, class, sex, slavery, family law (marriage, divorce, adoption), property law, contracts, debts, crime and delict. He gives partial translations of the following inscriptions: *I.Cret.* IV 41 col. IV LL. 5-17; col. V LL. 4-17; col. VI LL. 2-16; *I.Cret.* IV 47 LL. 16-33; *I.Cret.* IV 72 col. II LL. 2-10, 20-45; col. VII L. 15-col. VIII L. 30; col. IX LL. 24-40; col. X L. 33-XI L. 23.

989. Gortyn. Urban development. G.Marginesu, *Gortina di Creta. Prospettive epigrafiche per lo studio della forma urbana* (Athens 2005), summarizes the archaeological and textual evidence for the early history of Gortyn (17-28) and discusses in detail the inscriptions, which provide information concerning the formation and development of the polis, its topography, the organization of public space (πόλις, ἀνδρείον, ἀγρεῖον, ἀγορά), and the

structure of the territory (29-108). He discusses, inter alia, the position of Ἀφλάων, probably as a κόμη of Gortyn, and the privilege of φαρία δικά (35-40; *I.Cret.* IV 64; *SEG* LIV 849*, 35-40, 69/70); the topographical information contained in the 'law code' (*I.Cret.* IV 72 col. IV LL. 31-43 and VII LL. 10-15; 61-68); a regulation concerning funerals (*I.Cret.* IV 46; 68/69); the identity of the inhabitants of Λατόσιον (freemen?); *I.Cret.* IV 78; 70-74); the organization of the territory and the distribution of land (85-96). In an appendix (111-119) he republishes with Italian translation the most important texts, on which his study is based. We give a comparative numerorum.

<i>I.Cret.</i> IV	Marginesu	<i>I.Cret.</i> IV	Marginesu	<i>I.Cret.</i> IV	Marginesu
4	3	20	4	64	5
9	2	43 B	7	73	8
13	1	46	9	78	6

990. Gortyn. The 'Law Code', ca. 450 B.C. *I.Cret.* IV 72; *SEG* LIV 850. A series of studies in E.Greco, M.Lombardo (edd.), *La Grande Iscrizione di Gortyna. Centoventi anni dopo la scoperta. Atti del I Convegno Internazionale di Studi sulla Messarà. Atene-Haghia Deka 25-28 maggio 2004* (Athens 2005) [2006], treat various aspects of the 'law code'.

A.Di Vita, *ibid.* 13-41, presents an overview of the development of the agora, of the building on whose walls the text was inscribed, and of its transformation into a Roman odeion.

A.Maffi, *ibid.* 57-69, summarizes the studies on this text and Cretan law in the second half of the 20th cent.

E.Cantarella, *ibid.* 71-83, summarizes the clauses concerning the position of women and the problems of interpreting the clauses.

A.C.Cassio, *ibid.* 85-98, addresses the linguistic features of the text and of the Spensitheos decree of Datalla (*SEG* XXVII 631; LIV 836*).

F.Guizzi, *ibid.* 99-114, compares the information of Aristotle on Cretan political institutions with that provided by the 'law code' and other Gortynian inscriptions (especially *I.Cret.* 9, 13/14, 41, 64, 75, 78-81); the epigraphic evidence confirms most of Aristotle's picture (e.g. concerning the part played by the κόμη, the limited power of the assembly, the significance of common meals and ἐταίρειον).

A.Polosa, *ibid.* 129-151, studies the references to coinage, demonstrating that this text belongs to a period of transition from payment in kind to the use of coins. J.Davies, *ibid.* 153-174, sketches the economic context to which the 'law code' belongs, discussing passages relevant to land ownership, labor, capital, agriculture, and other forms of production.

M.S.Youni, *ibid.* 195-211, analyzes the clauses in respect to property and family law, in particular the rights of husband and wife on property in connection with inheritance and divorce (col. II LL. 46-56, III LL. 17-44, IV LL. 23-31, VI LL. 9-31).

The topographical information contained in the 'law code' is discussed by G.Marginesu, *ibid.* 115-128 (see also *id.*, *op.cit.* [cf. our lemma no. 989] 61-68); M. reprints the text of col. IV LL. 31-43 and VII LL. 10-15 with Italian translation (118/119 nos. 10/11).

Discussing in detail the clauses of the 'law code' concerning the position of the free woman, S.Link. *ZRG* 121 (2004) 57-88, argues that a guardianship (κροπία) of the husband over the wife and of the son over the mother were unknown in Gortyn; the only guardianship acknowledged by the law was that of the father over minor children.
See also our lemma no. 988 bis.

991. Gortyn. Honorary inscription for Aulus Larcus Sulpicianus, ca. 70 A.D. *I.Cret.* IV 292. E.Baldini, E.Lippolis et al., *ASAA* 83.2 (2005) 636/637 (dr.), present a hypothetical reconstruction of this monument.

992. Gortyn. Honorary epigram for Marcellinus, mid-4th cent. A.D. *I.Cret.* IV 323; *SEG* XLV 1232. Referring to an article by M.Bile (see *SEG* LIII 945), D.Feissel, *An.Ép.* (2005) [2008] no. 1648, points out that Marcellinus must have served as praefectus praetorio pro Italiae et Illyrici, probably in 340/341 A.D. (see the commentary in *PLRE* I p. 545 s.v. Marcellinus 5 and pp. 548/549 s.v. Marcellinus 16); the word ταμίην (L. 4) does not designate a quaestor but is part of a phrase that characterized the honorand as an educated man (ἡδὲ [λόγιον] ταμίην, *PLRE*).

993. Gortyn (area of: Metropolis). Christian mosaic inscription, 6th cent. A.D. *SEG* L 904. This mosaic, its setting in an early Christian basilica, and its inscription are briefly discussed by R.Farioli Campanati, M.Borboudakis in *La mosaïque gréco-romaine* IX 165-171 (dr.). Cf. R.Farioli Campanati in R.Gigli (ed.), *Μεγάλοι νῆσοι. Studi dedicati a Giovanni Rizza per il suo ottantesimo compleanno* I (Catania 2005) 246 (dr.).

994. Hierapytna. Fragment, Imperial period. *SEG* XXXII 871. Republished by A.Pahuchowski, *op.cit.* (cf. our lemma no. 988) 99-101, who suggests a date in the 1st (not 2nd) cent. A.D. (cf. 75-77). C. id., *art.cit.* (cf. our lemma no. 987) 425.

995. Itanox. Grave epigram of three brothers, 1st cent. B.C. *I.Cret.* III.IV.38. In a study of the survival of traditional Cretan institutions in the late Hellenistic and Imperial periods, A.Pahuchowski, *art.cit.* (cf. our lemma no. 987) 433 and 439, adduces this epigram, considering the expression εἰς ἀγάλας, μετέκτετα γάμους as evidence for the simultaneous marriage of all members of the same age-class at the end of the ephebeia (cf. Ephoros apud Strabo 10.4.20 C 482). [This is not what the epigram says. The three sons of Ammonios are presented thanking their father for the money he had spent, first for sacrifices, then for their education in the agela, then offering banquets in their weddings (γάλας ἐκλήκτους ἰλαρὸς καὶ πᾶσι θεοῖσι τὰς θυσίας ἐποιεῖται κατὰ συνδύναμιν, εἰς ἀγάλας, μετέκτετα γάμους πάντας μετὰ δόξας θοινοδοτῶν). The text is evidence for

marriage, generally, after the completion of the ephebeia, not of simultaneous marriage of all young men immediately after the ephebeia, Chaniotis.]

996/997. Knossos. Epitaphs, Imperial period. In the publication of rescue excavations at the Knossos Medical Faculty Site in 1978, R.Sweetman, *ABSA* 100 (2005) 358, briefly mentions two inscriptions found [re-used] in a Late Antique grave (Tomb 244) within the temenos of a Christian basilica. On 360, she reproduces drs. of the texts from excavation notebooks [we read the texts from the drs. The letterforms of our lemma no. 997 suggest a date in the 2nd cent. A.D.; the description 'Christian inscription' (S.), is misleading, Chaniotis].

996: Epitaph, Imperial period. Left part of a plaque or block: Ἀγαθ[- -] Ἐὐτυ[- -] ἡ μνή[μης χάριν

Ἀγαθ(ιός?) Ἐὐτυ(χ(ας?) ἡ μνή(μ), notebook [there are many other possible restorations for the names of the dedicant (L. 1) and the deceased (L. 2), Chaniotis].

997: Epitaph of the brother of Pyros (?), Imperial period. Left part of a plaque or block.

Πύρος [- -]
τῷ τῷ ἰδ[ῳ]
ἡ ἀδελφῆ
4 μνή[μης
χάριν

[We reproduce the arrangement of the text on the stone l. 1. In l. 1, the dr. indicates remains of a letter, but we probably have the common Cretan name Πύρος/Πύρρος (rather than Ζάπυρος) l. 1/2, probably a short name, e.g., [Πρό]τις or [Τί]τις. In l. 2, the dr. has a vertical line, but it is unlikely that it is a letter, Chaniotis.]

997 bis. Knossos. Christian prayers on a dish, early 7th cent. A.D. *SEG* XLVIII 1216; *LI* 1171. For the restoration mentioned in *SEG* LI 1171 see now M.Skountakis, *Tekmeria* 8 (2003/2004) [2006] 117.

998. Kommos. Graffiti on pottery, 8th-7th cent. B.C. Graffiti on 5 sherds of cups, 7 sherds of amphoras, and 1 sherd of a kantharos. Ed.pr. A.W.Johnston, *Hesperia* 74 (2005) 362 no. 192, 367 no. 213, 369 no. 220, 371 no. 227, 379 no. 264, 385-387 nos. 288-295 (ph.). We present the graffiti that can be identified as alphabetical: 1) M[- -] (369 no. 220, 389/390; Samian amphora; graffito incised before firing on the shoulder; 7th cent. B.C.); 2) F[- -] (371 no. 227; East Greek amphora; graffito incised before firing on the shoulder; 7th cent. B.C.); 3) A

(385 no. 288; late Hellenistic amphora; graffiti incised after firing); 4) A (386 no. 289; cup; graffiti incised before firing; 8th cent. B.C.). Two sherds of amphoras have simple signs (trademarks): no. 294: +; no. 295: X.

1. Since in Samos the digamma was used as a numeral, this may be the number 47 or a larger number (unless the graffiti was not inscribed by a Samian); but 'no preserved pre-firing graffiti provides any close parallel for such a large number,' and since it was inscribed before firing it is unlikely that it denotes the capacity of the vase. *ed.pr.*

998 bis. Kydonia. History. B.Erickson, *AJA* 109 (2005) 635/636, briefly adduces three epitaphs written in the Aiginetan script (*J.Cret.* II.x.7, 10, 13; cf. *SEG* XLVIII 1373; LI 822) as evidence for an Aiginetan settlement at Kydonia in the late 6th/early 5th cent. B.C., as implied, but not explicitly stated, by Herodotos (3.59). He links this settlement with a marked increase in the importation of Attic pottery in western Crete at this time and with the hypothesis that it was being transported in Aiginetan ships.

998 ter. Lyttos. Honorary inscription for Septimius Severus, ca. 193-211 A.D. Upper left part of a statue base of local stone. A.Lebessi, *AD* 26 B2 (1971) 499 no. 1. Republished by A.Patuchowski, *op.cit.* (cf. our lemma no. 988) 98/99.

[Αύτ]οκ[η]λότορα [Καί]-
 σαρα Α. Σεμ[ε]ρίων
 Σεβήρον [Περτί]-
 4 νακα Σεβαστόν
 ψηφισαμ[ένης]
 τῆς κρατ[ί]στης βουλῆς
 καὶ τοῦ δήμου
 8 [δ]ὲ πρω[τοκό]σμου
 [- - - - -]

Read and restored by L. II 5. ψηφισαμ[ένης] - - -, L.; ψηφισαμ[ένης], P.

999. Lyttos. Decree (?) concerning the celebration of the festivals Θεοδαΐσια and Βελχάνια, 2nd/3rd cent. A.D. *J.Cret.* Lxviii.11; *SEG* XLIX 1245. [Without knowledge of the study summarized in *SEG* XLIX 1245, Chanlotis], A.Patuchowski, *art.cit.* (cf. our lemma no. 987) 430-444, discusses this text as evidence for the persistence of traditional institutions in the Imperial period. He accepts K.Latte's views concerning the relation between στρατός/στρατός and φυλό (στρατός are the young warriors of a tribe; K.Latte, *Nachrichten der Akademie der Wissenschaften zu Göttingen, Philologisch-Historische Klasse* [1946/47] 64-75); the institution of the στρατός was a survival of the Archaic period, although it had lost its military character [but it may also have been one of the many conscious revivals during the Imperial period; the phrase καθ' ἃ καὶ

ἐδάμαχος ἀγαθόποδος ἐπιμελούμενος ἐποίησε (LL 11-13), referring to the δαίνομα, suggests that the text deals with an innovation. Chanlotis]. Comparing the organization of the syssitia in Classical Crete with the δαίνομα attested in this text, P. plausibly argues that the text does not document a continuation of the traditional system of funding of the syssitia but rather corresponds to the δαίνομα of members of the elite.

1000. Palaikastro. Hymn for Zeus Diktaios, 3rd cent. A.D. *J.Cret.* III.11.2; *SEG* XLV 1330*; LIV 1896bis. B. Kowalzig, in *Pilgrimage* (see our lemma no. 1271) 57-60, briefly comments on the hymn, with special reference to 'the cult's mediating role as preserving territorial and social integrity of the wider worshipping community' (58).

SICILY

1001. Sicily. Christian inscriptions. F.P. Rizzo, *Sicilia cristiana dal I al V secolo*, 3 vols. (Rome 2005/2006), discusses various studies on Christian Sicily, paying some attention to inscriptions: in vol. I on 13, 30-32, 46-48, and 119/120; in vol. II/1 on 179-185. Cf. M.-Y. Perrin, *An. Ép.* (2005) [2008] no. 665.

1001 bis. Sicily. Eastern Greeks on the island. In *Transport Amphorae and Trade* 239-250, D. Mulfitano on 248-250 presents a tabular survey of 37 Greeks in Sicily from the Eastern Mediterranean attested in literary and epigraphical sources, from the late Hellenistic to the late Roman period: one from Lipari, nine from Messina, one from Acireale, three from Catania and twenty-two from Syracuse. Provenance, occupation, chronology and bibliography are given for each person.

1002. Sicily. Jewry: Greek inscriptions of Jews. G. Manganaro's recent study on this subject in the volume *Ebrei e Sicilia*, summarized in *SEG LII* 883, has now been reprinted in *MEP* 9/10 (2004/2005) 357-372.

1003. Sicily. The early Byzantine στρατηγός of Sicily, 705-813 A.D. M. Nicanian, V. Prigent, *REByz* 61 (2003) 97-141, discuss this office in general and present the evidence (literary sources and lead seals) for its individual holders. They draw attention to the high proportion of patricii and eunuchs among the governors of Sicily in the 8th cent. A.D., which, together with a similar tendency among the exarchs of Italy, points to close links between the Cubiculum and the western territories. After the fall of Ravenna in 751 and the end of the Muslim threat to Sicily at about the same time, the governor of Sicily succeeded to the exarch and was charged with the main responsibilities in Byzantine Italy. In an appendix N., P. publish four new seals recording strategoi of Sicily: see our lemmata nos. 1032-1035.

1004. Akrai. Epitaph of Stephanos, 419 A.D. *IG XIV* 239 (*CIG* 9470); G. Pugliese Carratelli, in *Akrai* (Catania 1956) no. 46. S. Distefano, *Archivio storico siracusano* 19 (2005) 31-33, suggests identifying the deacon Στέφανος with the cartarius Siciliæ Stephanus, addressee of a letter of Pope Gregory the Great from 19 May 592 A.D. (*Ep.* 2.26). M.-Y. Perrin, *An. Ép.* (2005) [2008] no. 677, points out that this interpretation is unacceptable, since the epitaph dates from 14 June 419 A.D.

1005. Akrai. Formulas for amulets on a bronze tablet, 4th cent. A.D. *IG XIV* 2413 (17); *SEG XIV* 593; XV 591; cf. XVI 541 and LII 887 (3). Republished by F.P. Rizzo, *AAPal* (1994/

1995) 1-61 (ph.; Italian translation); we give the text, not included in *SEG* so far. R.'s text is that of G. Pugliese Carratelli, in *Akrai* (Catania 1956) no. 52 (cf. *SEG XVI*), with two new readings (see below app. cr. ad LL. 4 and L. 30) and some readings from previous editions [which we do not record in the app. cr.; we also omit some slight modifications in accentuation or punctuation].

- [Φυλα]κτήριον φ[ι] [Μωσ]ῆς ἐχρά[τε] ἐν τῷ
[στηρί]ξε αὐτὸν εἰς τὰ ἅγια τῶν ἁγίων.
ἐ[ν] τῷ ἀγαγεῖν αὐτὸν εἰς τὴν δόξαν,
4 φυσικοῦ ἀνεχώρει [εἰς τ]ὸ ἁγιοσύνη[ς πν].
[ε]ῦμα καὶ μετὰ ταῦτα μετέστρεφεν.
[λ]όγον πετάλω χρυσῷ ποίει ἔξ Σαβαώθ.
[δεῖ ἅ]ρτυν μετὰ ληβ[ί]αν ζυῖρναν.
8 φυλακτήριον Μωσῆος ὅτε ἀνέβαιναν
τῷ ὄρει σειλιαμωναὶ λαβ[ί]ν καστῦ.
[αὐ]τὸ φορῶν οὐ φοβήσῃ μάγον οὐδὲ κατὰ-
δεσμον οὐδὲ πνεῦμα πονηρὸν οὐδὲ τι δη-
12 ποτε· καθαρείως δὲ [αὐ]τὸ φέρει, ὃ οὐ με-
ταδώσεις πλὴν γον[ι]μοῖς.
"Ἰαώ, Σαβαώθ, Ἀδωναῖτε, σειλια, Ἀβλα-
[ν]αθαναλβα, Κόσμε Κόσμου, διαφύ-
16 λαξον τόνδε· Ἀβρασάξ, [Τ]ρώ,
ΥΨΖΑΣΣΟΟΟΧΚΛΗΘ two magic signs ΞΗΡΟΟΖΟΟ
[.] E two magic signs ΟΟΟΟΧΟ αβρια[.]ς Ἰαώ ΟΥΕΙΗΘΟΥ
θαθθα ΕΛΛΑΦΘΑΩΩΩΩ [Τ]ΕΙΖΕCΕCΙ οὐ-
20 ρανὸν [.] ΑΙΛΑΝCΩΚΩ [.] ΚΟΥΤΩΗΓΑΛΟΓΕ
ΤΟ ὁμοῦ Ὡσίρι ΩΝΤ[.] ΕΠΙΠΑΛΑΝΚΑΙ
Ε[.]ΥΕΚΑΔΕCΕΠΙΚΑΟΩΗΝ ὅτι ὄνομα Κυρίου".
φυλακτήριον Μωσῆος ὅτε ἀνέ-
24 βαιναν τῷ ὄρει σει [λ]αβεῖν σεισε-
ι λαβεῖν καστῦ· [α]ὐτὸ φορῶν οὐ φο-
βήσῃ μάγον οὐδ[έ] κατὰδεσμον οὐδ[έ]
πνεῦμα πονηρὸν οὐδὲ τι δῆποτε.
28 [κα]θαρείως δὲ αὐ[τ]ὸ φέρει, ὃ οὐ με-
[τα]δώσεις πλὴν γονιμοῖς. "Ἰαώ, Σαβ-
[αώθ], πρὸς πονηρὸν ἢ πρὸς ἡμερηνοῦς [φύ]-
[βου]ς ἢ πρὸς [οὐ] φεθαλμοῦ βλασανειαν
32 [ἀνα]τίεσμον ἀγαθα [ἰδ]ος τῶδε"· οὐ φο-
[βή]σῃ μάγον οὐδὲ πνεῦμα πονηρὸν οὐδὲ
[φαν]τασίαν· ἢ ζήσῃ μακάριστον βίον ταῦ-
[τα] μαθὼν, ζήσῃ μαίγου ἔχων καὶ κακοῦ]
36 [δαί]μονος ὀδεναι vacat

K. Watanabe, 'The acculturation of immigrants in Sicily during the early Hellenistic period - a case from the Entella tablets', *JCS* 53 (2005): 68-79. Non vidimus; we quote from W.'s summary of his article on http://www.bun-kyoto-u.ac.jp/classics/CSJ/summaries/53_2005.html. W. explores 'the issue of the two eponymous officials using information not only gleaned from the Entella tablets - such as language, personal names, and so on - but also from coins and other historical documents. Based on this research, it is most likely that the existence of two different

A: [Ὁρκίζω σε τὸν θεὸν τὸν κτίσαντα τοῦς] Χερουβὶν (καὶ) Σεραφὶν
[----- ἅγιος ἅγιος ἅγιος Κ[ύριος]
(Σαβαώθ, πλήρης πᾶσα ἡ γῆ αὐτῷ) τοῦ δόξης· ὀρκίζω σε τὸ[ν]
4 [Κύριον τοῦ οὐρανοῦ]σθ (καὶ) τῆς δουλείερα-
ς το-
[ῦ Θεοῦ ---- κορ]-
υφῆς
8 τριχ-
ῶν (καὶ) ἄκρο(υ)

underlines that in most Christian epitaphs from Sicily the duo nomina are absent in favor of a one name system. Brief survey of the few Christian inscriptions which do record duo nomina, and an (otherwise gratuitous) suggestion about our Antonii possibly originating in Rome.

1015. Neaiton (Noto). Dedication by young men, after 269 B.C. IG XIV 240 (cf. SEG XLII 820 sub 3; XLV 2299 on p. 676; XLVII 2277 sub 11): Ἐνὶ γυμνασιάρχων | Ἀριστ[ι]ν[ο]ς τοῦ Ἀγαθ[ο]ῦ, | Φιλιστιανὸς τοῦ Ἐπικράτ[ε]ος | νεανίσκοι | Ἐπ[ι]πάνειοι. F. Ferruti, in *Nuove prospettive* -- (cf. our lemma no. 1007) 191-212 (ph.), discusses the inscription, built into the entrance of a cave which was part of the gymnasial complex, as evidence for gymnasia promoted by and called after Hellenistic kings, in this case Hieron II. Further reflections on the gymnasium in Tauromenion (cf. IG XIV 422 [SEG IV 49; XXXVIII 975*] and 432 [SEG IV 58; IGDS 187]; library: SEG XXVI 1123; LII 936 bis*) and other eastern Sicilian cities, on age-classes included in the νεανίσκοι (ephebes and νέοι), and on the fact that there were two gymnasiarchs in Neaiton and other cities (distribution of the costs of the function over two magistrates).

1016. Piazza Armerina. Three Greek inscriptions, later Roman Imperial period. SEG XXXII 928-930 (929 = XLIV 778). G. Manganaro Perrone, 'Note storiche ed epigrafiche per la villa (praetorium) del Casale di Piazza Armerina', *Sicilia Antiqua. An International Journal of Archaeology* 2 (2005) 173-191, returns to various questions posed by this villa and its famous mosaic decorations (inter alia that of the owner). On 184-188, M. republishes the whole epigraphic dossier including the three Greek epitaphs in SEG XXXII (186-188; ph. of all three; dr. of 928) which are likely to come from a nearby nekropolis. No new readings. For 928 cf. also A. Bérenger, *An.Ép.* (2005) [2008] no. 676, who dates this text to the 3rd cent. A.D. on the basis of the letter forms (ca. 350 A.D., SEG).

1017. Ragusa (area of: Modica). Christian exorcistic prayer for a vineyard with olive-trees, probably 5th cent. A.D. SEG XLIV 781; L 1017. L. Zambito, *ZPE* 154 (2005) 269/270, reads the nomina sacra in A L. 5 as Λουιλ Αμε(ν) Γαωθ Κρεφι(ήλ) rather than Λουιλ Αμεγα-ωθ Κρεφι(ήλ) (G. Bevilacqua, S. Giannobile; cf. SEG L) or Λουιλ, Αμεγα-ωθ Θ(εός) Κρεφι(ήλ) (G. Manganaro; cf. SEG XLIV). Αμε(ν) is attested in a list of twelve Gnostic deities associated with Michael; for the velar consonant before a vowel in Γαωθ, Z. refers to Γεωδου on a leaf similar to a phylakterion from Cifali (territory of Ragusa) inscribed on the other side with a Hebrew formula (F. Cordano, *Kokalos* 43/44 [1997/1998] 1, 1, 295-297. [The reference is unclear: on 295/296 a phylakterion from Kumarna, for which see SEG XLVIII 1245, on 297, C. mentions a bronze disk from Cifali, with nine lines of text (perhaps Hebrew) on one side only, without giving a text, Tybout]).

1018. Selinous. Defixiones. Corpus, 6th-mid 3rd cent. B.C. L. Bettarini, *Corpus delle defixiones di Selinunte: edizione e commento* (Alessandria 2005) (ph. and/or dr.), offers a cri-

tical edition of and ample philological and onomastical comments on 31 defixiones inscribed on lead tablets found in or assigned to Selinous; where possible B. re-examined the tablets, now for the greater part in the Museo Archeologico Regionale 'A. Salinas' in Palermo and in the Museo Archeologico 'Paolo Orsi' in Syracuse. [Three texts in the J. Paul Getty Museum in Malibu can now be added: SEG LIV 939-941; now also in IGDS II (see below) nos. 34-36, SEG LIII 1038 was assigned to Selinous by ed. pr. G. Manganaro, a suggestion strongly rejected by L. Bettarini (see SEG LIII), Tybout]. Nos. 1-9 are inedita now in the museum in Palermo [nos. 1/2 now also in IGDS II nos. 32/33], which we present in our lemmata nos. 1020-1028; nos. 10-14 are tablets assigned to Selinous; nos. 15-19 are finds from the nekropolis of Buffa, nos. 20-31 from the sanctuary of Malophoros (Demeter) at Gaggera (cf. also our lemma no. 1020).

We note B.'s principal new readings in the edita. No. 10 (SEG XLVII 1459): Πύρριος [-] | ΔΑΤΑ[-] | Εὐδαμ[ος]? | Πυρ[ρι]ος[-] || II Ἀσκλη[ος] | Ἀσκλη[ος] (with Εὐδαμ[ος]? Πυρ[ρι]ος[-] and Ἀσκλη[ος]? suggested in the app. cr.); in no. 11 (SEG XLVII 1460) L. 3 [-]ικ[ος] [-] (KAE, tablet) instead of [-]ικ[ος]; in L. 8 [-]ύλας vacat [-] instead of [-]ύλας Εχ[-]; in no. 12 (SEG XLVII 1461) L. 4 Μαρτυλ[ος] instead of Μυταλ[ος]; in L. 8-10 Χάρων Χαγ[ε]σάρχ[ος] | Σιλανός Χαγ[ε]σάρχ[ος] | Ἀθαν[ος] vacat instead of Χάρων Χαγ[ε]σάρχ[ος] | Σιλανός Χαγ[ε]σάρχ[ος], vacat | Ἀθαν[ος] Χαγ[ε]σάρχ[ος]; in no. 22 (IGDS I 33; Arena I² 67) L. 3 Φρύνις Νοαβαριλ[ος] instead of Φρύνις ὁ Ἀβαριλ[ος] (?) (Arena; nothing after Φρύνις in IGDS); in no. 23 (IGDS 38; Arena I² 63) L. 5 Νοτυλον instead of [-]οτυλον; in no. 24 (IGDS I 36; Arena I² 69) L. 1 Ἐπὶ ἐξόλειται instead of Ε... ἐξόλειται (IGDS) or Εἰεν ἐξόλειται (Arena); in L. 4 Ῥας Φαρμανα instead of Ρασφαρμανα (IGDS) or Ρασφαρμανα (?) (Arena); in no. 25 (IGDS I 34; Arena I² 70) L. 1 Δεῖγας instead of Δετας (IGDS) or Δετας (Arena).

For reviews see G. Bevilacqua, *ArchClass* 56 (2005) 603-607, and M. Dana, *REA* 109 (2007) 389-391; see also L. Dubois, *BE* (2005) no. 637, with special attention to the inedita; in no. 21, for which B. accepts the text of Arena I² 65, D. restores in LL. 1-3a Ἐνὸς καὶ ἡ Ἐνὸς-μὲν γλῶσσαι ἀπὸστραμ(μ)ένα, [διον]ύσιος καὶ ἡ [διον]ύσιος γλῶσσος (line division unclear; no restoration in IGDS and Arena I²). (Note that Βλέπωνος in no. 24 L. 2 was first read by R. Arena in 1986 (SEG XXXVI 856; cf. also Arena I² 69) as duly noted by B. in his app., and not an accomplishment of B. as stated emphatically by Dubois in *BE* and IGDS II on p. 72, Tybout). See also SEG XLIII 629 and our lemma no. 1019.

We give a comparatio numerorum (IGDS II = L. Dubois, *Inscriptions grecques dialectales de Sicile, Tome II* (Geneva 2008); from now on we refer to IGDS (1989; see SEG XXXIX 987) as IGDS I).

Arena I ²	Bettarini	Arena I ²	Bettarini	IGDS I	Bettarini
59/60	15/16	67	22	30	18
61	20	68	29	31/32	16/17
62	18	69/70	24/25	33	22
62 bis	13	70 bis	14	34/35	25/26
63	23	71	27	36	24
64	26			37	20
65	21	IGDS I		38	23
66	17	29	15	39/40	27/28

IGDS II	Bettarini	SEG	Bettarini	SEG	Bettarini
26/27	13/14	XXVI		XXXVIII	
28/29	11/12	1112/1113	15/16	961/962	15/16
31	21	1114	18	XXXIX	
32/33	1/2	1115	17	1019	17
37	10	1116	19	1020/1021	13/14
38	5	XXXV		XLVI	
		1021	15	1275	13/14
		XXXVI		1276	20
SEG		855	15	XLVII	
IV		856	24	1459-1461	10-12
37/38	20	857	21		
39	28	858	23		
XVI		XXXVII		LSAG ³	
571/572	24/25	768	16	277 no. 38 a 20	
573	23	769	20	277 no. 38 b 22	
574	22			277 no. 38 c 23	

1019. Selinous. Defixiones, late 6th/5th cent. B.C. M.Iodice, *RIL* 139 (2005) 353-372, presents some comments mainly concerning philological details and onomastics, with extensive report on previous readings and views, on the following late 6th/5th cent. B.C. Selinountian defixiones (reproduction of the texts from Arena I²; no new readings). [For Bettarini and IGDS I/II see our lemma no. 1018]: 1) Bettarini 15 (IGDS I 29; Arena I² 59; I. 356-359); 2) Bettarini 16 (IGDS I 31; Arena I² 60; I. 359-361); 3) Bettarini 20 (IGDS I 37; Arena I² 61; I. 361-363); 4) Bettarini 22 (IGDS I 33; Arena I² 67; I. 363/364); 5) Bettarini 18 (IGDS I 30; Arena I² 62; I. 364); 6) Bettarini 26 (IGDS I 35; Arena I² 64; I. 365); 7) Bettarini 17 (IGDS I 32; Arena I² 66; I. 365-367); 8) Bettarini 24 (IGDS I 36; Arena I² 69; I. 367-370); 9) Bettarini 14 (IGDS II 27; Arena I² 70 bis; I. 370/371); 10) Bettarini 27 (Arena I² 71; I. 371/372).

R.Arena, *Acme* 58.2 (2005) 35-39, comments on the structure and language of the defixiones in Arena I² (nos. 59-71), with special attention to nos. 66 (above no. 7; SEG XXVI 1115; XXXIX 1019; the first five letters of both L. 1 and of L. 2 are written in larger letters: probably the names Χαμῖς, hypercoristic of Χαμαῖος or Χαμαῖς, and Κάνος; the three letters following on Χαμῖς represent an unfinished version of the usual ἔπεα; what follows on Κάνος 'à variante interpretable'; A. 37; M.A.López Jimeno, J.M.Nieto Ibáñez [= SEG XXXIX 1019], read Χαμῖς ἐπέχῳ | κα(ῖ) νόσῳ ῥοπαῖ, followed by Bettarini; see also M.A.López Jimeno, *Las tabellae defixionis* -- [cf. SEG XLI 773] no. 7; Arena I²: χαμῖσπε | θ | κανοσοροπαῖ; SEG XXVI. IGDS I: Χαμ(αῖ) σ' ἐπέχῳ | κά(ν) νόσῳ ῥοπαῖ and 70 bis (above no. 9; SEG XXXIX 1021, in Col. II L. 5 Φιλείας (tablet) rather than Φιλέτας; Φιλείας, unattested elsewhere, stands for Φιλέας; apparently a reaction to the tendency, especially strong in Corinth, to use E for EI [cf. also our lemma no. 1012], A. 37/38 and 39 in fine; Φιλείας, SEG, Bettarini, IGDS II. Φιλέτας, Arena I², implicitly following L. Dubois, *BE* [1990] no. 863).

1020-1028. Selinous. Defixiones, 5th-mid 3rd cent. B.C. Nine lead tablets of various shapes (more or less rectangular with the exception of the lead cylinder in our lemma no. 1024) now in the Museo Archeologico Regionale 'A.Salinis' in Palermo. Ed.pr. L.Bettarini, *op.cit.* (cf. our lemma no. 1018) 1-42 nos. 1-9 (ph.); for nos. 1/2 see also L.Dubois, *IGDS* II (cf. our lemma no. 1018) 84-86 nos. 32/33. Cf. also L.Dubois, *BE* (2005) no. 637.

1020: 1-14 no. 1; IGDS II 84/85 no. 32 (dr.). Area of: Gaggera. Defixio, early 5th cent. B.C. Inscriptions on the obverse (A) and reverse (B); found in the sanctuary of Malophoros in Gaggera. We give the text of L.Dubois (*IGDS* II).

A: [E]ϋθέα | Κλεοννὸ | ἡῶτι κα λῶντ[1] B: Ἀ(γα)θόνυμος | Σουλιν, Σιμῶ

A. 1. θέα, i.e. Persephone, on the assumption that the information concerning the provenance of this tablet is correct, ed.pr.; or perhaps [Π]υθε(ῖ)α, D. (*IGDS* II; in *BE*, D. prints Εὐθέα and Πυθε(ῖ)α); G.Bevilaqua, *ArchClass* 56 (2005) 606, interprets Y as a non-alphabetical sign in the shape of upsilon (for similar signs, one in the shape of delta, see the text in our lemma no. 1024) || 3. 4. the phrase ('whatever they want'; cf. *IGDS* I 29 = B. no. 15) refers to the will of the defixiae: '(l')inscris dans le plomb pour ce n'aboutisse pas) tout ce qu'elles voudront', D. (*IGDS* II); not directed against specific persons, but intended to eliminate any opposition against the malediction in general, ed.pr. || B. 1. ΑΘΟΝ, tablet: Ἀθόνυμος (truncated form of Ἀγαθόνυμος), ed.pr., writer's error, D. (*IGDS* II; in *BE*, D. considers also the possibility of a complete, indigenous name) || 2. Σουλιν: either an indigenous name or an abbreviated Greek name Σουλιν(ος), D. (*IGDS* II, *BE*), ed.pr., who alternatively thinks of an accusative (for nominative) of Σούλις ('Kurznamen' of a composite name Σουλ(ο)- or Σουλιν(ος); in fine female name Σιμῶ rather than a genitive of Σιμός, D. (*IGDS* II; in *BE*, D. speaks of 'le génitif masculin Σιμῶ'); Σουλιν Σιμῶ (patronymic), ed.pr. || on 9-12, ed.pr. discusses Arena II² 118, where Πυριν is an indigenous name rather than the Greek word πυρί(ον) ('fever') as suggested by ed.pr. G.Manganaro (*SEG* XXVII 656).

1021: 15-20 no. 2; IGDS II 85/86 no. 33. Defixio, ca. 450 B.C. Inscription sinistrorsum (with letter forms dextrorsum).

Ἀφαιστο[-] | Ἀρίστον | Ἐνόν | Ἐμμεν[ιδας] || Ἐνίος | Ἐνόν | Εὐμνοσ[τος] | [Ἐ]γορμος | [--]μο[-]

6. Ἐνόν: previously unattested, but cf. Ἐνός (*LSAG*³ 199 no. 16 a) and Ἐνός (*LGPV* I), both from Rhodes, ed.pr. || 8. for Ἐγορμος cf. B. no. 21 (*IGDS* II 31; Arena I² 65), the only other attestation of this name, ed.pr.

1022: 21-24 no. 3. Defixio, ca. 450 B.C. Probably dextrorsum.

ΣΠΑΣΕ[-] | ἔ Τατ[-] | ΕΥΛΕΟ[-] | γλῶ[σις] |

1. Perhaps an indigenous anthroponym 'Ρας (of which Ρας may be an orthographic variant) also on record in B. no. 24 (IGDS I 36, Arena I² 69) on the assumption that the reading 'Ρας Φαρμακον (see our lemma no. 1018) is correct; or perhaps Σ(φω)ρᾶς (cf. B. no. 12 = SEG XLVII 1461), ed.pr. || 2. name in -η followed by another name, e.g. Ταταῖη or Τατίας, ed.pr. || 3. Ευσὺδ or Ευσὺδ[ι], ed.pr.

1023: 25-27 no. 4. Defixio, ca. 450 B.C. Inscription sinistrorsum (with letter forms dextrorsum).

[--]οδος Φρ vacat | [--]ιδος(ας) vacat | [--]ιδας vacat | 'Ενπεδιόν || [--]ΤΑ vacat | [--]Μ vacat | [--]ΕΥ vacat Θέστο[?] |

4. Diodorus Siculus (13.59.3) records a Selinountian exile 'Ενπεδιών charged with negotiations with the Carthaginians after the destruction of Selinus in 409 B.C., ed.pr.

1024: 41/42 no. 9. Defixio, late 5th/early 4th cent. B.C. Compressed cylinder inscribed on the outside: ΤΑΘΝΜΑ | 'Ηρακ(λειδ)ας? | ΑΜΝ | traces ΡΟΣ

The (phallic?) shape of the object, which was pressed together, is remarkable; it resembles the figures used in magical rites, though the possibility of an ex-voto or another purpose cannot be excluded, ed.pr. || 1. possibly a female indigenous name, ed.pr.

1025: 28-33 no. 5. Defixio, late 5th/4th cent. B.C.

Πύρ(ριον) καὶ τι | Δ ὑπὲρ 'Αρτάμων(ος) - < vacat | μηδὲ ὑπὲρ Εὐρ(τος?) - vacat | vacat ΑΕ || vacat κατ' 'Αρτά φ | vacat μωνα

1. Πύρ(ριον), sc. (κατα-/υπὲρ)γῶγες, ed.pr. || 1-3. 'chunque, oltre a Pyr(r)hos, sia in favore di Artamon (e non di Heurisi): Εὐρ(τος) (or e.g. Εὐρος or a name in Εὐρ(υ)) is the beneficiary of the malediction; 11 1/2 = καὶ τί τι ὑπὲρ 'Αρτάμωνος (sc. ἑστώ, ed.pr., who for similar formulas refers to other defixiones, especially to B. no. 28 (IGDS I 40) and SEG LIII 1038 || 2 (initio and in fine), 3 (in fine) and 5 (in fine): non alphabetical signs, also on record in B. no. 28; the horizontal strokes (L1, 2 and 3) probably denote the abbreviation of the preceding names; the other signs occur in the lines in which the defixus 'Αρτάμων is mentioned: magical signs?, ed.pr. || 5-6, written in larger letters; 'tricipitalis finale', ed.pr.

1026: 34/35 no. 6. Defixio?, 300-250 B.C.? Fragment (upper part): [--]οχος καὶ Θεο[?]

Two names, e.g. in -λοχος and Θεο- (or e.g. Θεσσαλός?), respectively, ed.pr., who underlines that these meagre contents are no compelling evidence to classify the document as a defixio (though the lead speaks in favor of this interpretation).

1027: 36/37 no. 7. Defixio, 300-250 B.C.?: PEEPYXΘ

1028: 38-40 no. 8. Defixio, 300-250 B.C.?: PEEPYXΘ

PEEPYXΘ (cf. also the preceding lemma): previously unattested vox magica; the first four letters are a palindrome; -XΘ is a frequent sequence in magical documents; the term may have been associated with the verb ἔρπω, ed.pr., the occurrence of vox magica may point to a (much?) later date than the 3rd cent. B.C.; G. Bevilacqua, *ArchClass* 56 (2005) 606.

1029. Syracuse, Letter of Hieron II to the Syracusans, after 241 B.C.? IG XIV 7 (CIG 5367); A. Wilhelm, *JÖAI* 3 (1900) 162-171 = id., *Abhandlungen und Beiträge zur griechischen Inschriftenkunde in den Jahresheften des Österreichischen Archäologischen Instituts* (1898-1948) (Opuscula VIII 2; Leipzig 1984) 46-55; cf. also H. Berve, *Abhandlungen der Bayerischen Akademie der Wissenschaften, Phil.-Hist. Kl.* 47 (1959) 48/49 and 62 note 1; G. Manganaro, *Athenaeum* 53 (1965) 312-320; cf. also id., in G. Di Stefano (ed.), *L'età greca. La Sicilia nella storiografia dell'ultimo trentennio. Atti del congresso di Mazara del Vallo, 27 e 28 ott. 1978* (Mazara del Vallo 1978) 19 note 56, and in *Il tempio greco in Sicilia. Architettura e culti. Atti della prima riunione scientifica della Scuola di perfezionamento in archeologia classica dell'Università di Catania* (Siracusa, 24-27 novembre 1976) = *Chronache di archeologia* 16 (1977) (Catania 1985) 157 note 44. G. Manganaro, *ZPE* 152 (2005) 141-151 (ph. dr. Italian translation), republishes the text with many new restorations, based for the greater part on parallels in other royal decrees, and on the assumption that the restorations of IG and of himself in his 1965 publication are too short, those of Wilhelm too long. 'Nessuno dei precedenti tentativi di integrare l'iscrizione risulta soddisfacente, come in definitiva sarà soltanto probabile e da accogliere con riserve il testo, che io ripropongo, e tuttavia nessuno di essi va giudicato inutile' (145).

1: ----- επαινων (?) δε] [ἔτι πρόκειται ὑμῖν φροντίζειν [τιμῶν τε καὶ δόξας τῶν νημετέρων βασιλέων καὶ τῶν πόλιν ----- συνιδόν πάντων παρ- [ετισχῆσθαι χρειᾶς τε καὶ μεγάλης νείας ἀμὲ εὐνοίας. [----- συμφέρων]τα μόνον περισκευ- [ασαμέν τοις Σ]υρακοσίοις, πανερῶν δὲ [σιόμεθα γενέσθαι πᾶσι ἐν τοσούτοις ἔτεσι ὥς [ταῖς πόλεσι ὑπ' αὐθενῶν τῶν προτέρων ἀγμένων [τε καὶ βασιλέων εὐπρεσείας τελευτῶντας ὑπάρχοντι- [δόμεσται δὲ ὑμᾶς (Καρνείων) ἐκδοῦναι τὸ τε κοινὸν τῶν βο]- [λῶν καὶ τοῦ δημοῦ ὅρκον ὅσα τε ἀμείψω μολογήσας]- [μεν. ἃ διὰ προσβέων ὑμῖν ἀποστολῶμεν, καλῶς [μοι δοκεῖ εἶχειν -----]

- II: [---] ἀμολογήσαμεν]
[δὲ μὴδενὶ ἐξουσίαν δεδόσθαι, πλὴν ἐκείνου ὡς ὑμεῖς]
[διδῶτε, πράσσειν ἀπ' ὁμοιοῦν τῶν καρπῶν καὶ ὡς ἔοικε]
4 πρᾶξεῖν· ἐπὶ δὲ καὶ τοὺς ἀρχαίους νόμους, οὓς εἶχον]
οἱ πατέρες ὑμῶν καὶ τὰ νόμιμα καὶ τὰ δίκαια πάντα]
διαφυλάσσειν, ἃ ἐντὶ ἐκ προγόνων παραδεδομένα·
ἄρκιον βουλᾶς καὶ ἰσχυρόντων]
8 καὶ τῶν ἄλλων [πολιτῶν·
ὁμῶν τῶν Ἰστιάων τῶν Συρακοσίων, καὶ τὸν Δία]
τὸν Ὀλύμπιον καὶ τῶν Ἀθάνων τῶν Πολιάδων καὶ]
Ποσειδῶνα [---]]

I, [---] [A] [I] [---], W 1-2 rest. M. (1965) [it is unclear whether M. retains his previous restoration, since in his (2005) publication he presents the text of Col. I from ὑμῖν φροντίζειν on, in units of two to four lines emplaced in a running commentary; the text of Col. II is presented in toto on 148/149] 3. [ὑπὲρ ὑμετέρων], M. (1965) 4. [---] βασιλῆων, IG: [πόλιν ὑμῶν καὶ τὴν Σικελίαν (?) συν]ιδῶν, W: [πόλιν ὑμῶν συν]ιδῶν, M. (1965) 4-5. [παρ]εισχημέναν, IG: [παρ] [πάντα τὸν χρόνον τηροῦσαν τὰ]ν, W: [παρ]έχειν μεγίσταν (?)], M. (1965) 6. [καὶ συμ]φέρωντα, IG: [δὴ τὸ ὑφ' ἡμῶν εἰρᾶν κατὰ]μόνον, W: [ἐκτενὲς ἄρισ]τα, M. (1965) 6-7. [παρ]εσκευ[ασμένον] Συρακοσίοις, IG: [παρ]εσκευ[άσθαι] τῇ τε νάσῳ καὶ Σ[υρακοσίοις], W: [παρ]εσκευ[άσμεν] τοῖς Σ[υρακοσίοις], M. (1965) 8. [χ]έροντιν ἐν, IG: [σοῦ ὑμῶν μόνον γέγονεν ἐν, W: [πᾶσι]ν γέγονεν ἐν, M. (1965) 9. [σοῦ]δενός τῶν βασιλέων τὸν πρῶτον, W: [σοῦ]δενός τὴν πρῶτον, IG, M. (1965) 10. [τῶν Σικελί]ας πράξεις τ[α]λικάσται, W: [rejected by B., since the Syracusans rather than 'Sicily' would be expected: [πρό]ξεν τ[α]λικάσται, IG, M. (1965) 11-13. [ἀλλὰ καὶ πᾶσαι τῇ Ἑλλά]δι· τό τε κοιν[ο]ν· [---] ἡμεῖς [---] [στ] [---], W 11-14. restoration 'azzardando l'integrazione del mese e del giorno', M. (146); [---] [---] [---] (7), τί τε κοιν[ο]ν τῶν Σικελιωτῶν καὶ τῆ ἡμεῖς ὁμ[ο]γνώμονες ἔρκιον ὑμῖν ἀφ[ε]σά[λ]λαμεν, 20 [καλῶς μοι δοκεῖ ἔχειν ὑμῶς ὁμόσαι], M. (1965); in LL 11/12 τό τε κοιν[ο]ν τῶν βουλᾶς καὶ τοῦ δάμου ἔρκιον already in M. (1978) and (1985) 11. 1-2. [ὁμῶν -- μ]ηδέν (?) ἐξουσίαν δέ ---, IG: [---] οἰόμεθα δὲ ἔλαυν μὴδενὶ ἐξουσίαν εἶναι, πλὴν οἷς ὑμεῖς], M. (1965) 3. διδῶτε πράσσειν ἃ [---] ταῦτα], IG: [ἀπὸ τῶν πατέρων, ἐφ' ὧν], M. (1965) 4. [πάντα εἶσα ---], IG: [τῶν πολιτείας, ἃν εἶχον], M. (1965) 5. [ταῦτα πάντα βούλομαι ὑμῖν], IG: [τὰ δίκαια καὶ τὰ νόμιμα], M. (1965) 6. [δίκαια?], IG: [παρ]αδεδομένα· ἐρρωσθε], M. (1965) 7. [καὶ ---], IG: [καὶ στρατηγῶν], B., M. (1965) 9. τῶν Συρακοσίων καὶ τὸν Ζῆνα], IG: [πρωτανίων (?) καὶ τὸν Δία], M. (1965) 10. [ἀδμ]ακτρα (?) καὶ τὸν, M. (1965) 10-11. [---] καὶ τὸν] Ποσειδῶνα κτλ., IG 10 the letter was probably written on the occasion of the appointment of Hieron's son Gelon as co-regent in 241 B.C., M., with further comment, partly speculative, on the relations between the king and the Syracusans (erection of statues, ruler cult?).

1029 bis. Syracuse. Dedication (?) to Apollo by Kleomenes, ca. 600-575 B.C. IG XIV 1 (LSAG 275 no. 3; IGDS 86; Arena V 62; SEG IV 1; LII 935*). G.V. Gentili, in *Μεγάλοι νῆσοι* - (cf. our lemma no. 1012 bis) 127-135, discusses the architecture of the Apollo temple, reviews the editions of its building inscription, and presents his text of 1954 (ASSO 7 [1954] 51-57), which has gone unnoticed (131-135; ph. dr.). Sceptical L. Dubois, *BE* (2008) no. 638.

Κλεο[μέν]ες : ἐποίησε ἰ τόπλωνι : ὁ Κνιδιεῖδα : τέντερε[στύ]λεια καὶ περά

'Kleomenes fecit ad Apollo, il figlio di Knidieidas, i colonnati interni e i tioron', G., who adduces ἐντερόκηλη as parallels for the unattested (and odd) ἐντερε[στύ]λεια, a composite of ἐντερον and στύλειον.

1030. Syracuse. Christian epitaphs, 3rd-5th cent. A.D. A.E.Felle, *VerChr* 42 (2005) [2006] 233-250, reflects on criteria allowing a distinction between Christian and pagan epitaphs in Syracuse (with frequent reference to parallels in the Christian epigraphy of Rome). He focuses on two Christian cemeteries (κοιμητήρια): the pre-Constantinian catacomb of S. Maria di Gesù (no re-building after the mid 3rd cent. A.D.) and that of S. Giovanni (4th/5th cent. A.D.). In the older catacomb, 15 of a total of 26 epitaphs (66%) show no specific sign of Christianity; 9 of these 15 'neutral' inscriptions are single names on loculus slabs, which may be a conscious deviation from tradition (inter alia A. Ferrua, *Note e giunte* [cf. *SEG* XXXIX 988; below referred to as 'Ferrua'] nos. 252, 255/256, and 262-264; a notable exception from this tendency 'in negativo' is the sarcophagus IG XIV 54 = Ferrua no. 312 a = S.L. Agnello, *Silloge di iscrizioni paleocristiane della Sicilia* [Rome 1953; below referred to as 'Agnello'] 43: ἐξήσεν ὁμ[ε]μ[ε]τως καὶ σεμνῶς and age at death; cf. Ferrua no. 260 (a), traditional by its salute to the deceased, here ἀβε = Latin ave, for which cf. *ICUR* 7170); the 9 epitaphs clearly commissioned by Christians are recognized as such by the date of death or burial, and/or by christograms (not prior to the early Constantinian period), in a single instance by an explicit 'credo' (IG XIV 139 = *IGCV* 557 = Agnello 44: εἰς εἶωνα μετὰ τῶν ἁγίων αὐτοῦ τοῦ ψυχῆν ἐν ὀνόματι Ἰησοῦ Χριστοῦ), the latter word rendered by a christogram).

In the S. Giovanni catacomb, only 33% (106 of a total of 305) are 'neutral', more than a third of the 199 'Christian' epitaphs mention the date of death or deposition, without other Christian characteristics, and have often laudatory formulas also frequently used in pagan epitaphs (F. adduces *IGCV* 943 as an example); another fourth is recognizable as Christian by symbols only (not necessarily a confession of faith: they may have been included for the apotropaic qualities assigned to them). As in Rome (cf. *SEG* XLIX 1370 in fine), some clearly Christian texts are introduced by Dis Manibus/Θεοῖς Καταχθονίοις, e.g. the epitaph of a ἀγνή παρθένος Χριστοῦ καὶ Θεοῦ (*IGCV* 324 = Ferrua no. 142 a). Only 15% directly express adherence to Christian faith or to the Christian community: e.g. Χρυσίς, χρηστὴ χρησιανή, Χριστὸν πιστεύουσα (Agnello 34); deceased qualified as (μικρό)τις χριστιανός; formula ὁ Θεός, μνησθῆτι τοῦ δούλου σου, vel sim.; ecclesiastical functions, especially παρθένου; occasional burials near the tombs of venerable Christians; the only testimony of a martyr cult is the well known epitaph of Εὐσκαία whose day of death coincided with the dies natalis of St. Lucia (*IGCV* 456-458; Agnello 20; *SEG* LIV 942). Interesting are some formulas which mix up traditional and innovative (Christian) elements such as ὁ ἀρεμῶς χρηστιανός (*IGCV* 329 = Agnello 31), εὐμοῖρι ἐν Χριστῷ (*IGCV* 544), εὐμοῖρι, οὐδὲς ἀθάνατος combined with μνησθῆτι σου ὁ Θεός καὶ ὁ Χριστός καὶ τὸ Ἅγιον Πνεῦμα (*IGCV* 511 = Agnello 28) or ἐτεμνησθῆτι σου ὁ Θεός καὶ ὁ Χριστός καὶ τὸ Ἅγιον Πνεῦμα (*IGCV* 238 = Agnello 35). Pagan legacy is evident in texts putting the deceased on a par with the Μοῦσαι (IG XIV 112 =

IGCV 1017/1018 = Agnello 91), Πηνελόπη (IGCV 1016 = Agnello 102 = Ferrua no. 64) or Ἀθηνᾶ (IG XIV 174 = IGCVO 816 = Ferrua no. 175).

1031. **Tauromenion. Gymnasium and library.** See our lemma no. 1015.

1032-1035. **Unknown provenance. Lead seals recording early Byzantine strategoi of Sicily.** Four circular lead seals inscribed on the obverse and the reverse (A/B); now in the Archaeological Museum A. Salinas in Palermo except for no. 4 (= our lemma no. 1035 [we present this seal though it slightly exceeds the chronological limit of 800 A.D. observed in SEG]), which is in the National Museum of Reggio di Calabria. Edd.pr. M. Nahanian, V. Prigent, *art.cit.* (cf. our lemma no. 1003) 137-139 (ph.).

1032: 137 no. 1. Seal of Theodoros I, 705-711 A.D.

A: † | Κύριε | ὁ Θεός | βοηθί | [ει]
B: † | [Θεοδ] | ὁρρ | [π]ατρικ | [ι]φ | [καὶ] | στρ | [ατ] | ηγ | [ι]φ

B. S. Abbreviation sign: S# for Theodoros I see edd.pr., *art.cit.* 101-103 no. 3.

1033: 137/138 no. 2. Seal of Paulos, 718-723 A.D. On the obverse a cruciform monogram with four syllables.

A: Θεοτόκε βοηθί τῷ σὺ δούλῳ
B: † Παύλ | [π]ατρικ | [ι]φ | [β]ασιλικ | [φ] | (πρωτο)σπα(θαρίφ) | [καὶ] | στρ | [ατ] | ηγ | [ι]φ | Ση | κελ | [ι]ας

B. Abbreviation signs: diagonal strokes at the bottom of letters; S (L. 3 in fine) || initio: the cross may have occupied a separate preceding line || 3. [JACI]AS (with diagonal stroke at the bottom of the alpha), seal # for Paulos see edd.pr., *art.cit.* 105/106 no. 5.

1034: 138 no. 3. Seal of Sergios II, ca. 731-735 A.D. On the obverse a cruciform monogram with four syllables.

A: Θεοτόκε βοηθί τῷ σὺ δούλῳ
B: † Σεργ | [ι]φ | [π]ατρικ | [ι]φ | [καὶ] | στρ | [ατ] | ηγ | [ι]φ | [Σ] | [κ] | [ε] | [λ] | [ι] | [α] | [ς]

B. Abbreviation sign: diagonal stroke at the bottom of T (L. 3 in fine) || initio: the cross may have occupied a separate preceding line || for Sergios II see edd.pr., *art.cit.* 107 no. 7.

1035: 138/139 no. 4. Seal of Theognostos, 811-813 A.D. On the obverse a cruciform monogram with four syllables

A: Θεοτόκε βοηθί τῷ σὺ δούλῳ
B: † [Θ]εογν[ώστ] | [φ] | [β]ασιλικ | [φ] | (πρωτο)σπαθ(αρίφ) | [καὶ] | στρ | [ατ] | ηγ | [ι]φ | Σ | [κ] | [ε] | [λ] | [ι] | [α] | [ς]

B. Abbreviation sign: diagonal stroke at the bottom of B and A (L. 2, second and third letter) || for Theognostos see edd.pr., *art.cit.* 129-131 no. 13.

CORSICA

1036. **Aleria. Epitaph of Praxineike, after 250 A.D.** Rectangular marble block found in a nekropolis near the ancient city. Edd.pr. P. Lombardi - C. Vismara, *Gallia* 62 (2005) 285-288 (ph.; French translation); cf. J.-C. Decourt, *BE* (2006) no. 511: 'La présentation épigraphique est discutable'; cf. also S. Dardaine, *An.Ép.* (2005) [2008] no. 692 (text and French translation).

Θ(εο)ς Κ(ατα)χ(θον)ος
Κλ(αύ)διος Φωσφόρος Αἰμυλία Πραξι-
νείκη τῇ συμβίῳ μνείας χάριν
4 Τis ἀν παρ[υ]ογιεῖ [τ]ὸν [τ]άφον [αὐ]-
τῆς εἰσοῖσι εἰς τὸ ἱερὸν [αὐ]-
ταμίον τοῦ προτεμ(ον)ι * , α· ὧδε
κεῖτε εὐμήρη ψυχῇ

1. Θ K X in larger letters divided over the line || 2-3. Πραξινείκη for Πραξινείκη (due to confusion with Latin *ax*), edd.pr.: 'chi souligné, comme si le graveur s'était trompé dans le tracé de son α', the only parallels are Πραξι-
νικός and Πραξινίκα (the latter attested only once, in Messene), Decourt (the letter is certainly a *chi*, Iazzarini) || 3-4. some uncertain or restored letters should have been dotted, Decourt || 4. παρ[υ]ογιεῖ: a form of παροῖω (not attested in inscriptions so far; = παραιοῖω), which have a sigmatic form for the future, the ending -τῇ represents a variant of a future form of the Attic type based on a present of the type *υἱγίνω/υἱγίσω instead of the expected οἶω/οἶγνυμι, edd.pr., who print παρ[υ]ογιεῖ, probably per errorem; 'la séquence ... n'a aucun sens', Decourt; 'noter ... l'inversion des lettres γ et ε dans παρογίε', S. Follet apud Dardaine || 5. ἱερὸν[αὐ]τον, edd.pr. (the ph. seems to show IE in ligature, 1 ybott) || 7. εὐμήρη for εὐμορῶς, for the formula cf. IGUR 717, edd.pr. (however, IGUR 717 L.L. 1-3 has κληρονομίαν ... εὐμορῶς, 1 ybott); the spelling εὐμήρη is previously unattested, but cf. εὐμόρη, εὐμόρν, εὐμήρη, εὐμορῶς a term especially frequent in Egypt, Decourt, who wonders whether Phosphoros and his wife came from that region rather than from Asia Minor (cf. below, app. cr. in fine) || 6. the M of προτεμ(ον)ι is engraved under the sign for denarius; alternatively προτεμ(ον)ι μ(ον)ι or μ(ον)ιός α' may be read: 10,000 rather than 1,000 denarii, which would be in line with some extremely high funerary fines in the later Roman Imperial period, edd.pr.; rather 1,000, which is already a high sum, Decourt, (δηρονομία μισθόδα) α'. S. Follet apud Dardaine || the onomastics of the couple point to the milieu of imperial freedmen, the funerary fine to its origin in Asia Minor (especially Phrygia and adjacent areas), Claudius Phosphoros probably belonged to the personnel of the fleet of Misenum, a detachment of which was stationed in Aleria, edd.pr.

SARDINIA

1037. Cornus (area of: Monte Sissido, Santa Caterina di Pittinuri, Cuglieri). Christian amulet, undated. Oval gem (cornaline) broken into three joining parts; probably kept in a metallic setting; inscription on both sides (B inside an ouroboros). Ed.pr. R.Martorelli, *Aristeo* 1 (2004) 243-262 (ph.; dr.; survey of magical gems found in Sardinia). Cf. M.-Y.Perrin, *An.Ép.* (2005) [2008] no. 687 a/b.

A: [.]Α ΗΗ θεού ΩΙΗΠΑΙΑΝ 'Αβραάμο(ν) | ῥάχεις "Αδαμα Ξαταμαζαζα σεσενγεν βαρρ-
φαρρανης Χ(ριστ)ῶ Θε(ο)ῦ Ἰησοῦς) αρμ | θεῶ αρμεν χειμ κ(αί) "Εφλιμ | [.]νανειας
κ(αί) Γαβρι(ήλ) δ(γγ)ελ(οι) | σωτήθι Λαίλαυ[---]I[---]

B: ELZVZ | XCCEXE

A. 1. ΗΗ: perhaps monogram of Ἰησοῦς, ed.pr. || 2. perhaps Παιάν, S.Follet apud P. || 3. ῥάχ(ε)ις: related to the idea of lineage, descent, ed.pr. || 3-4. probably the common magic formula Ξαταμαζαζα, ed.pr. || 4-5. σεσενγεν βαρραφανης: formula common on gems, usually interpreted as the mystic invocation of Helios, here assimilated to Christ, son of God, source of light, ed.pr. [cf. *SEG* LIV 1794 (16) (with references), (17), and 1847, Tybout] || 5. Χ(ριστ)ῶ (for Χριστοῦ), P. || 6. "Εφλιμ: equivalent of Hebrew Elohim, ed.pr. || 7. perhaps [']Ανανειας (Ananias, cf. Ananias, name of an angel in the *First Book of Enoch* 6), ed.pr. || 8. σωτήθι: either related to σώθω or to βοηθεῖ, Λαίλαυ: either a name Lulus (?) or a magic invocation of God (Λαίλαυ = Λαίλαμ), ed.pr. || B. If the inscription is psephic, the first line yields 2,944, the second 136, ed.pr.

1038. Karales. Relief dedicated to Dionysos, 4th cent. B.C. *IG* XIV 605; *SEG* LII 940 (2). This relief, of Attic provenance, and the accompanying inscription are briefly discussed by M.Micheli, *art.cit.* (cf. our lemma no. 302), in her study of theatrical masks on Attic and other reliefs.

1039. S. Nicolò Gerrei (area of: Santuliaci; 50 km northeast of Cagliari). Trilingual dedication to Asklepios Merre, 1st cent. B.C. *IG* XIV 608 (*IGR* I 511; *CIL* I² 2226; *ILS* 1874; *CIS* I.1.143; *SEG* L 1030; *LHI* 1041). J.Scheid, in *Le monde romain* 226/227 (Latin and Greek texts; French translation of the Phoenician inscription), compares the three inscriptions. The Punic text is the original one, the Latin and Greek versions are translations. In his translations the dedicatory 'proceede . . . à une adaptation sinon rituelle, du moins linguistique, pour exprimer de façon correcte dans chaque culture, le rite effectué' (227). (S. ignores the publication summarized in *SEG* L).

ITALY

1039 bis. Ancona. Inscriptions. C.Cobianchi, *art.cit.* (cf. our lemma no. 631) 53-64 nos. 69-87, republishes 19 inscriptions of Ancona (epitaphs: 69-81; inscriptions on silver vases: 82/83; an inscribed ring: no. 84; amphora stamps: 85-87). We give the five texts never presented in *SEG*. [The names have not been included in *LGN IIIa*, Chaniotis]; for the other texts we offer a comparatio numerorum with *SEG* and *CIL*: 1) Ασπασία | Πρώτου, χρηστή, χαίρει (55/56 no. 75; stele with a relief representing woman and a boy; late 2nd cent. B.C.; L.Mercando, *SE* 51 [1983] 468 [ph.]); 2) Απολλωνίδα χαίρει (59 no. 79; marble stele; undated; found in 1908 in Monte Cardeto; G.Pellegrini, *NSA* [1910] 352-364; N.Alfieri, *Topografia storica di Ancona antica* [Ancona 1938] 74 no. 3); 3) Αντιφιλόχη Διο[v]ς[ίου] (59 no. 80; marble stele with a relief representing woman on a kline, being crowned by a man; undated; found in 1818 in Monte Cardeto, now in the Museum of Ancona; A.Peruzzi, *Dissertationi anconetane* [Ancona 1818] 63 [ph.]; Alfieri, *op.cit.* 75/76 no. 6); 4) ΗΦ. ΒΙ. Ο. ΑΙ. ΟΓ. ΙΙ. C. ΠΙ (60 no. 82; late Hellenistic silver cup; found in 1913 in a grave; I.Dall'Oso, *Guida illustrata del Museo Nazionale di Ancona* [Ancona 1915] 354 and 362; Alfieri, *op.cit.* 77/78 no. 12; Ἡ(φ)αιστίων) Βι(ωνος) ὁ Αἰ(βωνος) ὁ(μολ)γ(ενής), || σ(ός) π(ί)ε)?, D.Comparetti apud Dall'Oso; 5) Ζωπίωνος ιζ' (60/61 no. 83; owner's inscription on an Hellenistic silver cup; found in a man's grave; Dall'Oso, *op.cit.* 309-312; Alfieri, *op.cit.* 78 no. 13; *Di Zopion (di anni?) 17', D.Comparetti apud Dall'Oso [a misread Ζωπίωνος followed by an indication of weight?, Chaniotis]); 6) Τερόντα (61 no. 84; inscription on an Hellenistic gold ring; found in the grave of a woman in Colle dei Cappuccini; Alfieri, *op.cit.* 79 no. 14).

SEG XXVI	C. no.	SEG XXVI	C. no.	SEG XXVI	C. no.
1125	69	1130	77	1135	85
1126	74	1131	73	SEG XXVII	
1127	70	1132	76	1210	81
1128	71	1133	86	CIG	
1129	72	1134	87	6468	78

1040. Angera. Christian epitaph of the Syrian Maraotes, 4th/5th cent. A.D.? Two fragments of a rectangular marble plaque reused in an early medieval tomb found during excavations in the church of S. Maria Assunta in Angera (southeast shore of Lago Maggiore). Edd.pr. M.David, V.Mariotti, *Syria* 82 (2005) [2007] 267-278 (ph.).

[Ἐνθάδε κεῖται ὁ καλοκύμνητος Μαραώ[τ]ης ἀπὸ κώμης ἢ Καπποτάβης *]
christogram Μα(ρία) christogram βο(ήθη) christogram

2-3 καλοκύμνητος = καλοκοίμητος, equivalent of Latin bene dormiens, the epithet is applied to a Syrian in an epitaph from Milan (*IG* XIV 2293; ph.), ed.pr. || 3-4. Μαραώτης: Semitic name, cf. Μαραώτης on record in Flav. Jos., *Bell. iud.* 6.148; cf. also *IG* XIV 2290 for Syrians from κώμη Μαριαωτατών ὑπὸν Ἀπαμειαν, ed.pr. ||

4. Καποτάβης previously unattested Syrian village; perhaps to be identified with Kafartab near Apamea; one of the four Syrian dedicants in the Monastery church in Aquileia comes ἀπὸ κώμης Καποτούρις (SEG LI 1401 [no. 6] ph.), edd.pr. hardly a significant parallel, since κώμη means 'village' in Aramaic (cf. SEG LII 1650 apper.). Tybout II 6. the invocation of Mary suggests a date later than the Council of Ephesos (431 A.D.), edd.pr. II on 269-271, edd.pr. present the outlines of 'Angara nell'antichità': the presence of a Syrian reinforces the notion that this place was a road junction connecting the two sides of the Alps; on 274-276, M. comments on the emigration, in the 4th-6th cent. A.D., of Syrians to the West and especially to northern Italy which is likely to be caused by over-population of the Syrian villages; cf. also the studies of D. Feissle on Syrian toponyms attested in inscriptions in the west (see inter alia SEG XXX 1149, and Syria 59 [1982] 319-343; cf. also our lemma no. 1074).

1041. Arco (Trentino; north of Lake Garda). Amulet against epilepsy on a silver leaf, late 2nd/early 3rd cent. A.D. SEG LII 948. A. Mastrocioque, *op.cit.* (cf. our lemma no. 2083) 76, reads the divine names in LL. 2-4 as Εἰαλδαλῶαβ (for Ἰαλδαβαῶθ) | Λαθαμμαχωρι Σαῖηκα Ἰαῶ (εἰαλδαλῶαβ βιαλθαμμαχωριζα Ἰηκα Ἰαῶ, SEG).

1042-1043. Vacant.

1044. Canusium. Abecedarium, ca. 325-300 B.C. Black glazed pitcher with an inscription incised around the foot before firing. Ed.pr. F. Ferrandini Troisi, *Taras* 17.2 (1997) 377/378 (ph.). Republished by F. Ghinatti, *art.cit.* (cf. our lemma no. 2122) 33 no. 3.10 (ph.), who points out that 'la presenza della serie di lettere, se ha indubbio, precipuo scopo decorativo [so ed.pr.], non esime dal pensare di essere stata tracciata per scrivere, ad esempio, per altri motivi, come un gioco di banchetto o simile': ΑΒΔΗΘΖΕΦΜΝ

The B. written sinistrorsum, testifies to a lack of familiarity with writing, ed.pr.

1045. Capua. Bilingual (Greek/Latin) dedicatory epigram, 2nd cent. A.D. IG XIV 882: CIL X 3812. ILS 3737. Republished by L. Cluoffi, *Museo provinciale campano di Capua. La raccolta epigrafica* (Capua 2005) 72/73 no. 55 (ph.: Italian translation; bibliography).

Δεσποίνῃ Νεμέσει | καὶ συνναοῖσι θεοῖσιν |
Ἀρριανὸς βιομὸν | τόνδε καθειδύρατο· |
Iustitiae • Nemesi | Fatis • quam • voverat • aram |
numina • sancta • colens | Cammarius • posuit

Comment on the name of the dedicant; probably Arrianus Cammarius, the latter element either being an hypercorruption of a nomen (instead of Cammarius) or, preferably, a gentilicium (instead of Camarius).

1046. Vacat.

1047. Gabies. Inscription on a vase, before 770 B.C. SEG XLII 899; XLIII 646; XLV 1429 (1); XLIX 1353*. F. Canali De Rossi, *Le relazioni diplomatiche di Roma. Volume I: Dall'età regia alla conquista del primato in Italia (753-265 a.C.)* (Rome 2005) 165-168 (ph.; dr.), discerns a single letter K between E and IN, where previous scholars read YA or YO (EY-AIN or EYOIN; C. De R. points out that both readings require an intervention to achieve a plausible interpretation: εὐλιν(η), 'good at spinning', or a name Εὐλιν(η); Bacchic exclamation εὐοί (v)). On the assumption that the inscription is written sinistrorsum it reads NIKE, i.e., νίκη, possibly indicating that the vase served as a prize in a contest, perhaps of literary nature. For sinistrorsum inscriptions written in dextrorsum letters, C. De R. points to Guarducci, *EG* I 408 and 573 (referring only to single letters written in a direction opposed to that of the inscription, Lazzarini).

1047 bis. Herakleia. Cf. our lemma no. 1049 sub (3).

1047 ter. Lokroi Epizephyrioi. Cf. our lemma no. 1049 sub (4).

1048. Lokroi Epizephyrioi (?). Judicial prayer, 3rd cent. B.C. IG XIV 644; Audollent, *DefixTab* 212; J. Blomquist, *OAth* 11 (1975) 18. B. MacLachlan, *MEP* 9/10 (2004/2005) 249-256 (ph.; translation; text of Blomquist, with app.cr.), analyzes the religious mentality in this text recording Kollyra's invocation of the support of Demeter to redress the theft of a cloak and three gold coins. She points out that it is a characteristic example of what H.S. Versnel termed a 'judicial prayer' (see SEG XXXVIII 2010 and XLI 1831; see *ibid.* for definitions and the distinctions between this type of document, not buried but exposed in sanctuaries, and defixiones). Comparison with other inscriptions calling for divine justice and repair of damage suffered, notably the Knidian tablets Audollent, *DefixTab* 1/2 (*L.Knidos* 147/148; text and translation of 148, which equally concerns Demeter and a woman's loss of some clothing), SEG XXVIII 1568 (unknown provenance), A. Hauvette-Besnault, *BCH* 6 (1882) 500-502 (Delos) (cf. SEG LIII 813) and the confession inscriptions from Lydia-Phrygia (see most recently SEG LIV 1881*). MacL. underlines that Kollyra's invocation is more compelling than the others, also by its literary merit. She is self-assured, partly because she is not disenfranchised in Lokroi (cf. the penalties imposed by the city; LL. 6 and 13). 'What dominates in the Locrian tablet is Kollyra's sense of agency' (255).

1049. Magna Graecia. Assorted studies. The volume *Tramonto della Magna Grecia. Atti del quarantatreesimo convegno di studi sulla Magna Grecia, Taranto 24-28 settembre 2004* (Taranto 2005), includes several studies partly based on and occasionally briefly discussing inscriptions: 1) P. Poccetti at great length (77-159) comments on 'aspetti della fenomenologia lin-

guistics'; we single out his discussions of Puteoli (106/107); Tarentum (109; bilingualism; *CIL* I 696; ph.); the role of Oscan in the symbiosis of Greek and Italian (116/117: inter alia on the term *κόδων* in the Tabulae Heracleenses [IG XIV 645; SEG LIV 951 bis*]); on 133-136 comments on the Doric versus the Ionian dialect, on orthographical variants in 'greco volgare', on the Hellenization of indigenous names (e.g. Κρηθώνιος, Αεύνιος, Σθένιος, Στράτιος), and on the bilingualism of Romans/Italians in Delos and Rhodes; for the position of koine versus the dialects and of Greek versus indigenous Italian languages and Latin, see 137-140.

2) E. Lippolis' survey of the history of Roman Tarentum (235-312) includes a section on the literary and epigraphical sources (265-303); we mention L.'s discussion of the famous Tarentine Ἡρακλείδης (268-271; cf. *RE* VIII 1 [1912] 497/498), naval and military architect in his native city (213-209 B.C.), who later offered his services to Philip V of Macedonia; he should be distinguished from an homonymous merchant (stemma of the latter's family on 268), also believed to come from Tarentum, on record in many inscriptions from Delos and Tenos between 190 and 160 B.C., alone or together with his business associate Νυμφόδοτος.

3) L. Giardino ('Herakleia = Metaponto: dalla polis italiota all'abitato protoimperiale'; 387-432). On 405 a tile from Herakleia stamped Νικοκράτης (ph.; 3rd cent. B.C.). As examples of the 'graduale inserimento di Italici nelle comunità italiote' (397), G. adduces inscriptions from Herakleia partly recording indigenous names: a) a building inscription reading [---]ἰωνίου Μαικκος [---] κατεσκεύασεν (397/398 [to be published by M. Lombardo; we read the text from the dr.; rectangular block; late 4th/3rd cent. B.C.; Lombardo apud G.]); b) inscriptions stamped or written on clay disks and ossilla: 'Αγαθέας, Γαίλου (ph.; dr.), Δαξίμος, Ζοπύρας, ΚΑΕΟΙ-ΔΟC (ph.; dr. [?; previously unattested name Κλεοσίς?]), Κλεοῦς (ph.; dr.; in fine a X and A in ligature [alpha inscribed in the lower part of chi]), Κληνός, Κράδης (ph.; dr.), Νικοκράτης (419-422 [texts in majuscules, except the name we render in majuscules; texts read from the ph./dr. where possible]; 3rd-1st cent. B.C.). On 422 comment on commercial activities of Heracleians abroad (Pella; Korkyra; Delos; Rheneia).

4) In an article (479-503) on archaeological testimonies in Lokroi Epizephyrioi (3rd-1st cent. B.C.), C. Sabbione on 495 publishes a new tile stamped Θεομοφόρου (see SEG LIV 952 (2) for another example; date: after the Second Punic War, S.; before 350 B.C., SEG), which he interprets as a testimony of continuity in the traditional Demeter cult.

5) R. Spadea gives an overview of the archaeological remains of Terina, Kroton and Petelia (505-542), dealing with part of the epigraphic harvest from Petelia on 538-540, notably IG XIV 637 and SEG LIV 961/962.

6) For the graffito in the Jewish catacombs in Venusium SEG LIV 977 see now the description in the restoration report by M.L. Nava (377), who also publishes a photograph [which shows that the reading of the name Μερκούριος is correct (OC in ligature); cf. the caveats cited in SEG, app. cr., Tybout].

7) In his contribution on Possidonia/Paestum and Elea/Velia (577-641), G. Greco adduces inscriptions from Elea concerning deities and cults in the section on 'Il sacro' (616-628 [texts from I. Velia (cf. SEG LIII 1113); for the subject we also refer to SEG L 1071]); on 630 comment on the name Βρύτιος in the epitaph I. Velia 34 (= SEG LIII 1118), which evokes the Italic origin of the deceased; on 638-641, G. discusses the presence of Eleans abroad, especially in Delos, as recorded in epigraphical evidence (see SEG LIII 811).

1050. **Palestrina. Inscriptions on the Nile mosaic, ca. 120-110 B.C.?** IG XIV 1302; SEG XLV 1452. In an essay mainly focusing on the reconstruction and iconography of the mosaic, A. Tammisto, in *La mosaïque gréco-romaine* IX, 3-24 (color ph.), questions P.G.P. Meyboom's well-founded date of the Lower Complex in the last quarter of the 2nd cent. B.C. (cf. SEG XLV); on 5, T. suggests that the mosaic may date to a later stage, when the Lower Complex was supposedly reconstructed as a library by the Sullan colonist M. Terentius Varro Lucullus (following G. Ferran, *Ostraka* 2 [1999] 359-385); on 6 another possibility is mentioned: 'the mosaic's manifold Ptolemaic and Isiac contents show that a very likely candidate for its patron would be Cleopatra VII during her stay in Rome between 46-44 B.C.' (following G. Weill catalogue; London 2001] 332-334 no. 352). An appendix to Fig. 3 on 8/9 lists the 54 animals represented (21 identified by labels; texts of IG XIV in majuscules; reference to Meyboom's comments).

P.H. Schrijvers, 'A Literary View on the Nile Mosaic at Praeneste', in L. Bricault, M.J. Versluys, P.G.P. Meyboom (edd.), *Nile into Tiber: Egypt in the Roman World. Proceedings of the 13rd International Conference of Isis Studies, Leiden, May 11-14 2005* (Leiden-Boston 2007) 223-239 (ph. of details), formulates the hypothesis that Marcus Valerius Messalla Corvinus may have been the commissioner of the Nile mosaic in the years following his expedition to the East and his triumph in 27 B.C. (cf. especially Tibullus, *Elegy* 1.7.21-48; glorification of the Nile and Osiris to celebrate Messalla's expedition in Egypt).

1051. **Picentia. Graffiti on vases, late 5th cent. / 375-350 B.C.** In SE 70 (2004) [2005], ed. pr. G. Colonna publishes several graffiti on vases found in Pontecagnano; two are certainly Greek (ph.; dr.; both on the foot, exterior): 1) αα (296 no. 22 (b); 375-350 B.C.; Etruscan graffito on the bottom (interior): ma, i.e. Mamarce, Marce or, more probably, the divine name Manth; found in the Apollo sanctuary); 2) Ἐκά(τη) (301/302 no. 26; black glazed cup; late 5th cent. B.C.; found in the nekropolis).

1052. **Pompeii. Erotic graffiti with hidden female names, before 79 A.D.** E. Puglia, *MEP* 9/10 (2004/2005) 303-310, discusses three Greek erotic graffiti in which the woman's name is expressed by an isopsephic number: 1) ἡς φιλῶ ὁ ἀριθμὸς να' (House of M. Fabius Rufus; C. Giordano, *RAAN* 41 [1966] 79/80 no. 31). P. identifies the woman 'whose number [is] 51' as Χαλκία (9 + 1 + 30 + 10 + 1), on record in a Latin graffito in the same house; Epaphroditus cum Talia hac (Giordano, *l.c.* 82 no. 39); consequently the writer of the Greek graffito was her lover Epaphroditus, also known from three other graffiti in the House of Rufus (name only; Giordano, *l.c.* nos. 25, 43, and 44); both are likely to have been slaves or freedmen of Oriental origin, who spoke both Greek and Latin; 2) Ἀμέριμος ἐμνήσθη ἀρμονίας τῆς ἰδίας κυρίας ἰ ἐν' ἀγαθῷ ἡς ὁ ἀριθμὸς ,αλε' τοῦ καλοῦ ὀνόματος (CIL IV 4839; House of Octavius Primus; Italian translation). On the basis of the drawing in *CIL* P. reads the numeral (dr.) as φμε' (545) instead of ,αλε' (1035), which would bring it in line with *CIL* 4861 (φιλῶ ἡς ἀριθμὸς φμε') found nearby; the author of the latter graffito, then, is also the same Amerim-

nos, equally a slave or freedman; κυρία should be considered the equivalent of Latin domina (cf. *CIL* IV 9246 and, for the male equivalent dominus, IV 1665) and indicates Amerimnos' beloved rather than his mistress (though the two may have coincided); 3) φιλω ἧς ὁ ἀριθμὸς [ja] (*CIL* IV 12*, included among the texts 'lectionis falsae vel suspectae'; the correct reading is given in the *Corrigenda et addenda* of IV Suppl., Pars Posterior, on p. 460; *CIG* 5866; on a column of the Great Palaestra). P. points out that there is no reason to consider this text a forgery; with due caution he suggests reading the numeral as [v]α and identifying the couple as Epaphroditus/T(h)alia (see above sub 1).

1053. Puteoli. Honorary epigram for the athlete Vettinianus, ca. 250-300 A.D. White marble plaque inscribed on both sides with the same text: A (oldest version; careless script) and B (better lay-out and script; slight variations in wording; corrected version of A); found near a columbarium along the so-called Via Antiniana and now in the Museo Archeologico dei Campi Flegrei in Baia. Ed.pr. M.L.Caldelli, *Epigraphica* 67 (2005) 71-77 (ph.; translation). See also G.Sacco, *AION(archeol)* 11/12 (2004/2005) 85-90, and L.Dubois, *BE* (2007) no. 576; text and French translation in *An.Ép.* (2005) [2008] no. 338 (a/b) (B.Puech).

A: Πατρίς μὲν ἱερὴ Καισάρια ἔστιν ἐμεῖο,
ἀθλητῶν δὲ πόθος βαίνειν μ' ἐκελεύ' ἐς ἀγῶνας
ἀντολήν πάσαν καὶ χρύσειον ἄστν τὸ Ῥώμης,
ἐλθὼν δ' ἐν Ποτιόλοις Βασιῶν ὕδατ' ἀθρήσαι
οὐκ ἔτυχον, μέλεος, λειψθεὶς ἀδρανοῦς ὑπὸ γήρ(ι)ως,
ἀλλ' ἔτυχον μοῖρ(ε)ς κοινῆς μερόπεσιν ἅπανιν·
εἰ δ' ἐθέλεις μαθεῖν ἐμὸν οὐνομα, καὶ τότε λέ-
ξω
ξύστου γραμματέα καλέουσί με Βετ-
τινιανόν

I and 5. Last two letters added above the line; Caesarea: possibly Caesarea Paneas in Palaestina, called ἱερὴ on a coin from the time of Marcus Aurelius. ed.pr. Sacco prefers Lydian Hierokaisarea since more athletes come from that city than from Caesarea [for games in Caesarea Paneas see *SEG* LIV 1670 sub (8), Tybout] II 6. ΜΟΙΡΗ, lapis II 9-10. Vettinianus: rare name; cf. *L.Sardis* 75 (*IGR* IV 1527): Ἀ.Κορυήλιος Οὐβεττινιανός; ed.pr. does not include that it is the agnomen of the deceased.

B: Πατρίς μὲν ἱερὴ Καισάρια ἔστιν ἐμεῖο,
ἀθλητῶν δὲ πόθος ἱεροῦς ἐπέβην, ἐς ἀγῶνας,
ἀντολήν πάσαν καὶ χρύσειον ἄστν
τὸ Ῥώμης,
ἐλθὼν δ' ἐν Ποτεόλοις Βασιῶν ὕδατ' ἀθρήσαι
οὐκ ἔτυχον, μέλεος, λειψθεὶς

ἀλλ' ἔτυχον μοῖρ(ε)ς κοινῆς μερό-
πεσιν ἅπανιν·
εἰ δ' ἐθέλεις μαθεῖν ἐμὸν οὐνομα,
καὶ τότε λέξω·
ξύστου γραμματέα καλέουσί με
Βεττινιανόν

6. YΔA, lapis II 15. right of the name a palm branch II below the inscription a wreath flanked by two palm branches.

The only difference between A and B is in L. 2 of A and LL. 2/3 of B; the meaning, however, remains the same. Ed.pr. points out that Vettinianus was active as a secretary of the oecumenical athletic association during various contests in the East and during the Capitolia in Rome (A LL. 2/3; B LL. 2-4); in her view he was not active during the Eusebeia in Puteoli; in the latter city he visited the baths. However, Sacco points out that οὐκ ἔτυχον in verse 5 initio goes with the preceding verse: 'coming in Puteoli, it was not given to me ...', etc.) placed deliberately in a parallel position in verse 6 - at the expense of clarity, since one would expect the term to introduce the contrast before μέλεος. Vettinianus may have come to Puteoli for the Eusebeia.

On palaeographical grounds ed.pr. suggests dating the text to the second half of the 3rd cent. A.D. [ed.pr. points out that this is the first attestation of a γραμματεὺς ξυστοῦ; see, however, *SEG* XXXIV 1022, *CIG* 4155 (Marek, *Stadt* - (see *SEG* XLIII 900) 147 no. 37) and *IGUR* 246, all discussed by J.-Y. Strasser, *Nikephoros* 14 (2001) 140-146; S. points out that a secretary is not necessarily an older career athlete; the secretary in *CIG* 4155 died at the age of 25 and is not likely to have had an impressive career behind him. Vettinianus may have been present as secretary at the Eusebeia in Puteoli, his planned visit to the Baths does not exclude this. For the relation between the ἀρχιγραμματεὺς ξυστοῦ and the γραμματεὺς ξυστοῦ cf. Strasser on 145/146, Plaket].

On 77-81, ed.pr. collects some evidence for Greek athletic activities in Puteoli: a stadion (also attested for Rome, Naples, Massilia, Carthage and possibly Cherebel), the Εὐσεβεία and a mosaic from the city representing Greek athletes. On 79 she rightly writes about the 'scarsa diffusione' of Greek athletic ἀγῶνες in the western part of the empire. [for the mosaic see now J.-Y. Strasser's interpretation summarized in the app. of *SEG* LIV 536. S. rightly connects the athletes of the mosaic with exhibition matches rather than with official Greek agones, Plaket].

1054. Rhegion. Honorary inscription for Andron: a pseudo-Rhegian text. *IG* XIV 613. L.D'Amore, *Epigraphica* 67 (2005) 422-428, shows that this text never existed, tracing the misunderstanding which resulted in its incorporation in *IG*. The text ('Ο δᾶμος | Ἀνδρῶνα <Α>ρασιου | ἐπεργεσίας ἔνεκεν | θεοῖς πάσι, dr.) is identical to that of *IG* XIV 359 (dr., ph., Apollonia, Sicily; republished by M.T.Manni Piraino, *Kokalos* 17 [1971] 178-179. D'A. points out that it should be dated to 2nd cent. B.C. rather than the 2nd cent. A.D. as suggested by M.P.) but for the specification of the honorand's civic subdivision Ααβ(ι)- at the end of L. 2 in the Sicilian inscription. The latter's first edition was G.Gualtherus, *Siciliae, obiectum insularum*

er *Bruttiorum antiquae tabulae* (Messina 1624) no. 307 (dr.), with the siglum AAB misunderstood and rendered as MB and the reading OPAΣIOY in L. 2 (the horizontal hasta of Θ is absent on the stone); it was republished on the basis of Gualtherus but with omission of the civic siglum both by L.A. Muratori, *Novus thesaurus veterum inscriptionum* II (Milan 1740) 546 no. 3 (dr.), and by G. Morisani, *Inscriptiones reginae dissertationibus illustratae* (Naples 1770) 60 (dr.), who included it as a parallel to a Rhegian honorary inscription (later IG XIV 614); the latter entry was apparently misunderstood to the effect that the Sicilian inscription was considered Rhegian; the source for IG XIV 613 (dr.) was C. Stornajuolo, *Gli Studij in Italia* 2 (1879) 547/548, who reported not to have seen the stone and to have used a copy communicated to him by M^{se}. Tripepi; this copy was identical to the text in Morisani; S. was the first to correct OPAΣIOY into Θ[ρ]ασίου (followed in IG).

1055. Rhegion. Proxeny decree for Gn. Aufidius, 2nd/1st cent. B.C. *I. Reggio Calabria* 1; IG XIV 612; *Syll.*¹ 715; *IGDG* I 40. F. Arslotta, *MEP* 9/10 (2004/2005) 373-380 (ph.; text); reconstructs the circumstances of the discovery of this bronze tablet in Reggio Calabria in 1877 and its acquisition soon after by the Museo Archeologico Nazionale in Naples, where it is kept to the present day.

1056. Rhegion. Labels identifying athletes on a mosaic, 200-250 A.D. Fragmentary rectangular black and white mosaic with a palaestra scene: two pairs of athletes each with an arbiter (those on the left are pankratiasts, those on the right either pankratiasts or pugilists); in the center between the two groups three pairs of prizes: palm branches, metal (?) wreaths and purses; in the right upper corner an oil container with two strigils; inscriptions in the left and right upper corners above the left (A) and right (B) group of athletes; from a bath building found in 1924; now in the Museo Archeologico Nazionale of Reggio Calabria. Edd. pr. C. Flesca, F. Costabile, *MEP* 7/8 (2004/2005) 329-346 (ph.). See now also *I. Reggio Calabria* 35, and M. Seve, *BE* (2006) no. 59.

A: Τρίμωρος[ος], Δαμάς B: [...]αρος

A. 1. TPIMOP (unknown name), edd. pr., perhaps a transcription of Latin Tremor ('terreur'). S. [for another surname of a pankratiast see *SEG* LIV 536 app. cr. ad L. 6, Μάγριος/Magira]; Τρίμωρος[ος], *I. Regio Calabria*: a name attested in Egypt (inscriptions and papyri), from which our athlete may come || 2. Δαμάς: Μάρκος Αὐρήλιος Δημόστρατος Δαμάς was a famous pankratiast from Sardes (*I. Sardis* 79; *JGR* IV 1519; *SEG* LIII 1355; *IG* no. 84); however, L. Moretti (*IG*) dates his active period to 173-177 A.D. [but see now *SEG* LIII 2159]; consequently the Damax on the mosaic (not prior to 200 A.D.) should rather be identified with one of his four sons, athletes themselves, who dedicated the Sardian inscription for their father between 212 and 217 A.D. Μάρκος Αὐρήλιος Δαμάς, also a highly qualified and renowned athlete by the time of the inscription, edd. pr., who discuss other mosaics representing athletes, notably those from Ostia [cf. now *SEG* LIV 536 app. cr. ad L. 6] || *I. Regio Calabria* presents, without comment, a fourth label not mentioned by edd. pr.: TP[...]; [these letters are presumably read on a small, isolated fragment near the right athlete of the left group, an additional identification

of Τρίμωρος] The photographs, however, seem to represent a partially preserved object rather than letters, Tybout].

1057. Rhegion (area of: Lazzaro; Motta S. Giovanni, on the east coast of Reggio Calabria). Christian amulet, 6th/7th cent. A.D. *SEG* XLV 1442. Republished by L. D'Amore, *ZPE* 152 (2005) 157-160 (ph.; dr.; Italian translation), and in *I. Regio Calabria* 60; text and French translation in *An. Ép.* (2005) [2008] no. 428 (B. Puech).

Ω Θ(ε)ς Ἀλεξά- νδρου, ὡ Θ(ε)ς Π- ολυδώρου· καὶ 4 ὁ ἄγγελος Μη-	χαῖλ· βοήθ[ει] ὑπὸ νητῆσεν ὁ ἄγγελος τοῦ δέ- 8 μόν(ος) καὶ	λέμ αὐτῷ δέμνι 12 Βάρζων ΑΥΡ Μ
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1-2. Abbreviation marks: horizontal lines above Θ [not above C as indicated in D'A.'s text] || 1-3, the invocation recalls the formula ὁ Θεὸς Ἀβραὰμ καὶ Θεὸς Ἰακώβ, ὁ Θεὸς ἡμῶν, frequently used in episcopal phylacteria (both Christian and Jewish). D'A. || 2-3. Πολυδώρου καὶ, *SEG* || 4-5. Μηχαῖλ· βοήθ[ει], *SEG* || 6-11. ὑπὸ νητῆσεν ὁ ἄγγελος τοῦ μόνου καὶ ἁγῆ | αὐτῶ | δέμνι, *SEG*; D'A. adduces parallels for the archangel Michael meeting and interrogating demons || 8. ΜΟΝC, amulet || 12-13. Βαρζων αὐ (no L. 13), *SEG*; Βάρζων seems to be previously unattested, but cf. many names of demons in phylacteries beginning Βαρ-, e.g. Βαραβαθῆλ, Βαρσαβήλ, Βαρσεβιάλ, Βαρκάν, Βάρνα, Βαρδελου; Βάρζων and Βουβάρζων are on record as epithets of Ἥλιος, D'A., who wonders whether perhaps Βαρζωναυ[...], (or Ἀν(σ)βαρζων?) should be read || the phylacteron, written on a tile and not intended to be carried, protected a place (e.g. a house, plot of land or workshop of Alexander and Polydoros), D'A.

1058. Rome. Cult personnel: fasti sacerdotum. J. Rüpke, A. Glock, *Fasti sacerdotum. Die Mitglieder der Priesterschaften und das sakrale Funktionspersonal römischer, griechischer, orientalischer und jüdisch-christlicher Kulte in der Stadt Rom von 300 v. Chr. bis 499 n. Chr.*, Teil 1: Jahres- und Kollegienlisten; Teil 2: Biographien; Teil 3: Quellenkunde und Organisationsgeschichte · Bibliographie · Register (Stuttgart 2005; including a CD-ROM), offers a comprehensive survey of all relevant evidence. Epigraphical sources are mainly in Latin, but also include numerous Greek texts: see the 'Quellenregister' in vol. 3, especially s.v. *IG*, *JGR*, and *IGUR*. Vol. 3 includes a collection of syncretical studies. For a more detailed summary of the contents we refer to M.-Y. Perrin, *An. Ép.* (2005) [2008] no. 167; for a review see M. Rues-sael-Charlier, *AC* 75 (2006) 445-447.

1059. Rome. The terminology of the tomb in Christian epitaphs. On the basis of ca. 1,600 Christian epitaphs ranging from the late 3rd to the 7th cent. A.D., D. Nuzzo, *VetChr* 42 (2005) [2006] 103-134, studies the origin and use of the Latin and Greek terms used for single (occasionally double/triple) burial places: 1) sepulchral space: locus, sedes, τόπος, σῆμα; 2)

type and capacity of the tomb: *arcisolum*; *sarcophagus*; *bisomus*; *βισώμος*; *bisomum*; *triso-*
mus; *hispandens*; *tercandens*; 3) the tomb as a house: *domus*, *casa*, *cella*, *hospitium*, *mansio*,
οίκος, *δόμος* (often qualified by a term expressing 'eternity': *aeternus*, *aeternalis*, *perpetuus*,
sempiternus, *αἰώνιος*, *εἰς αἰώνιον*); 4) the tomb as a place of sleep: *cubile*, *dormitio*, *torus*,
locus dormitionis, *κοιμητήριον*, *κοιμήσις* (one example only; the term mostly denotes the state
of death in Jewish formulas like *ἐν εἰρήνῃ ἡ κοιμήσις αὐτοῦ/σου*; *coemeterium* is not used in
Rome in the sense of 'single tomb', but of 'collective sepulchral area'); 5) the tomb as a place of
rest and stay: *quies*, *locus requietionis*, *depositio*, *κατάπαυσις*, *τόπος ἀναπαύσεως*, *κατάθε-*
σις; 6) the tomb as a place of memory: *memoria*, *monumentum*, *μνήριον*, *μνήμα*, *μνημε-*
ριον, *μνημόσυνον*; 7) specific terms: *tumulus*, *sepulchrum*, *conditorium*, *tumba*, *sepul-*
tura, *locus sepulturae*, *τάφος*, *τύμβος*, *σορός*; 8) water containers (associated with the tomb):
forma, *πίλος*; 9) references to incineration: *bustum*, *urna*; 10) terms connotating the closure
of the tomb: *tabula*, *titulus*, *copertorium*, *mensa* (?). Opportunities to connect a specific term
with a tomb found in an archaeological context are very limited.

1060. Rome. The career of the pankratiast M. Aurelius Demetrios. J.-Y. Strasser, *BCH*
128/129 (2004/2005) 442 and 445/446, suggests that Demetrios, father of an equally renowned
pankratiast (see our lemma no. 1061), was born ca. 135 A.D. and was enfranchised by M. Aure-
lius on the occasion of a victory in the Καπετώλια in Rome, not before 162 A.D. when the first
Capetolia were celebrated under that emperor. In *IGUR* 239 B L. 1 and 242 LL. 12/13, he sug-
gests restoring [M. Αὐρ. Δημήτριον and [M. Αὐρ. Δημήτριος | [Δημητρίου | [υἱός], respec-
tively (*IGUR* 239: [Δημήτριον; 242: [Δημήτριος | [Δημητρίου]). If the M. Αὐρ. Δημήτριος,
nicknamed Ἀρποκρατίων, on record in *I.Porto* 16 is identical with the homonymous pankra-
tiast, he is still alive after 200 A.D. He is called βουλευτής τῆς λαμπροτάτης πόλεως τῶν
Ἀλεξανδρέων and it is Septimius Severus, who in 200 A.D. allowed the city to establish a
βουλή. *I.Porto* 16 shows under the inscription a large wreath with the inscription Χρυσάνθινον.
The victory in the Sardin Chrysanthina is assigned to Demetrios' father, who at the latest
could have won in Sardis ca. 140 A.D.

1061. Rome. The victory list of the pankratiast M. Aurelius Asklepiades, ca. 220-230
A.D. *IG XIV* 1102; *IGUR* 240; *IAG* 79. J.-Y. Strasser, *BCH* 128/129 (2004/2005) 439-446, re-
constructs the career of this star-athlete, with special reference to the final seven lines of the
text (LL. 35-41): ἀθλήσας τὰ πάντα ἔτη 1 ἔξ, πανσάμενος τῆς ἀθλήσεως ἑτῶν ὧν κε' 1 διὰ
τοὺς συνβέντας μοι κινδύνους καὶ φθόβους, καὶ μετὰ τὸ παύσασθαι μετὰ πλείονα χρόνον
1 ἀνανακοσθεῖς ἐν τῇ πατρίδι Ἀλεξανδρείᾳ καὶ 11 νεικήσας Ὀλύμπια πανκράτιον 1 Ὀλυμ-
πιδι 1 ἑκτῇ. He underlines the importance of μοι in L. 37 and interprets the κινδύνοι and
φθόβοι as 'attacks qui le visaient personnellement' rather than as the traditional rivalry be-
tween athletes. S. further suggests that ἀνανακοσθεῖς refers to the pressure exerted upon the
athlete by the emperors Septimius Severus and Caracalla during their visit to Alexandria to
perform again in the local Olympia (see our lemma no. 1778). The sixth Olympiad is to be
dated to 200 A.D., the year of the emperor's visit. Septimius Severus knew Asklepiades' father,

M. Aurelius Demetrios (see our lemma no. 1060), an equally renowned pankratiast, who held
high positions in the international athletic association which had its headquarters in Rome. As-
klepiades was appointed by Septimius Severus as member of the famous Alexandrian Μουσεί-
ον. On 444 a reconstruction of the chronology of Asklepiades' career: between 181 and 186/
187 A.D., followed by a break of 13 years and a re-performance in 200 A.D. He was probably
born in 161/162 A.D. The last document mentioning him is a papyrus dated after 212 A.D. The
function of ἐπὶ βαλανερίων τοῦ Σεβαστοῦ was held by him under Caracalla; his 'administra-
tive' career may have lasted until Severus Alexander's reign.

1062. Rome. Dedication to Zeus Keraunios and the Nymphai Phorrinai, late 2nd cent.
A.D. *IGUR* 111 [cf. also *IGUR* vol. IV ad no. 111] (*IGR* I 1387; *CIL* VI 36802; *SEG* XXXVI 927;
XLVI 1337 (1)). J. Scheid, 'Fremde Kulte in Rom: Nachbarn oder Feinde?', in U. Riemer,
P. Riemer (edd.), *Xenophobie - Philoxenie. Vom Umgang mit Fremden in der Antike* (Stuttgart
2005) 225-240, is mainly based on Latin inscriptions. On 228/229, S. discusses the connection
between the sanctuary of the Syrian gods on the laticulum and the old cult place called *Lucus*
Furrinae. *IGUR* 111 is dedicated to the Syrian Ζεὺς Κεραύνιος and the Νύμφαι Φορρίναι
[Νύμφες Φορρίναις is a dative: Νύμφαις Φορρίναις; cf. also *CIL* VI 422 (*ILS* 4292) dedicated *Gemio*
Forinarum et cultoribus huius loci; why the single *Furrina* developed into plural nymphs re-
mains unclear. Apparently the new Syrian cult consciously linked up with the old Roman god-
dess *Furrina*. 'Alles dies spricht für eine gute Nachbarschaft, für Kulte, die im täglichen Leben
zusammen ausgeübt wurden' (228). [Note the unusual word order: διὰ Κεραυνίῳ name of dedicant ἐξ ἐπι-
τογῆς ἀνέθηκεν καὶ Νύμφαις Φορρίναις; the Roman nymphs, new to the dedicant originating from Cyprus, appar-
ently came as an afterthought, Tybout].

1063. Rome. Epitaph?, 2nd cent. A.D. White marble plaque; incised guide-lines. Ed. pr.
S.M. Marengo, in G. Paci, S.M. Marengo (edd.), *La collezione epigrafica di Villa Due Pini a*
Montecassiano (Tivoli 2005) 132 no. 46 (ph.); cf. S. Dardaine, *An. Ép.* (2005) [2008] no. 256.

Περὶ θνήσκοντος

Περὶ θνήσκοντος or Περὶ θνήσκοντος: name of the deceased, ed. pr. [Probably the vocative of Περὶ θνήσκοντος, Chaniotis;
Περὶ θνήσκοντος as a name is attested only twice; see *IGPN* IV s.v. (in Perinthos and Rhaidestos), Tybout; for Perin-
thos in Rome see *CIL* 17655 and 34895, for Πέρηνθος in Macedonia see *SEG* XXXVIII 599, Lazzarini]

1064. Rome. Epitaph of Onesimos, reign of Hadrian-3rd cent. A.D. *IG XIV* 1897 (*IGUR*
833). H. Solin, in T. Carandino, S. Orma (edd.), *Villa Lante al Gianicolo. Storia della fabbrica e*
cronaca degli abitatori (Rome 2005) 19-22 (text and Italian translation), traces the physical
and editorial history (manuscripts; printed corpora) of this inscription; he shows that the object
and editorial history (manuscripts; printed corpora) of this inscription; he shows that the object
('urna', i.e., not necessarily an urn but any stone bearing an epitaph) was in Vigna Tunnai
(probably in the area which later became the garden of Villa Lante) as part of the collection of

Baldassarre Turini between 1521 and 1549 (death of Turini); between 1537 and 1549 it was acquired by cardinal Rodolfo Pio, who placed it in his garden on the Quirinale; after Pio's death in 1564 his collection was dissolved; the latest trace of our inscription locates it in the Palazzo Del Bufalo (the palace of cardinal Innocenzo Del Bufalo in rione Colonna between via del Tritone and via Del Bufalo), i.e., between 1590 and 1602 when Del Bufalo stayed in Rome. On 20 concise comments on the inscription's date (based on the gentilicium Αἰλίου; range from the reign of Hadrian to the 3rd cent. A.D.) and the social status of Ὀνήσιμος (possibly a slave) and his wife Αἰλία Ὀλυμπιάς (free citizen, whether liberta or ingenua). Contra Mommsen, S. considers the inscription authentic.

1065. Rome. Bilingual (Greek/Latin) Christian epitaph of Heliodoros, 3rd/4th cent. A.D. *ICUR* 27221. Republished on the basis of autopsy by E. Culasso Gastaldi, *Bollettino della società per gli studi storici, archeologici ed artistici della provincia di Cuneo* 131 (2004) 67-78 (ph.): Ἡλειοδόρω κυ(τ)ί νικη(τ)ί αν(ν)ος [σ] η', δ(ies) εἰ'.

2-3, KYBEIEI ANOCCHAEI, lapis (Latin words written in Greek letters; Greek numerals; horizontal bar in 4: abbreviation mark); for L. 3 C.G. also considers the reading αν(ν)ος sede<σ>(m) (horizontal bar in 4 due to an error of the mason, who initially wrote A); KYBEIEI, q<u>i heixet i anos sede<σ>(m), *ICUR* II 3, punctuation mark: short vertical line || C.G. offers ample comment on the mixture of Greek and Latin elements, on the biometric formula and on 19th century religiously motivated collectionism of objects believed to be testimonies of early Christian martyrdom, such as epitaphs of young people from catacombs; our stone was found in 1842 in the cemetery of Priscilla and acquired by Count Clemente Solaro, who transferred it to the church of his Castello della Margherita (province of Cuneo, Piemonte) in the same year.

1066. Rome. Funerary epigram for Geminus, nick-named Petrokorax, 2nd/3rd cent. A.D. *IG XIV* 1517 (*CIG* 6219; *IGUR* 1181). G. Dareggi, *AFLPer* 20 (2000-2004) 65-78 (ph.; dr.), suggests interpreting Πετροκόραξ (LL. 3 and 8), the nickname of the deceased, as a proper name referring not to the bird κόραξ, but to a mythological being, i.e., the raven from the rocks at Ithaca (Plat., *Mor.* 776 d), and therefore to the region where the deceased originated. Cf. M.-Y. Perrin, *An.Ép.* (2005) [2008] no. 198.

1067. Rome. Christian epitaph of Domin[us], undated. *ICUR* 16156. H. Solin, *Arctos* 39 (2005) 179, argues that in this Latin epitaph written in Greek letters the restoration Δομιν[αυδ] (very rare name) is arbitrary and should be rejected.

1068. Rome. Amulet of a necromancer on a gold tablet, late 1st/early 2nd cent. A.D. *SEG XV* 619; XXXV 1051 (cf. XLIV 1737; LIII 1109). On the basis of the archaeological context (tablet found in the mouth of a well preserved skull in an urn without other skeletal remains) and of parallels for similar necromantic rites in *PGM IV*, C.A. Faraone, *MHNH. Revista*

Internacional de Investigación sobre Magia y Astrología Antiguas 5 (2005) 27-43 (dr.), argues that this amulet was originally carried by a necromancer to protect himself from harm while he used the skull to contact the ghosts of the dead; later, when he wished the skull to be silenced, he placed the gold tablet in its mouth in order to prevent the ghosts from communicating with the world through that mouth. Accordingly, F. prefers the reading of C. Bonner and H. Seyrig under the (tomb)stone: Σάρρατι δὸς νείκην | κατὰ τῶν ὑπὸ πέτρῳ; 'grant victory over those under the (tomb)stone'; *SEG XV* to that of D. Jordan (Αἰωνοεργέτα, κύριε | Σάρρατι, δὸς νείκην | κατὰ τῶν ὑπογεγραμμένων), on the assumption that the tablet is incomplete below; *SEG XXXV*, which was followed by R. Kotansky (*SEG XLIV*, slightly modified on the assumption that the text includes several abbreviations) [and by G. Bevilacqua (*SEG LIII*)].

1069. Rome. Defixio against three circus factions on a lead tablet, 4th cent. A.D. (or later?). *SEG XLVIII* 1297; LII 988*. H. Solin, *Arctos* 39 (2005) 194-196, argues that in L. 2 λακινεῖ instead of Λακινεῖν (= name Lacinius, D. Jordan) should be read and that this is the imperative of Latin lacinio (rare secondary form of lancino: 'lacerate', 'tear to pieces') written in Greek letters. The imperative may address an anonymous higher divine being to whom the 'I' identifying himself with six demons (or six forms of one demon) is subjected (...ἔγω εἰμι; LL. 6-12). Comment on the anthroponym Περικετορος (L. 25; either Refectorius [Jordan] or genitive of Refector [see *SEG LI* 1446]) and the horse names Λεκιετωσους (L. 13; = Licentiosus), Λουκουλ[us] (L. 13; to be read instead of Λουκουντι[us] [λός]; name like Lucullinus or Lucilianus), Λεξιςσους (L. 15; erroneous reading?; a name Lexiosus would be a 'monstrum'), Λουκορ (L. 19; Lusor?; cf. Λουσορ in L. 26; however, the K is clearly visible on the photograph), Πυθυλος (L. 23; unexplainable, hence uncertain reading), Πε[λ]λαρασιους (L. 23; -σιους to be read rather than -ασιους), [-ca. 4 -]ογνησις (e.g. Crotonensis [Ἰκροτ]ογνησις) or Narbonensis ([Ναρβ]ογνησις) rather than a 'monstrum' {Παμ]ογνησις [very unlikely in view of the consistently alliterative names in R- in LL. 23-26, Tybout; what was read as an omikron may well be a cursive alpha: Παμ]αννησις = Romanensis, well attested, Chaniotis]), Κορεος (L. 26; reading uncertain), Ση[βα]ρεα (L. 26; name belonging to the 'Sippe' Tiberius or Stibar-?), Προϋθνος (L. 27; enigmatic). The names Λεόντων and Λεπτα in L. 20 remain enigmatic; the names in this line may belong to horses rather than charioteers; the explanation of Βεττερεα in L. 21 is equally uncertain. S. reflects on the series of alliterative horse names (horse-owners' mania?; magic purposes? [Rather the first possibility: for a striking parallel from later times see *SEG LII* 988 app. in fine; now add to this reference J. Schwerdt, 'Hipponymie - Zu Benennungsmotiven bei Pferdenamen in Geschichte und Gegenwart', *BN* 42 (2007) 1-43, especially 18 ('Phonologische Techniken und Kontamination'), Tybout]).

1070. Rome. Defixiones: 'Sethianorum tabellae', 4th/5th cent. A.D. Audollent, *DefixTab* 155-170; *SEG L* 1065; LIII 1107. A. Mastrocinque, *MHNH. Revista Internacional de Investigación sobre Magia y Astrología Antiguas* 5 (2005) 45-59, comments on the find circumstances of these tablets, introduces their contents by means of an Italian translation of the best preserved example (Audollent 155; dr.) and discusses their religious and social context. As to the formula referring to the water nymphs, M. follows D. Jordan's reconstruction (see *SEG LIII*);

the texts are evidence of pagan religion with marked Egyptian characteristics (Seth is invoked because he could induce Osiris to activate the souls in their tombs) and have been written by charioteers or by apprentices of magic arts hired by them: examples of defixiones written by men, though in the Roman world this kind of black magic was mainly the field of women.

1070 bis. Tarentum. Cf. our lemma no. 1049 sub (2).

1071. Tarentum. Dedication of a statuette of Bes, 2nd/3rd cent. A.D. Statuette of local grayish stone representing an seated ithyphallic deity (Bes); found during excavations in Tarentum in the late 19th cent.; now in the Civici Musei di Storia ed Arte in Trieste. Ed.pr. F.Mai-nardis, *Allena Saxa* (cf. our lemma no. 2015) 48-50 no. 12 (ph.); Θεόττις ἔθηκε

The name of the dedicant is previously unattested; cf. Θεόττις (Thessaly; LGPN I s.v.) and Θεύττις (Chios; LGPN I s.v.; considered the diminutive form a male name), ed.pr. (Θεύττις is the Ionic form of Θεόττις. Lazzarini).

1072. Tarentum. Dipinto on an amphora, 325-300 B.C. SEG XL 901. Republished by E.M.De Juliis, S.Cagnozzi, *Ostraka* 14 (2005) 25-34 (ph.), who now date this Chian amphora to the last quarter of the 4th cent. B.C. (early 3rd cent. B.C.; SEG [E.M.De Juliis]).

Ὀρθ(ι)ος or ὀρθ(ός) vacat X(ι)ος | ἔφορος Ἀριστοδόμος

[---]ορπ | ἐφουρὸν Ἀριστοδόμου, SEG II 1 ὀρθ(ι)ος or ὀρθ(ός): '(keep) upright', De J., C. [rather 'true, real, genuine': a (trader's?) guarantee mark for the famous Chian wine, Tybout]; alternatively De J., C. suggest ὀρθ(ι)ός: wish of well-being; X(ι)ος, sc. οἶνος, De J., C. who alternatively suggest X(ι)ov, referring to the container (sc. ἄγγος or ἀγγεῖον) II 2: the Doric form Ἀριστοδόμος could not have been written in Chios; consequently the dipinto is a testimony - and the only one, for that matter - for the epigraphy in Tarentum, constituting the 'missing link' between the mother city Sparta and the colony Herakleia, De J., C. II the dipinto appears to be written with some difficulty and should be considered a text of private character (serving us a date) rather than an official mark (customs, see SEG XL1), De J., C.

1073. Terina (area of: Lamezia Terme). Inscription of unknown character on a bronze tablet, early 5th cent. B.C. Fragment of a bronze tablet with incised guide lines (also in the uninscribed lower part); found in Iardini di Renda (Lamezia Terme, in the plain of S.Eufemia). Ed.pr. M.L.Lazzarini, *ArchClass* 56 (2005) 453-460 (ph.); dr. map of the area), with frequent reference to the testament (division of property) IGDGG II 98 (SEG IV 73; XL1 886*; 400-350 B.C. ph.), found in the same area (Abbazia di S.Eufemia Vetere) (hereafter: 'testament').

[---]ν • Ἀγοθε[---]ραίων • vacat | [---]νον vacat | [---]ας • καὶ[---] γλεναῖς | [---]ν • καὶ | [---]θαι vacat | [---]οντος [---] δαμ[---]τοργε[---]ντος

Achaian alphabet; punctuation sign: dots II 1, perhaps Ἀγαθέας, ed.pr. II 2, perhaps Ἡραίων, ed.pr. II 3 the letters NON are probably preceded by a F and an O, ed.pr. II 5 [γ]λεναῖς rather than a name like [Ξ]λεναῖς or [Μ]λεναῖς; the formula αὐτῶν καὶ γενησῶν, on record in the dative in an inscription from Metapontum (IGDGG II 53, Arena IV 63; 550-500 B.C.), probably occurs in the genitive in I.L. 4/5 of our inscription, ed.pr. II 6 [---]ν perhaps a name; after the T probably an E, A or P, ed.pr. II 7 perhaps a name in the dative from a nominative in -θος (e.g. Τιμάνθος), ed.pr. II 8, probably a magistracy: [πρυτανεύ]οντος (a πρυτανεύς is on record in the testament) or, less probably, [ἀρχ]οντος or [πρυτανεύ]οντος, vel sim., ed.pr. II 9, the damibourgos, mentioned at the end of the document, was apparently an eponymous magistrate; the apparent necessity to include the name of one or more (cf. above ad L. 8) magistrates implies that we have either an official document or a private one which had to be ratified officially; either way it was kept in an urban archive, ed.pr. II ed.pr. argues that our inscription, clearly implying the presence of a polis, reinforces the localisation of Kroton's colony Terina (known from literary sources as one of the two Krotonian colonies on the Tyrrhenian coast) in the plain of S.Eufemia, suggested since the find of the testament. The Achaian alphabet also points to Kroton, as does the eponymous damibourgos (for which see SEG LIII 1077, with the comments in the app.cr. ad L. 1).

1073 bis. Velia. The cult of Hera and Poseidon. V.Gassner, *JÖAI* 74 (2005) 59-61, publishes a photograph from the archive of Pellegrino Sestieri (1940s/1950s), now in the Institut für Klassische Archäologie of Vienna University, which shows that the dedication to Ἡρα Ἰ. Velia 10 (4th cent. B.C.) was found in the sanctuary on Terrace I, where also the stele of Ποσειδῶν Ἀσφάλειος (I.Velia 7; 400-350 B.C.) was found; the sanctuary was probably dedicated to both deities. G. draws attention to L.Vecchio's interpretation of Hera's epithet Θεάλην as 'Besanftigerin der Winde' (I.Velia pp. 55/56, ad no. 9: a stele of unknown provenance, but of the same type and date as I.Velia 7), which would fit in with a joint cult with Poseidon Asphaleios.

For an epitaph from Velia see our lemma no. 1049 (7). On Velia see now *Atti del quarantesimo convegno di studi sulla Magna Grecia, Taranto - Marina di Ascea 21-25 settembre 2005* (Taranto 2006), with several contributions adducing Greek inscriptions, notably L.Vecchio, who on 365-421 (ph.) offers a survey of the Greek and Latin epigraphic evidence.

1074. Venetia. Foreigners. E.Buchi, 'La Venetia fra immigrazioni e integrazione', in *Il cittadino* -- (cf. our lemma no. 1317) 213-244, discusses the evidence for foreigners in this area drawn from numerous inscriptions, Latin for the greater part. Greek inscriptions are adduced for Iulia Concordia (228/229; many Syrians: cf. our also lemma no. 1040 and the studies by D.Feissel mentioned *ibid.*, app.cr. in fine [see also SEG LIII 1050 and 1072]) and Aquileia (238 and 241-244 [see also SEG L 1036, LI 1401, and LII 946]). Cf. also H.W.Pleketa, *BABesch* 82 (2007) 294 (in a review of *Il cittadino* --).

1075. Unknown provenance. Commercial graffito on a vase, early 5th cent. B.C. Attic black figure column krater: graffito incised in a circle on the underside of the foot; now in the Museo Civico Sutermeister di Legnano (Milano). Ed.pr. A.W. Johnston. *ZPE* 152 (2005) 115. 120 (ph.; dr.; translation); the vase itself will be published by D. Selmi in *Antenor*.

Τριάκον(τα) τετράβ(ε)λα(α) λάκυθοι

It must be presumed that the vase, of unknown provenance, comes from a cemetery in Italy. It is unclear where the text, which has no convincing parallel in the corpus of trademarks, was inscribed; dialect (Doric, at least in λάκυθοι) and script (with very few diagnostic letters) could suggest much of Sicily, Taras, Lokri, south and west Peloponnese, Aigina and Rhodes; lack of qoppa would perhaps rule out the Peloponnese, the Dorian colonies in Sicily and Lokri (117); a port in the central Mediterranean seems likely; '30 lakynthoi 4-obols' (τετράβ(ε)λα) with 'syllabic erasis'; 30 lakynthoi, packaged with the 'master' krater, for 4 obols each (hardly 4 obols for 30); with τετράβ(ε)λα the writer probably describes in his own terms coins that might otherwise have a different name in the originating polis; some drachma issues of the period could be described as tetrobols by those accustomed to a weight system using a heavier unit, such as the ratios of the Attic to Aeginetan drachma or of the Corinthian, or perhaps Achaian colonial drachma, to Attic, ed.pr., who in the end concludes: 'we should perhaps consider most seriously the probability of an Aeginetan, using a currency term adapted for use from another system, somewhere offering or noting a batch of "normal" sized lakynthoi at a price of one Attic drachma each. As regards the "somewhere" I cannot offer even a preferred location' (119).

GAUL

1076. Atuatuca Tungrorum (Tongres/Tongeren; Belgium). Inscription on a glass vessel, reign of Claudius or Nero. Two small fragments of a glass vessel inscribed on a fascia; found in a house from the Claudian or Neronian period. Edd.pr. P.Cosyns et alii. *JGS* 47 (2005) 179-183 (ph.), who recognize traces of the formula Εὐφραίνων ἐφ' ᾧ πάρετ.

1077. Grand. Inscriptions (astrological labels) on two ivory diptychs, 2nd cent. A.D. SEG LIII 1142. A.Mastrocinque, op.cit. (cf. our lemma no. 2083) 178-180, discusses the third decan of Libra named Τεπιαχ on one tablet, Τεπιταυ on the other; he is depicted as a man holding a long snake. This deity was thought to be able to influence the will of 'the One who is' (ὁ ὢν), i.e., the Jewish god. On the basis of iconographical similarity he can be identified on ten gems which depict him as a man with his body covered with inscriptions referring to Yahweh, the archangels or voices magicæ. For Τεπιαχ see also our lemma no. 2083.

SPAIN

1078. Spain. Greek graffiti (owner's inscriptions). J.de Hoz, *Archivo Español de Arqueología* 75 (2002) 79-81, briefly discusses Greek graffiti with owner's inscriptions (cf. SEG LIV 984). On 81 ph. and dr. of a graffito from Cabezo Lucero: SEG XLVII 1533 p. 428 sub no. 4; LI 1468 (9); LIV 984 (2).

1079. Spain. Greek inscriptions and Hekataios. E. Gangutia Elícegui, *Archivo Español de Arqueología* 72 (1999) 3-14 (briefly mentioned in SEG LIII 1153 sub 1), discusses information provided by Hekataios (especially on geographical and personal names) in the light of Greek inscriptions from Spain, which are reproduced in an appendix (12-14; Spanish translation) [For the abbreviation IGAI see SEG XLVII 1533 on p. 426; 1) IGAI 1 = EGH 2.14 = SEG XXXVII 838; LIII 1153*; 2) IGAI 2 = EGH 2.38 = SEG XXVIII 827 bis; 3) see our lemma no. 1083; 4) IGAI 4 = EGH 2.56 = LSAG 464 no. A; 5) IGAI 5 = EGH 2.16 = SEG XXXV 1071; XLII 973; LSAG² 288 no. 5; 6) IGAI 6 = EGH 2.17 = SEG XLVII 1538; 7) IGAI 7 = SEG XXXVIII 1036; LIII 1149*; 8) IGAI 8 = EGH 2.15 = SEG XXXIX 1088; 9) IGAI 9 = SEG XXXII 1086; LI 1468 (4); 10) IGAI 10 = SEG XXXVI 954; 11) IGAI 11 = SEG LI 1468 (8); 12) IGAI 12 = EGH 16.1 (graffito on a vase: [-]τοπ[ος]; Málaga; 7th cent. B.C.); 13) IGAI 13 = EGH 22.2 (Ionic cup with graffito: [-]συννωμ[...]; Huelva, ca. 600-550 B.C.); 14) IGAI 14 = EGH 17.1 = SEG XLV 1495; LI 1468 (3); 15) IGAI 16 = EGH 11.3 = SEG XLVII 1533 p. 428 sub no. 4; LI 1468 (9); 16) IGAI 17 = EGH 10.1 = SEG XVII 488; 17) IGAI 21 = EGH 7.1 = SEG XLVII 1533 p. 428 sub no. 2; 18) IGAI 24 = EGH 2.41 = SEG XXVIII 827 bis; 19) EGH 2.1 = SEG XLVII 1533 p. 428 sub no. 2; 20) EGH 2.18 = SEG XLVII 1539.

1080. Andelo. Inscription on a gold ring, probably 5th/6th cent. A.D. Gold child's ring; inscription in a rectangular framed field on the bezel; reported to have been found in Andelo (Muruzábal de Andiñ, Navarra) and now in the Museo de Navarra (collection of the Castillo de Javier). Edd.pr. M.Á.Mezquizar, J.Veleza, *ZPE* 152 (2005) 171/172 (ph.; Spanish translation). See also J.Veleza, M.Á.Mezquizar, in *Navarra: Memoria e imagen. Actas del VI Congreso de Historia de Navarra* (Pamplona, 19-22 de septiembre 2006; Pamplona 2006) 83/84 no. 8 (non vidimus), and *Hispania Epigraphica* 14 (2005) [2008] no. 223: Μνημόνευσον

Date: late 2nd-mid 4th cent. A.D., ed.pr. [4th cent. A.D. or later, probably 5th/6th cent. A.D., Lazzarini] || ed.pr. adduce examples of the frequent formula μνημόνευε μου (ἐγὼ καλῆς ψυχῆς) often accompanied by a right hand clasping an ear lobe; the use of the aorist rather than the present imperative is exceptional and may point to a late date (4th cent. 7; the lettering suggests a date between the late 2nd and the mid 3rd cent. A.D.). [For μνημόνευε and related formulas see now the catalogue of M.Piolelli mentioned in SEG LIV 1848, which offers no examples of the form μνημόνευσον] || on 171 note 2, ed.pr. adduce two other child's rings with Greek inscriptions, both in the Cologne Museum: A.Krug, *Antike Gemmen im Römisch-Germanischen Museum Köln* (Cologne 1981; = *Bericht der Römisch-Germanischen Kommission* 61 [1980] 151-260) 218 no. 245 (Κολοιποῦς;

propaganda, the Spanish gem, however, is 'the product of Scylax's dissatisfaction: he no longer sees Hercules in the figure of the princeps, but only a satyr dressed as Hercules ... demanding recognition for feats he is not able to perform. This gem can thus be dated between 59 and 68' (85). N., C. i.V. push this view, highly hypothetical in itself, over the top with the suggestion that the object, dangerous for Skylax to sell in Rome, came to Tarraco because this city was a center of resistance to Nero: there the gem-cutter 'would have found a buyer who ... could express his loyalty to the rising Imperial star, Galba' (86). [Sceptical also M.Sève, *BE* (2007) no. 49, also with a remark on gem-cutters travelling over far distances, possibly 'sur commande' // however, N., C. i.V.'s views are undermined by the observation of E.Zwierlein-Diehl, in her study summarized in our lemma no. 2020, 342 note 155, that the signature on the Tarragona gem, itself an original dating to the 2nd/1st cent. B.C., is an 18th cent. forgery imitating the signature on the Paris cameo with its similar iconographical scheme, Tybout]. They argue that the gem is not a forgery, ancient or modern. Discussion also of the three other works signed by Skylax (in addition to the Paris cameo, gems representing the head of Claudius [Hermitage] and a satyr [present location unknown]; see G.M.A. Richter, *Engraved Gems of the Romans. A Supplement to the History of Roman Art. The Engraved Gems of the Greeks, Etruscans, and Romans*, II [London 1971] 134). [Note that R.M. Ricoma i Vallhonrat was not the ed.pr. of the Spanish gem as stated in *SEG* LI, following G.Platz-Horster; it was first published by A.M. Gibert y Olivé, *Cuñas fúncas del litoral cosetó* (Barcelona 1900) 28-30; its provenance is 'Pedrera del Port de Tarragona' [R. i.V.]; unknown provenance, *SEG*].

1087. Toledo (area of: Carranque). Inscriptions on columns, 4th/5th cent. A.D. *SEG* LI 1471. Presented again by M. Mayer, *RPAA* 77 (2004/2005) 206-215 (ph.).

LUSITANIA

1087 bis. Olisipo (Lisbon). Stamp on a Brindisian amphora, Hellenistic period. Rectangular stamp on the handle of an amphora. Ed.pr. J. Pimenta, *Las ánforas romanas do Castelo de São Jorge* (Lisboa) (Lisbon 2005; accessible on <http://www.ipa.min-cultura.pt/pubs/TA/folder/41>) 80 no. 5.1 (color ph.); cf. *Hispania Epigraphica* 14 (2005) [2008] no. 447: 'Hpaioç'.

The amphoras with this stamp were manufactured in Apam near Brindisi, ed.pr., with references [add *SEG* XLII 893 bis, Tybout].

BRITANNIA

1088. Isurium (Aldborough, Yorkshire). Mosaic inscriptions (labels), early 4th cent. A.D. *IG* XIV 2549; *RIB* II 4.2448.5 (cf. *SEG* XLIII 686). D.S. Neal, S.R. Cosh, *Roman Mosaics*

of Britain I. Northern Britain (London 2002) 314-318 no. 123.15 (ph.), publish a glass slide from the late 19th/early 20th cent. showing more details of the Muse standing near the rocks (labelled 'Ελληνικόν' (this inscription in *IG* and *RIB*): a theatrical mask suspended at the figure's right side and part of an inscription on the opened scroll reading [-]ΙΕΙΑ>. This shows that the Muse is either Polyhymnia or Thalia, and not Chlo (so e.g. J. Toynbee, *Art in Britain under the Romans* [London 1962] 284; D.J. Smith, in J. Muny, M. Henig, *Roman Life and Art in Britain. A Celebration in Honour of the 80th Birthday of Jocelyn Toynbee* [Oxford 1977] 119/120); however, [Πολύ]μνη or [Θα]λία do not account for the sign > in fine; though acknowledging that the combination of Greek and Latin in a single mosaic would be unique (but see our lemma no. 1081 for another example), N., C. alternatively consider the reading [p]ietas (the ph. shows a short horizontal hasta on the second I), and also the possibility that > is a concluding stop.

R. Ling, in T. Ganschow, M. Steinhart (edd.), *Orium. Festschrift für Volker Michael Stocka* (Remshalden 2005) 219/220, points out that the mask identifies the Muse either as Melpomene or Thalia; the inscription should therefore be read as [Θα]λία; he also considered [τέχνη?] [Θα]λία, but J. Reynolds apud L. points out that sigma would very probably have been shaped >; > may be a concluding stop (a debased form of the ivy leaf). [The label was probably originally inserted between two symmetrical decorative signs: < ΘΑΛΕΙΑ >, Tybout].

GERMANIA

1089-1091. Augusta Treverorum (Trier). Jewish lead seals, 4th/5th cent. A.D. Three inscribed Jewish lead seals. Included in a collection of evidence for Jewish presence in Germania by L. Berger, *Der Menora-Ring von Kaiseraugst. Jüdische Zeugnisse römischer Zeit zwischen Britannien und Pannonien* (Augs 2005) 82/83 nos. B1-B3 (ph.; dr.).

1089: 82 no. B1. Jewish seal. Lead seal with menorah and possibly ethrog on the obverse and an inscription on the reverse; found in 1984 north of the great hall of the palace. H.-J. Kann, in R. Nolden et alii, *Juden in Trier* (Trier 1988) 31 no. 2b; H.-J. Leukel, *Römische Bleiplomben aus Trierer Funden* (Trier 1995) 88 no. 328.

ΠΑΠΠΙΟΠΙΙΙΙΙΤΙΤΙΙ

[1-2. I read ΠΑΠΙΙΙ.ΙΟΠΙΙ], perhaps a form of the name Παππύδιος, which is attested as a Jewish name (e.g. *MWE* I 189; II 539; *IJO* II 14 B L 32) and is very common in late Antiquity (A. Chaniotis, *SCV* 21 [2002] 234/235). Chaniotis.]

1090: 82 no. B2. Jewish seal. Lead seal with menorah, shofar, and ethrog on the obverse and an inscription (Greek or Latin?) between two horizontal palm branches in a beaded ring on the reverse; found east of the great hall of the palace. H.-J. Kann, *art.cit.* 31 no. 2a; Leukel, *op.cit.* 88 no. 329: BA

Or SA, only the lower rounded section of the letter survives. K., L., B.

- 1091: 82/83 no. B3. Jewish seal. Lead seal with menorah and possibly shofar on the obverse and an inscription on the reverse. Leukel, *op.cit.* 88 no. 330. ICH.IMA

RAETIA

1092. Veldidena (Wiltén). Inscriptions of unknown nature on tiles, undated (Roman Imperial period). Two fragments of tiles with inscriptions incised before firing. Ed.pr. P.W. Haider, in M.Dawid et alii (ed.), *Veldidena. Römisches Militärlager und Zivilsiedlung. Nord- und die Invasion aus dem Süden vor 2000 Jahren. Jubiläumsausstellung im Tiroler Landesmuseum Ferdinandeum, Innsbruck* (Innsbruck 1985) 313; cf. K. Böhm, E. Weber, *Tyche* 20 (2005) 250 no. 133.

A: -----
AC[-----]
ENCYNECIPOLAY[----]
YPIAKOY

B: -----
[----]ΓK[----]
[---]EBAV[----]
[----]PIME (?) [----]

2. εν συνεισι ('im Zusammenreffen', 'in der Einsicht'), ed.pr. II 3-4, perhaps a name: Πολυ[---] Συριακού, ed.pr. [Συριακού; hardly a name, occasional attestation as an ethnic (cf. SEG XXX 1801); perhaps rather [ε]συριακού preceded by a name or noun beginning Πολυ-/πολυ?, Tybout].

ALPES POENINAE

1093-1094. Forum Claudii Vallensium. Dedications of vases, late 2nd/mid 3rd cent. A.D. Two graffiti on local goblets found in the Mithraeum of Forum Claudii Vallensium (Martigny, Valais, CH). One is presented by F. Wibl, *Archäologie der Schweiz/Archéologie suisse / Archeologia Svizzera* 18.1 (1995) 11/12 (color ph. on cover; dr.; French translation; no Greek text); transcription in *An.Ép.* (1998) [2001] no. 870; the other is published by ed.pr. M. Abernethy, in A. Kolde, A. Lukinovich, A.-L. Rey (edd.), *Korupciai άνδρι. Mélanges offerts à André Hurst* (Geneva 2005) 555-563 (ph.; dr.; French translation).

- 1093: W., *An.Ép.*; A. 555 note 1. Dedication to Helios. Graffito on the belly.

Θεόδωρος άνέθηκα θεῷ Ἥλιῳ

- 1094: A. Dedication, late 2nd/mid 3rd cent. A.D. Graffito on the shoulder.

Εὐτυχ[---] ἀνέθηκε

Initio: name of the dedicant, A.; ἀνέθηκε for ἀνέθηκε

PANNONIA

1095. Aquincum. Epitaph of Anastasios, Dekousana, and Benjamin, 4th cent. A.D. *CIL* XIII 10611; *IGR* I 536; *CIL* P 675; *CIGP*¹ and *CIGP*² 101; *SEG* LIII 1162 (1). Republished by L. Berger, *op.cit.* (cf. our lemmata nos. 1089-1091) 107-109 no. 1 2 (ph.; dr.; German and English translation), who defends the traditional view that this is the tombstone of a Jewish couple (Anastasios and Dekousane) and their child (Benjamin). He interprets Δηκουσάνη as the dative of Δηκουσάνα. The text is generally considered Jewish because of the representation of three menorahs and the acclamation Εἰς Θεός. Contra D. Gáspár (see *SEG* LIII 1162 (1)), who argued that the relief originates in an earlier use of the stone and does not correspond to the text, which she understands as mentioning three men and an anonymous child (εἰς φέλειω νοστρώ); she takes Δηκουσάνη to be a male name (Δηκουσάνος); according to G. we may have the tombstone of Jews who became Christians.

1096. Aquincum. Amulet on a silver leaf, 116 A.D. or shortly later. R. Kotansky, *Greek Magical Amulets* I (cf. *SEG* XLIV 1737) no. 20. Republished by G. Németh, *Politi* -- (cf. our lemma no. 1086) 89-98 (ph.; dr.), who points out that K. read the inscription on the basis of a reversed photograph resulting in an erroneous reading (L. 1 only): AICATOI = ἄσασα (?) magic characters N. N. reads in L. 1: U...C magic characters Δ F D A K O (or ANOX, i.e. Coptic ΔΗΟΚ, 'I am', perhaps repeated after a series of magic characters in L. 2 in fine). [However, in his commentary N. states that an inverted F follows after U and C, then a δ (according to N. not necessarily a delta, since in Aramaic documents the sign appears as a magic character)]. We do not reproduce the rest of N.'s text, consisting of magic characters and Hebrew letters (the latter in L. 6); only L. 5 is possibly Greek: δό[ε] μι (= μοι). [But note that the reading is just as uncertain as that of the other lines; hardly any sign or letter read by N. is supported by the ph. (illegible) or dr., Tybout]. On 93/94, N. comments on several amulets against diseases, of which our object may be an example; special reference to *SEG* LIII 1803; see our lemma no. 1631.

1097. Carnuntum. Magic and other inscribed gems, 2nd-4th cent. A.D. Gems with Latin and Greek inscriptions found in Bad Deutsch Altenburg and Petronell. Ed.pr. G. Dembski, in F. Humer (ed.), *Die antiken Gemmen und Kameen aus Carnuntum* (Vienna 2005; texts in majuscules; ph.). Cf. K. Böhm, E. Weber, *Tyche* 20 (2005) 236/237 no. 105, who present all Latin

texts and those in Greek included in Kapitel IV.1.6 ('Magisches und Gnostisches': 161-163 nos. 1105-1113) and IV.1.7 ('Schrift': 163/164 nos. 1114-1140), with corrections provided by H. Tauber (our nos. 1-16: 3rd/4th cent. A.D.): 1) obverse: Ιαω; reverse: Αιβρα[αξ] (nos. 1105 and 1107); 2) obverse: Ιαω; reverse: 'umlaufend'; ---- Ι Υ C T I Π I Ω A [---] (no. 1106; 'von mystischen Riten ausführend'); 3) Θεσσοθ | ενοθεν | θηροχελ | υγειβι-αμ | η πληξ (no. 1108 a); 4) obverse: Α | ΗΟ | ΥΕΙ; reverse: [---] X | ΕΑΤ | ΙΙΙ (no. 1109; obverse: magic vowels); 5) obverse: Ω(?) Ν(?) Ν | ΝΙ Ζ(?) in L. 2 twice inverted Ζ; in L. 3 one inverted Ζ and another sign, perhaps an Ω; reverse: [---] ΕΗΙ | Ω Σαβαωτ | Αδωναι | ε | ελωαι κ; rim: ΥΟ(?) ΕΒΥ(?) ΑΕΗΙΟ(?) ΥΛ(?) (perhaps a series of vowels like that in our no. 4; no. 1110); 6) obverse: monogram ΤΥΡΓΦΧΥ and ΕC(?) flanked by ΗΗ | ΥΥ | Ω at left and ΙΙΙ | ΥΥ | ΙC at right; reverse: ὁ μέγας θεὸς ἀβγαλμισακτικω rim: ΑΙΟ and other letters (no. 1111); 7) Σαλκοιζ | Αηγημιθκ (no. 1112); 8) ΑΕΙΟΥ (incomplete series of the seven vowels, A. Chaniotis, *EBGR* (2005) [2008] no. 47); no. 1113); 9) ΒΗΟ (no. 1115); 10) Εὐφίμου (no. 1129); 11) Ζολή (no. 1130); 12) Λαβη | καλή (perhaps Λαβή(ρις); no. 1131); 13) ΠΡΟ (no. 1132); 14) Ζή καλή (no. 1133); 15) Ψυχή | καλή (no. 1134); 16) ΠΓ(?) (no. 1135).

The other sections contain few gems with Greek inscriptions; we mention those with unequivocally Greek texts: 17) left: Ζεύς Σάραπι(ς); below: CEIK (K sinistorsum); right: ΕΩC-KAV (Zeus Sarapis with lance and shield; 2nd cent. A.D.; 57 no. 40 N [no ph.]); 18) ΧΖ | ΗΕ | ΓΩ (obverse: Anubis; reverse: inscription; 3rd cent. A.D.; 93 no. 418); 19) Πιττακός (lion attacking a deer; inscription above; 2nd/3rd cent. A.D.; 135 no. 833); 20) Θαλής (mouse; inscription below; 2nd/3rd cent. A.D.; 136 no. 840). The two sages recorded in nos. 19/20 have no special connections with the animals represented, ed.pr.

1097 bis. Romula (Ribnica). Inscription on a glass beaker, ca. 35-45 cent. A.D. *SEG* LIII 1163. See now also I. Lazar, *Instrumentum: Bulletin du Groupe de travail européen sur l'artisanat et les productions manufacturées dans l'Antiquité* 21 (2005) 40/41 (ph.) and ead., *JRA* 19 (2006) 332. From parallels (see e.g. our lemma no. 652) L. infers that the lost side had the signature of Έννιου.

1098. Sirmium. Invocation of the Lord ('Inscriptio de Avaris'), 579-582 A.D. *CIGP*² and *CIGP*¹ 138; *SEG* XXXIX 1096. Republished by G. Kiourtzian, *art.cit.* (cf. our lemma no. 1879) 394-396 no. 3 (ph., French translation). In L. 2/3, he reads κὲ ῥύζον τὸν Ἀβαίριν (= ῥήζον, imperative aorist of ῥήζνμι) rather than κὲ ῥύζον (H. Grégoire [also in both editions of *CIGP* and in *SEG*]; = ῥήζον, imperative aorist of ῥήζω) or κ' ἔρῡζον (other editions; imperative aorist of ἔρῡζω). D. Feissel, *BE* (2006) no. 544, points to the abbreviation sign after K (curved element attached to the lower diagonal hasta) which prompts the reading κ(αί) ἔρῡζον.

1098 bis. Solva (Esztergom). Jewish epitaph of Juda and Kassia, 4th cent. A.D. *CIL* III 10599; *IGR* I 533; *CI*² 676; *CIGP*² and *CIGP*¹ 86; *SEG* LIII 1162 (3). Latin epitaph partly in Greek letters and Greek acclamation. Republished by L. Berger, *op.cit.* (cf. our lemmata nos.

1089-1091) 104-106 no. 11 (ph.; dr.; German and English translation). He dates the stone to the 4th rather than the 3rd cent. A.D. on the basis of the type of the menorah. B. W. Häupli apud B. points out that Latin memoria means 'memorial, monument' (= Greek μνημεῖον) rather than 'to the memory of': Memoria Iudati patris | et memoria Kassiae (α)ε | εὐλογία

3. KACCIE, lapis (Kassie = Latin Cassiae) = MEMORIA Iudati patris | MEMORIA KACCIE | EYA, *CIL*; Memoria Iudati patris | Memoria Kassiae Eul..., *IGR*; Memoria Iudati patris | et memoria Kassiae | εὐλογία, *CIGP*² and *CIGP*¹ 86; MEMORIA | IUBATIPAFIK | MEMORIA KACETE | EYL. *SEG* LIII (D. Gáspár).

AFRICA PROCONSULARIS

1099. Babar (Babrensis; choros Babosis?; between Bagai and Badias). Christian monogram on a candelabra, 6th/early 7th cent. A.D. Monogram on the bottom of the base of a bronze candelabra. Read by C. Morisson apud P. Morizot, *BCTH. Section Afrique du Nord* 18 B (1982) 55/56 (non vidimus) and apud F. Baratte, P. Morizot, *BSAF* (1997) 127-139, especially 136-138 (ph.; dr.; references to similar monograms and letters on bronze candelabras). See now H. Jacquet, F. Baratte, *AniTard* 13 (2005) 125 (ph.).

Ἰαχόβου

The monogram was present when the object was cast: manufacturer's rather than owner's mark. B., M., J., B. mention these possibilities without pronouncing a preference.

1099 bis. Carthago (area of: Bir Ftouha). Fragments, early Christian period (after ca. 550 A.D.). Ed.pr. L. Ennabi, in S.T. Stevens, A.V. Kalinowski, H. vander Leest (edd.), *Bir Ftouha: a Pilgrimage Church Complex at Carthage* (Portsmouth, RI; 2005) 421-430, publishes 62 unrewarding small fragments of inscriptions in Latin and Greek (one is in Arabic) found during excavation of the church in Bir Ftouha, built between 541 and 550 A.D.; some Latin fragments are pagan (nos. 1-4, 5 [?], and 6). All 17 Greek texts are engraved on fragments of slate plaques (18 fragments; 425-427 nos. 10-26, with two joining fragments presented under no. 15; some have traces of red paint). No. 10 (ph.) reads ΠΠΟCΘ, which ed.pr. restores as πρόθε[σις], i.e., the room where the eucharist was prepared before it was borne to the altar and where the hosts were stored after the mass (also called πρόθεσις) (but cf. S. Dardaine, *An.Ép.* (2003) [2008] no. 1684, who rightly terms this a 'hypothèse très fragile'. Tybout; ed.pr. assumes that the slate plaques were placed above the doors to indicate the function of the rooms. The remaining fragments defy restoration: T (no. 11), B (no. 12), Π (no. 13), τῆς (no. 14; ph.), [---] ηκατο[---] (no. 15; ph.), [---] τῆς κ[---] (no. 16; ph.), [---] τισ[---] (no. 17; ph.), Latin cross (no. 18), V (no. 19), A (no. 20), Δ (no. 21; ph.), A (no. 22), Θ (no. 23; ph.), V or A (no. 24), V (no. 25), and Δ (no. 26).

In the same volume A. Kalfowski on 169 publishes five graffiti and one (illegible) dipinto on fragments of (Tunisian) amphoras found in unstratified contexts: nos. 1/2 have an A, no. 3 an E, no. 4 a Γ, and no. 5 an inverted Ψ (?).

1099 ter. Hadrumetum. Defixio against a horse, 2nd cent. A.D.? Audollent, *DefixTab* 285 (IGR I 951); J. Tremel, *Magica agonistica* (cf. *SEG* LIV 1883) no. 35 (text of Audollent). D. Jordan, *ZPE* 152 (2005) 155/156, offers some explanatory notes (see app. cr.) and an interpretative text in normalized spelling:

Audollent

- Αλιμβου κολουμβεν
πεταλλιμβεν λεγισε Ἀδωναί
Σαβωθ Σεμεσίλαμ ἵνα
4 βαρουνες τῶν ἵππων
Δαουριατῶν
Signa magica eadem quae in 278 b
Equus. In equo: Δαουρια-
8 τούς
μεδὲ τρηχε μεδὲ τοῦ πόδας
κινεσε μεσταθε κατά-
βαλε αὐτοῦ καὶ κατά-
12 χων αὐτοῦ πόδας

Jordan (normalized spelling)

- "Αλιμβου κολουμβεν
πετελλιμβεν" λέγει σοι Ἀδωναί
Σαβωθ Σεμεσίλαμ, ἵνα
βαρύνῃς τὸν ἵππον
Ἀουρεάτον
Five magical signs
Drawing of horse, within it Ἀουρεά-
8 τος
μηδὲ τρέχη μηδὲ τοὺς πόδας
κινήση, μὴ σταθῇ· κατά-
βαλε αὐτὸν καὶ κάτε-
12 χε (?) αὐτοῦ πόδας

The tablet comes from a cemetery; the addressed is one of the dead; the speaker is Adonai himself. J. II 1-2. quotation: 'words of power' to control the deceased; the same words are found in two erotic spells from the same cemetery (Audollent, *DefixTab* 265 A LL 1-3 and 269 B LL 2-4), J. II 3-12. ἵνα βαρύνῃς τοὺς ἵππους Δαουρια- τοὺς μηδὲ τρέχιν μηδὲ τοὺς πόδας κινήσιν ... κατάβαλε αὐτοὺς καὶ κάτεχε αὐτῶν πόδας; 'μεσταθε pro ἡδὲ τρέχιν?'. Audollent (emendation in commentary); however, there is only one horse depicted and inside the drawing is only one name, J. II 7-8. transcription of Latin Dauriatius (or Laureatus) and he not run', J. II see also R. Gordon, 'Competence and "Felicity Conditions" in two sets of North-African Curse-Tablets (DTAud nos. 275-85; 286-98)' (in Latin with the exception of our tablet), *MIUNH. Revista Internacional de Investigación sobre Magia y Astrología Antigua* 5 (2005) 61-86 II for Audollent, *DefixTab* 270 (IGR III 949; Latin inscription in Greek lettering) see A. Mastourine, *op. cit.* (cf. our lemma no. 2083) 175.

1099 quater. Caria. Hecatomnid women. On the basis of literary, epigraphic, and archaeological evidence, E.D. Carney, *AJPh* 126 (2005) 65-91, examines the role of Hecatomnid women in the public representation of the dynasty. C. provides an overview of the Hecatomnid dynasty and discusses the rule and co-rule of Hecatomnid women during the 4th cent. B.C. (with reference to *I.Labrandia* 40; *Staatsverträge* 260; I. Robert, *Le sanctuaire de Sinuri près de Mylasa I* [Paris 1945] 73, 75; *Syll.* 167, 169/170; *I.Erythrai* 8, *GHI* 161A, 162B), arguing that there is no reason to believe that 'these Hecatomnid women were merely ciphers during their periods of shared rule or that they were considered incompetent when they ruled alone' (78). C. also explores the possible reasons for the Hecatomnids' practice of brother-sister marriages (and thus their indifference to the lack of heirs and the future of their dynasty), suggesting that sibling marriage functioned for them as a means of status elevation and identity formation in a time of precarious rule under Persian warlords. C. analyzes the impact of the Hecatomnids on late 4th-century and Hellenistic monarchs, showing that 'when the later Argæads, the Successors, and Hellenistic rulers needed to establish new monarchies, often with new families, the images of power and wealth the Hecatomnids had created attracted their admiration and imitation; their enthusiasm for Hecatomnid practice in respect to the role of women was, by comparison, muted' (87).

1100. Alabanda. Honorary decree for Pyrrha[kos?], 80s B.C. *SEG* XLV 1500 (cf. also XXXVIII 1048 for the date). In *Citoyenneté* 85-89, P. Gauthier presents the Greek text published by F. Canali De Rossi in *ISE* III no. 169, and a French translation. He briefly comments on the procedure resulting in the publication of the decree: a group of citizens addressed themselves to the boule, summarized P.'s great merits and concluded that the boule should draft an honorary decree (LL 40/41: οἰόμεθα δεῖν τὴν βουλὴν ψηφίσασθαι στεφανοῦσθαι); the boule agreed and invited the group to take the floor in the assembly; the latter ratified the proposition in a secret vote (LL 49-51). – For this text cf. also M. Würle, *ibid.* 155 note 28 and 158, and P. Santangelo, *SCI* 28 (2009) 66/67.

1101. Aphrodisias. Origin of the city. In *Citoyenneté* 15-22, I. Savalli-Lestrade briefly reflects on the origin of the city: from the δήμος ὁ Πλατισίων καὶ Αφροδισιέων (*Aphrodisias and Rome* nos. 1 (*I.Kibyra* 2), 7 and 8) to the degradation of Plarisa to the status of a κώμη of the city of Aphrodisias; with special reference to the συνεκτιούμεναι τὴν πόλιν and the συνεκτιοῦναι τῇ πόλει τῆς αὐτονομίας, who are mentioned as the ancestors of members of elite families in inscriptions from the Imperial period. She suggests dating these ancestors to the 2nd half of the 1st cent. B.C., in the collective memory of 1st 2nd-cent. A.D. families they were the people who acquired privileges for the city in what may be termed 'the second kōsis of the city'. In an Addendum on 37 she mentions *SEG* LIV 1020, on chronological grounds the συνεκτιούμεναι

mentioned in this text (L. 5) must be dated to the 2nd cent. B.C. at the latest, i.e., in the period of the συμπολιτεία between Parasa and Aphrodisias.

1102. Aphrodisias. The role of the demos. A.Chaniotis in G.Urso, *Popolo e Potere nel mondo antico* (Atti del Conv. Intern. Cividale del Friuli, 24-25 settembre 2004; Pisa 2005) 47. 61, comments on the discrepancy between ideology/rhetoric and political reality when it comes to the official representation of ὁ δῆμος and its constitutional position. On the one side we have dedications of statues of δῆμος (Aphrodisias and Rome 43; ὁ λαμπρότατος δῆμος), decrees by the βουλὴ and the δῆμος, the honorary title of υἱὸς τοῦ δήμου καὶ βουλῆς, in short an ideology of an important body cooperating in full harmony with the council; on the other side, when it comes to the contents of decrees, the image prevails of a small, hereditary elite monopolizing public life: SEG LIV 1020; evidence for πρῶτοι πολῖται, ἡ πρώτη τάξις, τὸ πρῶτον ἄξιαμα; γένος πρῶτον. Though inscriptions, positive and laudatory as they are, almost *per definitionem* do not report on conflicts with and demands from the demos, there are indications in some of them about 'eine einigermaßen artikulierte Willensäußerung der mittleren und der unteren Schichten' and 'ein wesentlich weniger harmonisches Bild'. Discussion of MAMA VIII 410 and JHS 20 (1900) 74 no. II (ὁμοθυμαδὸν and ἐπιβοεῖν of the demos, implying that this was not always the case; cf. SEG XLV 1502 with L. 1097, on the people taking the initiative in the funeral of Tatia Attalis); references in public decrees and in private testaments to the possibility of a public decree diverting the money of a legacy to purposes other than those established by the testator (MAMA VIII 413). SEG XLIX 1556 and L. 1096 also refer to conflicts about the use of money paid as *summa honoraria*: an aqueduct rather than a sacrificial banquet; cash rather than gladiatorial games. (For a detailed analysis of political life and culture in general and of the role of council and assembly/demos in particular in the imperial Greek city, see now A.Zuiderhoek, *GRBS* 48 (2008) 417-445, Piekert.)

1103. Aphrodisias. Honorary decree of the Κοινὸν τῆς Ἀσίας for Dionysios and Hierokles of Traleeis, ca. 100-50 B.C. Aphrodisias and Rome 5; ISE III 166. F.Canali de Rossi, *EA* 38 (2005) 101-108, suggests placing the embassy of the honorands to Rome in the context of the trials against a Thersus in 59 B.C. (presumably the praetor of 81 B.C. and liberator of Mytilene) who was defended by Cicero (*Pro Flacco* 98).

1104. Aphrodisias. Honorary inscription for Fl. Aelius Aineias, undated. Marble statue base, flat on the back, with recessed panels on the other three sides; found 3 km east of Geyre. Mentioned by C.Ratte, R.R.R.Smith, *KST* 26.2 (2005) 337 (ph.). The text was made available to us by A.Chaniotis, who will publish it.

Τὸν ἀξιολογώ-
τατον
Αἰνεῖαν ἱερα-

4

τεύσαντα
μεγαλοφρόνως
τοῦ Διονύσου,
εὐνόου

8 καὶ φιλόδοξον
ἐν πᾶσιν περὶ
τὴν πατρίδα
ΣΤΟΙΧΩ ἀρχαίου
12 καὶ ἐνδόξου
ἐκ προγόνων
ᾧ γένους· ᾧ
ναὸν
16 προνοησάμενον

τῆς ἀναστάσεως
Φλ.· Αἰλ. Φλαβιανοῦ
Ἀσίας ἀρχιερέων
20 καὶ ἀρχιερέων
ἐργόνου, ἀνεμιοῦ
καὶ συγγενοῦς
συνκλητικῶν,
24 τοῦ πατρὸς
ᾧ αὐτοῦ ᾧ

[18 Fl. Ael. Flavianus may be identical with Flavianus in SEG LIV 1029 and a relative of Αἰλ(α) Λαβύλλα (D.Campanile, *I sacerdoti del Koionon d'Asia* [Fiss 1994] 143 no. 169), Chaniotis.]

1105. Aphrodisias. Honorary inscription for the philosopher T. Aurelius Alexandros, ca. 200 A.D. SEG LIV 1031. R.W.Sharpley, *BICS* 48 (2005) 47-56, examines the inscription as to the information it provides about T. Aurelius Alexandros junior, the dedicator of the text. S. argues that the term διάδοχος 'was applied to the imperially appointed holders of the chairs of philosophy at Athens'. He tentatively suggests that there was a Peripatetic school at Aphrodisias, given the fact that Alexander's homonymous father was also a philosopher (who may have been the author of 'On Fever') and that with Adrastus of Aphrodisias there was a leading Peripatetic in the first half of the 2nd cent. A.D. in the city.

1106. Aphrodisias. Honorary epigram on the base of the restored statue of Fl. Eutolm. Tatianos, shortly before 450 A.D. SEG XV 661; XLVII 1555; ALA 37; Merkelbach-Stauber, *SGO* 1 02/09/24. C.W.Hedrick Jr., *History and Silence. Purge and Rehabilitation of Memory in Late Antiquity* (Austin, TX 2000) 128/129 (text and translation), discusses this epigram as an example of rehabilitation (sc. of Tatianos by his homonymous grandson; cf. SEG XLVII). The form which the silence on the honorand's disgrace takes is significant: the destructive effects of time (cf. L. 3: ἀλλὰ με πανδομάτιον χρόν[ος] ὥλλυνεν) and combating them by creating things that last (here the restoration of the monument) are themes common in historiography. 'This larger historiographical issue is inevitably raised by the procedures of the *damnatio memoriae*' (129).

1107. Aphrodisias. Various epigrams, 5th/6th cent. A.D. ALA nos. 38, 73/74, and 155 (= Merkelbach-Stauber, *SGO* 1 02/09/03, 02/09/13, 02/09/15, 02/09/31). G. Agosti, *art.cit.* (cf. our lemma no. 2009) 18-23, shows that Nonnos and his followers (the school of 'modern poetry') had a prevailing influence on the style, meter and formulas of these epigrams. We note the main terms and formulas discussed (always with parallels). No. 38 (ca. 450 A.D.; A. 19/20): ἴδιον, the alliteration γλυκερῶ γενετῆρι, and τιθήνη (verse 1), ὅμμα τιταίνων (verse 4; in Nonnos nearly always qualified by an adjective); no. 73 (late 5th/early 6th cent. A.D.; A.

20/21: πρωτόθρονος (referring to a high rank in the βουλή; connected with βουλή also in Nonnos, *Par. Io.* 11.190 and *SGO IV* 21/05/02: common model?); no. 74 (late 5th/6th cent. A.D.?; A. 21/22): ἀειζώνων (Nonnos, *Par. Io.* 1.34; 6.37; 19.198 = 223; likewise with religious connotation in *SGO IV* 22/05/06 = *IGLS* 1599; the association with μνήστis in our epigram is a *'lunctuaria inedita'*), no. 155 (5th/6th cent. A.D.; A. 22/23): διάκτορος ἡπίος ἀνὴρ (cf. Nonnos, *Par. Io.* 18.106: διάκτορος ἡπίος ἀνὴρ; for διάκτορος in the sense of 'deacon' cf. *ibid.* 12.102); εὐσεβίης at the beginning of a verse; λοιμός αἵσα: variation of λοιμός ἄττι in verse 7 of the Aphrodisian epigram *ALA* 37 = *SGO I* 02/09/24 (*SEG XV* 661; *XLVII* 1555)?).

On 23 note 105 A. adds some observations on the fragmentary epigram *ALA* 100 (*SGO I* 02/09/97: 6th cent. A.D. or perhaps later): parallels in Nonnos, *Par. Io.* for θεόποις and θεοδέγμων; the θεοδέγμων κήπος is the garden where Christ was buried according to John 19.42 (cf. *Par. Io.* 19.213).

1108. Aphrodisias. Fragmentary inscription, 2nd cent. A.D. *MAMA VIII* 430. C. Kokkinea, *ZPE* 151 (2005) 259-262 (ph.), re-examines the inscription, arguing contra *MAMA* that the text is not complete. It rather preserves 'the ends, or in any case the right parts, of six lines belonging to a longer text' (261). She suggests placing the inscription in the context of a series of documents from Aphrodisias dealing with exemption from taxes on iron or nails (cf. *Aphrodisias and Rome* 15 [with *SEG XXXIII* 855] and 51; *SEG L* 1096): 'MAMA VIII 430 most likely carried yet another document, the fourth such text from Aphrodisias, relating to an important privilege of tax-exemption' (262). The following reconstruction is suggested:

[.....] καλύ-
[ει?] ΕΙ Ο ΤΟ
[.....] ἐπίτροπος τοῦ
4 [Σεβαστοῦ?] σιδήρου
[χρήσεως?] ΤΗΝΔΕ
[.....] χρή? σιν ΕΠΙ
[.....]

MAMA reconstructed a complete text: καλύει ὁ κύριος τοῦ σιδήρου ἢ τὴν δέσιν ΕΠΙ vacat.

1109. Apollonia Salhake. Honorary inscription for L. Antonius Zenon Megas Aristeus, Imperial period, *SEG XXXVII* 855. E. Miranda, *PP* 60 (2005) 382-385, republishes the inscription with a few changes and a brief commentary [now also ead. in T. Ritti (ed.), *Museo Archeologico di Denizli-Hierapolis. Catalogo delle iscrizioni greche e latine. Distretto di Denizli - Denizli Hierapolis Arkeoloji Müzesi Yunanca ve Latince Yazılı Eserlerin Katalogu*, writes M[ε]γαν Ἀριστῆ (μ[ε]γαν Ἀριστῆ, *SEG*), interpreting these words as part of the lion- and's name. The man belongs to the family of the Antonii Zenones, many members of which are mentioned in several cities of Caria and Phrygia. Two further inscriptions in the Denizli

Museum name other family members: our lemma no. 1426 from Laodikeia on the Lykos and *IGR IV* 882 from Themisonion.

1110. Bargylia. Honorary decree for Poseidonios, ca. 150-100 B.C. *Iasos* 612; *SEG XLIV* 867. F. Coarelli, *Studi Ellenistici* 16 (2005) 229-240, suggests that Cn. Domitius Ahenobarbus, who is to be identified with the consul of 122 B.C., in his capacity of *propraetor* led the naval operations against Aristonikos and operated from Bargylia, after the victory over the pretender he may have been one of the ten legati who were entrusted with the organization of the province of Asia. In the course of his actions against Aristonikos' fleet he may have won a victory at Samos or Ikaros, for which reason an honorary inscription for him was erected there (*IG XII.6* 351).

1111. Bargylia. Decrees concerning the festival of Artemis Kindyas, 2nd cent. B.C. *SEG XLV* 1508; *XLVII* 1560; *L* 1100/1101. S. Hotz, in C. Ambos et al. (edd.), *Die Welt der Rituale* (Darmstadt 2005) 59-65 (German translation), discusses the regulations for the festival of Artemis Kindyas in the light of the concept of 'ritual dynamics'.

1112. Herakleia Salbake. Dedication ■ Zeus Ktes(i)os Patrios, Imperial period. *MAMA VI* 87. E. Miranda, *PP* 60 (2005) 385-387 (ph.), republishes the inscription and compares the iconography of Zeus with *I. Laodikeia* 63 and *SEG XXXI* 1127 (T. Ritti, *EA* 34 [2002] 53/54 [now also F. Guizzi in T. Ritti (ed.), *op.cit.* (our lemma no. 1109) 31 (ph.)].

1113. Hyllarima. Lists of priests, sales of priesthoods, and leases of land, 4th cent.-after 197 B.C. During a survey by a French-Turkish team in Caria, an inscribed fragment was discovered which constitutes the left part of a stele with a Carian-Greek bilingual inscription; the right part has been found and published by A. Laumonier, *BCH* 58 (1934) 345-376 no. 39 (*LSAM* 56; right part of A and the entire texts B and D). I.-J. Adiego, P. Debord, E. Varinlioglu, *REA* 107 (2005) 601-653, publish the new fragment (C) and present the full text with French translation and detailed commentary. I.-J. A. deals with the Carian text (603-620) and gives an overview of the current knowledge of the language (640-653); P.D. and E.V. are responsible for the Greek text (621-639).

A: List of priests, 263/262 B.C. Laumonier 345-351. On the front face, column A (ph.), immediately following the Carian text no. 5, which ends with two letters at the beginning of L. 1 of the Greek text. The list enumerates priests of consecutive years, not a college.

Ἀγαθὴ Τύμη
Βασιλευόντων
Ἀντιόχου καὶ ε-

4 οὐ νιοῦ Α[ν]-
τιόχου ἐνάτου καὶ
τεσσαρακοστοῦ

8	[[ετους] οἶδε ἱερῆς]] τοῦ	12	Ἀριστοδήμου,
	Ἀπολλωνος		Πλείσταρχος
	Ἀριστόδημος		Ἑρμοκράτης,
	ὁ τοῦ Τοννου,	16	Ἑρμιος Αἰτιδιάρχου]
	Τοννου ὁ τοῦ		[... σ ...]

Underlined letters are on the fragment found by L. II 4 in fine, A in the place of [v], L. II 5-7 Seleukid era, D. V., who add that, although it is not clear whether the inscription was inscribed before or after the defeat of Antiochos I at the battle of Sardinia (263/262 B.C.), it shows that the region south of the Maeander was not (for a long time) lost for the Seleukids II 9-12, the priesthood was most probably hereditary, D.-V. II 10-11, the name Τοννου is new, D.-V.

B. List of priests, 4th cent.-ca. 250 B.C., and sale of a priesthood, ca. 197 B.C. Laumonier 351-372. On the front face, column B

	Ἱερεῖς θεῶν πάντων
	Ἑρμιῶς Φυνέω Ἑρμιᾶδος
	ἱερῆς θεῶν πάντων
4	Υπασπασίας Ἀρρίστου
	Ἀγαθῆς Τύχης ἐπ' ἱερῆς
	Ἀγλομυβρότου, Πανάμου ἐπ'
	καίδε ἐπὶ τοῖσδε ἐπρίται τῆν
8	ἱεροσύνην Ἀέων Θεοδώρου
	παρὰ Ὑλλαριμίων διὰ βίου δραιχμῶν] ξρ' (?)
	Διὸς Οὐλοίκου, Πρακλείου, Γῆς,
	Κονίβου, Διὸς Καθαρίου,
12	Ἀπολλωνος Αἰοτροπαίου,
	Διὸς Ἀκραίου, Ἀρῆος, Ἑρμοῦ,
	Διὸς Οὐδυρῆος, Διὸς Σωτῆ
16	ρος καὶ τοῦ Ροδίων Ἀθίου καὶ δαι-
	μόνων Ἀρίστου τοῦ Ἱμβρασι,
	Ἑρμιῶς τοῦ Ἀρίστου καὶ ἄν τι-
	νι Ὑλλαριμῆς θεῶσιν χωρὶ τῶν]
	προπεπραμένων ἱερατειῶν,
20	ληφεται δι' ἑρῶ τῶν θυομέ-
	νων ὑπὸ τοῦ κοινοῦ κεφαλῆς
	καὶ πόδας, ἔσται δὲ ἄλειτοῦρ-
	ἰγῆτος πάσης λειτουργίας κτλ.]

Date 1-2 4th cent. B.C., D.-V. (Kohert, *Hellenica* VIII 11, suggested that L. II 1-4 date from the same time); 3-4 ca. 300-250 B.C., 5 ff. ca. 197 B.C., D.-V.: the priesthood of Agloumbrotos (eponym of Rhodian priest of Helios) is dated to ca. 197 B.C. on the basis of amphora stamps with his name, see G. Finkelsztein, *Chronologie détaillée et revues des éponymes amphoriques rhodiens, de 270 à 108 J. C. environs: premier bilan* (Louvain

2001; cf. SEG I 1013) 192, cf. SEG I 111 815, D.-V. II 2, the genitive Ἑρμιῶς suggests that the nominative is most probably to be accented Ἑρμιᾶς, D.-V. II 2 and 16-17, the same names indicate that the priests originate most probably from the same family, D.-V. II 9, in fine, δραιχμῶν] ξρ', L. II δραιχμῶν] μ', LSAM, D.-V. point to the problems with the first reading: the reverse order of the numerals (60 - 100), and the fact that this price for a lifelong priesthood would be rather low, on the other hand, the ἑρῶ and freedom from duties would recompense the price II 10 ὙΛΛΟΙΝΟΥ, M. Segre, *Rendiconti Istituto Lombardo* 70 (1937) 21-27, A. Laumonier, *Les cultes indigènes en Carie* (Paris 1958) 456 note 5; ὙΛΛΟΙΝΟΥ, L. (1934), LSAM, Zeus Oudonios Anatolian god of vegetation, agriculture, and here the vine, D.-V., ὄε is the Greek name for an Anatolian Mother of the Earth, D.-V. II 11, Kanebos: a local god, cf. Steph.-Byz. s.v. Κόν, the ancient name of which is supposed to have been Κανέβιον, D.-V. II 13, Zeus Akmalos: the (indigenous and Greek) god of storm and mountain heights, D.-V. II 14, Zeus Oudonios is likely to be 'le dieu d'une localité particulière', D.-V. II 15-17, the daemons of mortals are a Carian phenomenon, D.-V. [cf. SEG LIV 1117 app. ex., Corsten] II 21, Hyllarima, most probably a polis already in the late 4th cent., must have been reduced to a kolonia under Rhodian rule, D.-V. II 22 καὶ δραιχμῶν], L., LSAM II 22-23, cf. C. L. L. 21-24.

C: Sales of priesthoods and lease of land, ca. 197 B.C. On the left side (ph.)

	[Ἀγ]αθῆς Τύχης]		[ρα τῶν θυομέ]
	[ἐ]πὶ ἱερέως		[νω]ν ὑπὸ τοῦ δη-
	[Ἀ]γλομυβρ-	20	[μυ]βρ κεφαλῆς
4	[ό]του, Πανάμ-		[καὶ] πόδας, ἔσ[τ]
	[ου εἰκά]δ[ε] ἐπὶ τ-		[αὶ] δὲ ἄλειτο[ύ]
	[οἰσδε] ἐπρίται		[ργ]ῆτος πάσης
	[τῆ]ν ἱεροσύ[ν]	24	λειτουργίας
8	[η]ν Ἑρμιᾶς Ἀ-		[ἀ]γλομυβρ[ο]
	[ρ]ο[ύ]στοκλείου[ς]		[ος] πάσης
	[πα]ρὰ Ὑλλα[ρ]		[εἰ]σφοράς
	[μ]έ[ων] διὰ βί[ου]	28	three lines vacant
12	[δ]ραχμῶν [...]		[Ἀ]γ[ω]ν Διονυσί-
	[...] YNEPIA[...]]	32	[ου] ἱμῆσθ[ου]
	[...] ΗΣ καὶ Ε[...]]		[το] παρὰ Ὑλλα-
	[...] Κυρεῖα[ς]		[ριμῶν] εἰς πα[ρ]
16	[ἐ]ν τῷ τεμένει]		[ρικᾷ] [...]
	[λή]φεται δὲ ἑ[ε]		

2-4 For the date of the priesthood of Agloumbrotos see the preceding lemma II 13, perhaps an epithet of Zeus, comparable to the Rhodian Ἑρμιῶς, D.-V. II 14-15 perhaps Ἑρμιῶ[ς] or Ἑρμιῶ[ς], D.-V., who point to the popularity of Hekate in Caria

D: Leases of land, after 197 B.C. Laumonier 372-376. On the right side.

Ἑρμοκράτης		ἐμισθώσατο εἰς]
Ἀρτεμίδωρου	4	πατριὰ τὰ κτήμα-

		τὰ τε ἐγ Κορέλλοις]	χμῶν τριακοσίων
		τὰ ὄντα τοῦ Ἀπό[λ]-	τριάκοντα δύο·
		λωνος καὶ τῆς	Ἀριστείδης Ἀρτέμιω-
8	20	Ἀρτέμιδος πάν[τα],	νος ἐμισθώσατο [εἰς]
		δραχμῶν ἑκατο[v]	πατρικά τὰ κτήματ[α]
		μίας, καὶ τὰ ἐν Κα[.]	τὰ παρὰ τὸν ποταμὸ[v]
		νέροις, δραχμῶ[v]	δραχμῶν ἑκατον
12	24	χιλίων ἑκατον ἐνε[.]	τεσσαράκοντα·
		νήκοντα· ἐμισθώ[σα]-	Ἀριστέας Ἀρχικλέ[ους]
		το δὲ καὶ τὰ ἐν Σιν[vu]-	ἐμισθώσατο ἐν Τ[ε]-
		ρι, τὰ ὄντα τοῦ Σι[vυρι]	μήσσει γῆν εἰς π[ατρι]-
16	28	ἐπὶ τοῖς αὐτοῖς, δρα-	κὰ Ἀρτέμιδο[ς] - - -]

4-5. τὰ κτήμα[τα] τὰ τε, L. II 14-15. supplements of L. Robert, *BCH* 58 (1934) 516 ff. 26-27. Τεμήσοος: probably a subdivision of the city of Hyllarima. D.-V. # 28. Ἀρτέμιδο[ς], L.

1114. Iasos. Iasos and the Ptolemies, 309-305 B.C. L. Migeotte, in F. Duyrat, O. Picard (edd.), *L'exception égyptienne? Production et échanges monétaires en Égypte hellénistique et romaine* (Actes Colloque d'Alexandrie, 13-15 avril 2002; *Études Alexandrines* 10, 2005) 189-203, explores the negotiations between Iasos and Ptolemy I and the ensuing political and fiscal position of the city, on the basis of *I. Iasos* 2 and 3 (Greek text; French translation). In no. 2 he suggests restoring in L. 25 ἐκ τῶν συμβολαίων (*I. Iasos*: πρὸ τῶν συμβολαίων) and translates (192 note 12): '(chefs d'accusation) [i.e., τῶν ἐγκλημάτων, L. 22] issus dans le passé des litiges (entre eux)'. M. argues that the qualifications ἐλευθέρους καὶ αὐτόνομους καὶ ἀφουρήτους καὶ ἀφορολογήτους, occurring in the oaths in no. 2, do not all recur in the oaths actually sworn and mentioned in no. 3: ἀφουρήτους καὶ ἀφορολογήτους disappear. In the negotiations between the city and the king or his representative the former accepted the presence of a Ptolemaic φρούριον and the payment of a σύνταξις (no. 3 LL. 4/5, 7, 14 and 25); both phenomena were not viewed as detracting from the freedom and autonomy of the city: perhaps the σύνταξις was not perceived as a permanent φόρος. The city continued to be in charge (κυρίους; no. 2 L. 6) of the revenues from the harbor and otherwise. Cf. also *SEG* LIV 1075.

1115. Iasos. Honorary decrees for foreigners, late 4th/early 3rd cent. B.C. *I. Iasos* 30-34, 37-39, 41/42, 44-50, 53-57, 59-64, 69-71. As a supplement to his republication of the inscriptions in *Bollettino dell'Associazione Iasos di Caria* 11 (2005) 22-25 (non vidimus), F. Delrieux, *ZPE* 154 (2005) 173-180, studies the texts as to their date and to the place where they were exhibited. Whereas the latter can, in most cases, be reconstructed, there are, despite numerous connections between the persons mentioned, not enough indications of a precise date; exceptions are *I. Iasos* 30 (*SEG* LIV 1074; 334-323 B.C.), 32 (315-313 B.C.), and 33 (ca. 314 B.C.).

1116. Iasos. Dedication to Zeus Meilichios, 1st cent. B.C. *SEG* XLIII 721. C. Franco, *PP* 60 (2005) 130-134 (ph.), republishes the inscription, which is the only attestation of this cult at Iasos. He briefly summarizes the results of the study of Ζεὺς Με(ε)λίχιος in M. H. Jameson, D. R. Jordan, R. D. Kotansky, *A Lex Sacra from Selinous* (see *SEG* XLIII 630) 81-107, and suggests a connection with the 'heros tomb' in the agora, although the original context of the stone is unknown.

1117. Iasos. Amphora stamp, late 3rd-early 1st cent. B.C. In her overview of the archaeological material found during surveys in the chora of Iasos, A. Carcaiso, *PP* 60 (2005) 305-308 (ph.; dr.), publishes a double handle of a Koan amphora; on one part an oblong stamp with the name Σωπάτρον (she prints ΣΩΠΑΤΡ and resolves the 'abbreviated' name as ΣΩΠΑΤΡ[ΟΥ]), but the photo seems to show the complete name, Corsten), on the other a circular stamp with a V or Λ. The date results from the occurrence of the same name in combination with the same symbol on coins assigned to the period between ca. 200 and 88 B.C.

1118. Kaunos. Dedication of Maussollos (?) to Basileus Kaunios (?), ca. 350 B.C. Purple-gray limestone base with cutting for a plinth on upper surface, re-used in the late-antique or Byzantine wall above the Artemis sanctuary, found during the excavations; on the front, remains of an inscription in stichedon. Edd. pr. C. Isik, C. Marek in B. Brandt et al. (edd.), *op. cit.* (our lemma no. 1153 bis) II 239-247 (ph.; dr.) [now *I. Kaunos* 46]. The base may have been the middle part of a group of dedications with those to Maussollos and Hekatomnos by the Kaunians on either side (*SEG* XII 470/471, now *I. Kaunos* 47/48).

[Μαύσσωλλος Ἐ]κατόμ[vu] I - ca. 7 -] ἀ[νέθ]ηκ[εν]

1. [Πιζόδορος] is also possible. edd. pr. II 2. most probably a dedication to Βασίλειος Καύνιος, thus, given the little available space, either Βασίλει or τῷ θεῷ, edd. pr.

1119. Kaunos. The god Βασίλειος Καύνιος. *SEG* LI 1515. E. Raimond, *Res antiquae* 1 (2004) 389-408, examines the nature of the god and the history of his cult. After rejecting previous identifications with Greek gods or heroes (he does, however, not know the article summarized in *SEG* LI 1515. Corsten), R. sees in him a warrior god. His cult was established in Xanthos by Gergis in the late 5th cent. B.C., at the Letoon by Pixodaros (see our lemma no. 1501), and later on Kos (*I. Cos* 53).

1120. Knidos. Arbitration of Knidos between two citizens of Kos and the city of Kalymna, ca. 300 B.C. *I. Knidos* 221 (Ager, *Arbitrations* 21). A. Maffei, in F. Crevatin, G. Tedeschi (edd.), *Scrivere, leggere, interpretare. Studi di antichità in onore di Sergio Daris* (Trieste 2005) [internet publication: <http://www.sslmit.univ.trieste.it/crevatin/Daris.htm>], examines the

procedural rules in connection with the term ἀνάκρισις (A LL. 67-72). He finds differences with the Athenian procedure and sees the possibility of a cross-examination of the witnesses for both sides. In A L. 70, he doubts the restoration ὑπὸ τοῦ μάρτυρος without suggesting an alternative, and in LL. 71/72 he proposes [εἰ καὶ ἀποκρίνη τις τὸ ἐ]ρωτώμενον.

1121. Knidos. Treaty between Rome and Knidos, 45 B.C. I. *Knidos* 33; F.Canali de Rossi, *Le Ambascerie dal mondo Greco a Roma in età repubblicana* (Rome 1997) 442. On the basis of Rome's treaty with the Lycians (LL. 9-11; see our lemma no. 1452), S.Mitchell, in R. Pintauro (ed.), *op.cit.* (our lemma no. 1452) 188, suggests restoring in LL. 11-13 [τὴν ὑπερ-οχλήν] καὶ ἐξουσίαν καὶ ἀρχὴν τοῦ [δήμου τοῦ] Ῥωμαίων | [βεβαίως διατηρεῖται οὕτως ὡς ἐὰν τις κτλ.] instead of [-] | [τὴν δυναστείαν καὶ ἀρχὴν τοῦ [δήμου τοῦ] Ῥωμαίων | [φυλασσέτω - οὕτως ὡς ἐ]ν ΤΙ | -] (*I.Knidos*).

1122. Knidos. Honorary inscription for Symmachos, presumably late 1st cent. A.D. Inscription on a marble revetment plate of a podium in a room of the stoa on the Dionysos-terrace; on the top, cuttings for the feet of a bronze statue. Ed.pr. R.Özgan, *KST* 26.1 (2005) 237/238 (Turkish) and 241/242 (German) (ph.; majuscule text).

Ὁ δῶμος
καὶ ἡ βουλή καὶ τὸ νῆαμα-
νον καὶ ἡ γερουσία Σύμ-

4 μαχον Συμμάχου τοῦ
Ἀριστοκλείδα τὸν εὐ-
εργέταν vac. θεοῖς

[2-3 The *νεῖμα* was apparently an institution of the city, cf. the *νῆαμα* in *I.Knidos* 36 L. 11 and 73 L. 3. Corsten, cf. C.Brixhe, *BE* (2006) no. 371, who refers to two papyrological attestations quoted in *LSJ* s.v. *νεῖμα*] 3-4 Symmachos apparently sponsored the re-erection of the stoa, as is also attested by fragments of inscribed marble revetment plates from the front of the building, ed.pr. II 3-5. Symmachos and Aristokleidas are known names in Knidos, ed.pr. who refers to *I.Knidos* 83-85 where an Aristokleidas, father of Αὐκαίθιον, is mentioned.

1122 bis. Knidos. Inscription for the Isis worshipper Theon, 1st cent. B.C./1st cent. A.D. Limestone stele (shape unspecified) found in the nekropolis; now in the excavation depot. To be published by W.Blümel in *I.Knidos* II (*IGSK* 41.2) among the Addenda. Ed.pr. L.Bricault, *RICIS* (cf. our lemma no. 2071) 459 no. 305/1902 (French translation).

[...βαν καὶ Θανύβαριον | τὸν αὐτὸν υἱὸν | Θέαντα Εἰσασιτάν

1123. Knidos. Dedication to Zeus Megistos, prior to the late 1st cent. A.D. Inscription on a statue base, presumably re-used in the room of the stoa on the Dionysos-terrace where our

lemma no. 1122 was found. Ed.pr. R.Özgan, *KST* 26.1 (2005) 237 (Turkish; majuscule text) and 242 (German): Θέανδρος Σιμύλου | vac. Διὶ Μεγίστῳ vac. | τιμαθεῖς ὑπὸ τοῦ δῶμου

[1 The name Θέανδρος is rare; cf. one example each from Delos, Euboea and Aigina in *LGNP* I and IIIA, Corsten.]

1124. Knidos. Building inscription of a monumental fountain, 2nd cent. B.C. Block of an architrave of a monumental fountain by the street leading to the harbor. Mentioned by R.Özgan, *KST* 26.1 (2005) 239 (Turkish) and 240 (German) (ph.); no text; we read from the photograph, which shows only the beginning of the text.

Βουλακράτης Κλειτοφώνος ΕΠΙΜΕ- --
-----ρθενίαν ὑδραγωγῆματος --
vacat τὰν κρήνῳ ἀνέθηκε T---

1. For the name Βουλακράτης cf. *I.Knidos* 94 and 185. O. [otherwise, four examples from Nisyros and Rhodes in *LGNP* I, Corsten; in fine, ἐπιμε[λητής]. Chaniotis] 2. the term ὑδραγωγῆμα seems new; it should, like ὑδραγωγόν, designate a water conduit, Corsten; initio, certainly [Παρθενίαν, possibly the name of a fountain, Chaniotis.]

1125. Knidos. Signature of the sculptor Peithandros, ca. 300-250 B.C. Statue base, found in Knidos (stray find). Ed.pr. C.Bruns-Özgan in *Meisterwerke* 190 (ph.).

Πειθανδρος Ἀθανασίος ἐποίησε

The sculptor is so far only known from Rhodes: *I.Lindos* 90 and 98 b. AD (*Meletai*) 18 (1963) 29 no. 58. W. Blümel apud ed.pr. (for the sculptor see U.W.Gottschall in R.Vollkommer, *Künstlerlexikon der Antike* II (Munich, Leipzig 2004) 201/202, Sverkos).

1126. Knidos. Funerary epigram for Antigonos, 3rd cent. B.C. *I.Knidos* 301, *SGO* I 67 no. 01/01/03 D.Clay, *Archilochos Heros* -- (cf. our lemma no. 941) 84 and 129-130, reprints this text (English translation) and discusses it as evidence for the cult of poets. He suggests that the epigram was composed by Antigonos himself.

1127. Knidos. Epitaph of Kleosthenes, Imperial period. Marble plaque with pediment, found in Datça, now in the museum at Marmaris. Ed.pr. W.Blümel, *AST* 22.1 (2005) 84.

Κλεοσθένης Αἰσχύλου

1128. Knidos. Stamped amphorae. In *Transport Amphorae and Trade* 163-169, C.G. Koehler, P.M. Wallace Matheson discuss Knidian stamps bearing the names of *φροῦραρχοι* in addition to, or replacing, the normal annual eponymous *δαμουργοί* (188-167 B.C.). They conclude that the 'phorarchs represent an internal Knidian body specific to the wine trade, one that may have included some of the amphora producers themselves' (168) rather than being mercenaries in Rhodes' employ. As to the date, 'it cannot be moved much ... away from the 188-167 range' (169).

1129. Kodapa. Honorary decree for Hermogenes, ca. 250 B.C. Fragment of a marble stele, found near the village of Bozalan west of Keramos (for two inscriptions from the village itself see *SEG* LIV 1164/1165). Edd.pr. A.Bresson, P.Brun, R.Descent, K.Konuk, *REA* 107 (2005) 69-81 (ph. of squeeze). The inscription provides evidence for the location of the city of Kodapa, previously known only through several Athenian Tribute Lists (*IG* I² 260 II L. 2; 262 I L. 29; 264 II L. 21; 265 II L. 11; 267 III L. 32) and an Athenian decree (*ibid.* 71 II L. 103; cf. *ATL* I 504). The city center was certainly on the Karaman Tepe.

[Ἐπὶ στεφανηφόρου Ἀρμ]-----[
[.....]χοῦντος Α]-----[8
[.....]ου, ἐκκλησία[ς κυ]-
4 [ρίας γενομένης, ἔδοξεν Κодаπέω]v
[τῷ δήμῳ ἐπειδὴ Ἐρμογένης νᾶς
[.....]ος ἀνὴρ ἀγαθός v

Dated on the basis of the letter forms, edd.pr. II 1, for the magistrate cf. the same office in neighboring Ouranian (*SEG* XLII 1019 L. 1); his name may have been Ἀρμόδιος (for attestations in this region cf. W.R.Paton, *J.L. Merv.*, *HIS* 16 [1896] 199), edd.pr. II 2-3, a second magistrate, edd.pr. II 4-5, the mention of the ethnic instead of ἡ βουλὴ καὶ ὁ δήμος indicates that Kodapa had, at an unknown date, lost its independence and been incorporated into a larger unit nearby, edd.pr. II 8, *ἔδοξεν* instead of *ἔδωκεν* is also possible, cf. *IG* XI.4.811 L. 7, the latter requiring a corresponding *κοινὴ* in I.1. 9 H., edd.pr. II 8-9, for *ἀπαντῶν* (instead of the more common *ἐντυγχάνων*; for a brief comment on the formula *τοῖς ἐντυγχάνουσιν αὐτῷ τῶν πολιτῶν* cf. D.Knoepfler, *art. cit.* [cf. our lemma no. 952] 304) cf. *I Priene* 7 LL. 5-9, and P.Hermann, *MDAI(I)* 15 (1965) 91-95, edd.pr. II 9, *ἰνῶσι Κодаπέων* is also possible, edd.pr.

1130. Mylasa. Inscription mentioning road-works, 97 A.D. *SEG* XXXVIII 1073. In a study starting from this inscription and dealing with the logistics and transport of stones from quarries, A.Hirt, in R.Frei-Stolba (ed.), *Siedlung und Verkehr im römischen Reich* (Bein etc. 2004) 115-134, republishes the text and argues that it is not obvious that the marble quarries near Mylasa were imperial property; he tentatively suggests that Χρῆσιμος may rather have overseen the transport of marble from the quarries at Dokimeion to the harbors of Ephesos and Miletos.

1131. Mylasa. Epitaph of Moschion, late 2nd cent. B.C. Gray-white marble block, on the upper surface lewis holes; found re-used during excavations in the southern part of Mylasa. Edd.pr. A.Kizil, W.Blümel, *EA* 38 (2005) 7/8 (ph.; German translation).

Ὁ τάφος Μοσχίωνος τοῦ Ἀριστείδου Πα[ρεμ].
βαρδῶς· ἐγένετο ἡ διεγγύσις τῆς κατ[α]-
σκευῆς αὐτοῦ ἐπὶ Φαίδρου τοῦ Ἀριστέου
4 Πανήμου ἐβδόμῃ ἀπὸντος·
τὸ δὲ ἀνάλημμα καὶ τὴν ἐξεῖραν ἐπὶ Ποσειδωνίου
τοῦ Ἀδράστου Δακτίσιου τετρά[δι, τῇ] δὲ Λεοντ[ίδα]
ἐπὶ Χαίρεον Περιτίου δ[ι,]δεκ[άτη]

1 A Moschion, son of Aristides, in *I. Mylasa* 102 (ca. 100 B.C.), the syngenein of the Parembordis is so far known from Olympos only, edd.pr. II 2-4, the financing of the monument was guaranteed by the pledge of a Phaidros, son of Aristides; a homonymous man, a priest of Aphrodite Euploia, is on record as *stephanephoros* in *I. Mylasa* 207/207B and 210, and in a list of donors (*I. Mylasa* 501 L. 15), edd.pr. II 5-6, dates of the completion of some elements and decorations of the monument, though it is not clear on which verb the accusatives depend, edd.pr., who refer for ἀνάλημμα, 'retaining-wall', to *I. Iasos* 249 and *I. Smyrna* 191 L. 10, and for Λεοντ[ίδα], 'lion-shaped ornament on a building' (*LSJ* s.v.), to *I. Ephesos* 3214 L. 14 (a heroon) II 6, τετρά[δι], P. Gauthier, *BE* (2006) no. 364, τετρά[τη], edd.pr. II 7, the patronymic is missing, edd.pr. II 7, ἡ γδὴ καὶ δεκ[άτη], Chamiotis.

1132. Rhodian Peraia. Amphora stamps, 3rd cent. B.C. In their overview of the production of amphorae in the Rhodian Peraia, G.Cankardas Şenol, A.Kaan Şenol, E.Doğer, *Transport Amphorae and Trade* 353-359, present photographs of several stamps, found during the authors' excavations at Hisarönü (our nos. 1-10) and during surveys in the surrounding area (our nos. 11-16) [cf. also our lemma no. 1152]:

- (1) 353/354 no. 2: Ἱεροτέλης, which may designate a workshop rather than a single fabricant, given the long period of use (ca. 270-230/225 B.C.);
- (2) 353/354 no. 3, next to a stamp of Hieroteles (cf. here no. (1)); Θεοδα[σίω]v
- (3) 355 no. 4: Ἀστου, 'the earliest potter of stamped amphorae in the area';
- (4) 355 no. 5: Ἀγριος (eponym);
- (5) 355 no. 6: Ἀριστίων (eponym, shortly after Agrios on our no. (4));
- (6) 355 no. 7: Νικολάου (potter; name around a rose; ca. 260-250 B.C.);
- (7) 356 no. 8: Ἀναξίλια (potter; name around a rose; active at least three years between 250 and 240 B.C.);
- (8) 356 no. 9: Διονυσίου (potter; name around a rose; ca. 230/225-220/215 B.C.);
- (9) 356 no. 10: Διονυσίου (potter; name around a cornucopia; ca. 230/225-220/215 B.C.);
- (10) 356 no. 11: Ἡράκλε(ι)τος (potter; after 220/215 B.C.);
- (11) 358 no. 14 (*SEG* XLVI 1400 no. 3): Π[ι](-) (-) (perhaps the eponym Πιπιδάρετος);
- (12) 358 no. 15 (*SEG* XLVI 1400 no. 2): Ν[ι](-) (-) (eponym or fabricant, perhaps the eponym Νίκων in the period of Hieroteles (our no. (1)));
- (13) 358 no. 16 (*SEG* XLVI 1400 no. 1): Ἐπιχα[ρι]μος (eponym);

- (14) 358/359 no. 17 (SEG XLVI 1409 no. 1): ἐπὶ Τιμοκλέους (eponym);
 (15) 358/359 no. 18 (SEG XLVI 1409 no. 2): Ἀπολλωνίδα (eponym; Ἀπολλωνίδας, SEG);
 (16) 358/359 no. 19 (E. Doğer, G. Cankardas Şenol, *Arkeoloji Dergisi* [Izmir] 5 [1997] 40/41 nos. 9/10): Βόηθος; cf. a stamp with the same name in a monogram: F. Henninger in V. Milojević, D. Theodoridis (eds.), *Demetrias I* (Bonn 1976) 130 no. 174 [where the monogram is read Βούθηρος, Corsten].

1133. Stratonikeia. The κρήνη Παρθενική. M.Ç. Şahin, *EA* 38 (2005) 13/14, argues that the κρήνη Παρθενική, mentioned in *I. Stratonikeia* 220a (Panamara), was not located in Panamara (A. Laumonier, *Les cultes indigènes en Carie* [Paris 1958] 310), but in Stratonikeia itself; also, the priest Τί. Φλά. Εὐδήμος (LL 1-3) was sent as ambassador to Rome (LL 6/7) by Stratonikeia, not by Panamara. He identifies the fountain with the fountain-house between the two entrances of the main city gate in the north of the city, where an over-lifesized statue of Athena Parthenos and four smaller statues were found, among them portraits of a couple, Σ. sees in the latter a representation of Τί. Φλά. Εὐδήμος and his mother-in-law Φλα. Ἡρακίς (LL 15-17), who paid for the construction of the fountain-house. He then points to a problem concerning the dates suggested for the fountain-house, the portraits and the inscription: the fountain has been dated to soon after 200 A.D., the portraits to around 460 A.D., whereas the priesthood of Eudemos and Herais is thought to have been between 96 and 98 A.D. [see *EBGR* 2005 (2008) 230/231 no. 31, where A. Chaniotis suggests that 'the κρήνη Παρθενική was not the fountain where Athena Parthenos was found, but a fountain that owed its name to the fact that it was visited by maidens or that its water was used for nuptial rites'; cf. for doubts concerning the date cf. also M. Sève, *BE* (2006) no. 25, who in addition suggests comparing the inscription with SEG XL 1003 II LL 79/80].

1134. Stratonikeia. Dedication to Zeus Labra(u)ndos, Imperial period. Marble altar with relief of a double axe, inscription on either side of the handle; in the museum depot at Stratonikeia. Ed. pr. T. Özhan, *EA* 38 (2005) 19 no. 11 (ph.; English translation).

Ζεὺς(π)ύρα | Δεῖ Λαβρίλδου κ|α|τὰ πρόστα|γγ|μα

[Date: Imperial period (letter forms). Corsten II 2-3, read Δεῖ Λαβρίλδου, ed. pr., who for other dedications to the god refers to *I. Stratonikeia* 813 and 1109.

1135. Stratonikeia. Dedication to a god with the epithet Καθημερινός, Imperial period. Marble altar; in the museum depot at Stratonikeia. Ed. pr. T. Özhan, *EA* 38 (2005) 19 no. 12 (ph.): [Κ|αθημε|ρ|ινῷ Εἰρηναίῳ|ς] | εὐχαριστήριον

1 Καθημερινός, epithet of a deity, perhaps Helios, 'since the sun rises daily'; for the cult of Helios in Lagina and Stratonikeia cf. *I. Stratonikeia* 504 and 1104, *EA* 29 (1997) 98/99 no. 17, ed. pr.

1136-1144. Stratonikeia. Epitaphs, Imperial period. T. Özhan, *EA* 38 (2005) 15-18 nos. 1-5 and 7-10 (ph.), publishes several epitaphs from the museum depot at Stratonikeia (except no. 9) and republishes *I. Stratonikeia* 1381 with a photograph (no. 6).

1136. 15 no. 1. Mousa. Round marble altar.

Εὐτυ[χ]ος Τιβε(ρίου)
 Φλα(βίου) Θεο[δ]άρου θρε-
 πτός τῆς ἰδίας γυ-
 4 ναϊκὸς Μούσης

μνεῖας ἔνεκεν ἔ-
 τερος οὐ τεθήσεται
 εἰ μὴ τις συγγενεὺς

[1-3. Eutychos probably is Theodoros' home-born slave, Piekari II 7, συγγενεὺς for συγγενέος or συγγενούς, ed. pr.; rather συγγενεὺς for συγγενής, C. Brixhe, *BE* (2006) no. 367 with reference to Brixhe, *Essai* 57/58.

1137. 15 no. 2. Tryphosa. Marble stele.

Τρυφώσης | τῆς Ἀρχαιοκόρας μνε|ιλ|ας ἐν[ε]κεν|

1-2. No attestation of the name Ἀρχαιοκόρα in Pape-Benseler or *LGPN*, ed. pr.

1138. 15 no. 3. Fl. Cl. Mousarion. Stele.

Φλ(αβία) Κλ(αυδία) Μουσαρίων οἱ πατέρες | μνίας χάριν

[1-2. For the name Μουσαρίων see F. Bechtel, *Die Attischen Frauennamen nach ihrem Systeme dargestellt* (Göttingen 1902) 71; *LGPN* II s.v. SEG XXXVIII 1107, XLV 2278; for names in -ων cf. SEG LIV 1145, Sverkos].

1139. 16 no. 4. Alexandros. Square marble altar.

Ἡ σύνβιος καὶ | οἱ φίλοι Ἀλεξανδρῶ μνίας χάριν

1140. 16 no. 5. Hermes. Marble stele.

Ἰρηναιὸς Ἑρμῇ | τῷ πατρί | μνεῖας | χάρι|ν|

1-2 Ἰρηναιὸς = Εἰρηναῖος, ed. pr.

1141. 17 no. 7. Antigrahius. Altar.

Μελιτ[ι]ν[η]
 θρεπ[τ]ή [ῆ]

Ἀτιμήτου
 4 Αντιγραφί-

ω ἀνδρὶ vac.
μετὰ τῶν τέ-

κων μνί-
ας χάριν

2. In fine, a vacant is also possible. ed.pr. || 4-5. the name *Antigraḗphos* is 'very unusual', ed.pr. [in fact, there is no other attestation, Corsten]; ed.pr. quotes M.C. Şahin: 'Antigraḗphos probably resembled his father and for that reason he may have been given such a name'

1142: 17 no. 8. **Chrysippos**. Round marble altar. Inscription **A** in smaller script above **B**.

A Νεόφυτος Χρυσίππ[ω]
τῷ ἀδελφῷ μνίας χάριν

B Χω(τ)άριον Χρυ-
σίππω μνίας
χάριν ☉

B 1. ΧΩΠΑΡΙΟΝ, lapis.

1143: 17 no. 9. **Diognetos**. Marble stele, found in 2004 in the northern part of the gymnasium.

Μουσάριν Δι-
ογνήτῳ τῷ ἱ-

δῖῳ ἀνδρὶ μ-
νίας ἐν[εκεν]

1. Μουσάριν: shortened form of Μουσάριον. ed.pr. || 2. the omegas have different shapes; the first one is cursive. ed.pr.

1144: 18 no. 10. **A family**. Square marble altar. **A-C** on the front (**A** on the upper moulding, **B** on the shaft, **C** on the lower moulding), **D** on the right side.

A [Ι]Χ[Ι]23[Α]ΡΙΣΒΗΣ τῆς
γυναικὸς Ἀντίοχος
μνίας χάριν ☉

C Ἀντιόχῳ τῷ πατρὶ
[Α]ρίστων καὶ Ἀντίοχος
μν[ι]ας χάριν

B Ἐποφρᾷ τοῦ
Ἀντίοχου τοῦ
καὶ Μελανθίου

D Μελιτίνῃ Ἀντιό-
χου τοῦ ἀνδρὸς
μνίας χάριν

A 1. Possibly the female name *Ἀρίσβη*. ed.pr. who considers her Antiochos' wife [the name follows on remains of what could be another name, in which case *Arisbe* would be Antiochos' mother-in-law. Corsten] || since **B** is inscribed on the shaft of the front and consists of larger letters than the remaining texts, the altar may have originally been erected for Epaphios (nicknamed Melanthios) alone. ed.pr. [for Melanthios was Antiochos' nickname. Corsten] || D. Melitine was most probably the wife of the younger Antiochos (unless the Antiochos of **A** had married twice). ed.pr.

1145. **Stratonikeia**. List of donors, 188-167 B.C. Marble block, found in front of the Nymphaeion south of the theater during road construction in 1985; now in the museum depot at Stratonikeia. The text is inscribed in two columns on the left part of the front. Ed.pr. M.C. Şahin, *EA* 38 (2005) 9-12 (ph.), according to whom it may have belonged to a wall of the temple of Demeter, which he locates on the site at which the stone was found. [According to the way the inscription is published, ed.pr. takes it as consisting of two texts, the first (here **A**) comprising the entire Col. I and the beginning of Col. II, the second (here **B**) starting below a vacant after **A**. Corsten.]

Col. I

- A [- - -] Ἀριστέου τοῦ [- - - - - - - - - -]
[- - -] Ἰος Ῥο(δίου) δεδωκὸς Ἰ' ἡμέ[ρ]α καὶ νύξ,
[τοῖς] ἔχουσι τὰ Ἱεροκλείους τοῦ Ἑρμοφάν-
4 [του] Ῥο(δίου) δεδωκὸς Ἰ' ἡμέ[ρ]α καὶ νύξ,
[τοῖς] ἔχουσι τὰ Ζωΐλου τοῦ Θεμιστοκλεί-
[ους] Ἱεροκωμήτου δεδωκὸς Ἰ' ἡμέρα καὶ νύξ,
[τοῖς] ἔχουσι τὰ Ἱεροκλείους τοῦ Ἱέρωνος Ἱεροκωμήτου
8 [δε]δωκὸς Ἰ' ἡμέρα καὶ νύξ,
[τοῖς] ἔχουσι τὰ Μυωνίδου τοῦ Διονυσίου Ῥο(δίου)
δεδωκὸς Ἰ' καὶ τοῖς τὰ Ἱατροκλείους
τοῦ Ἀπολλωνίου Ῥο(δίου)
12 δεδωκὸς Ἰ' ἡμέρα καὶ νύξ,
τοῖς ἔχουσι τὰ [2-3]άρχου τοῦ Ἀν[δ]ρωνος Λο(βολδέως)
δεδωκὸς Ἰ' καὶ τοῖς τὰ Θαργηλίου
τοῦ Μενεσθέως Ῥο(δίου) δεδωκὸς Ἰ' ἡμέρα καὶ νύξ,
16 τοῖς ἔχουσι τὰ Οὐλιάδου τοῦ Ἱατροκλείους τοῦ Οὐλτιάδου Ἱεροκωμήτου
δεδωκὸς Ἰ' καὶ τοῖς τὰ Χρυσογόγου τοῦ Μενεκράτου Ῥο(δίου)
[δε]δωκὸς Ἰ' καὶ νύξ,
[τοῖς] ἔχουσι τὰ Κλινονάχ[ου] τοῦ Σωτηρίχου Λο(βολδέως)
20 δεδωκὸς Ἰ' καὶ τοῖς τὰ Ἀνδρ[ων]ος τοῦ
Ἀπολλωνίου Ἱεροκωμήτου δεδωκὸς Ἰ' ἡμέρα καὶ νύξ,
[τοῖς] ἔχουσι τὰ Πύρρου τοῦ Ἀπολλωνίου Ἱεροκωμήτου δεδωκὸς Ἰ'
[καὶ] τοῖς τὰ Δημη[τρί]ου τοῦ Μέλαντος Κοιλιοργεῖος δεδωκὸς Ἰ'
24 [καὶ] τοῖς τὰ [- - - - -] Ἰος τοῦ Ἀθηνοκλείους Ῥο(δίου) δεδωκὸς Ἰ'
καὶ τοῖς τὰ [- - - - -] τοῦ Ἀπολλωνίου Ῥο(δίου) δεδωκὸς Ἰ'
καὶ τοῖς τὰ [Ἀ]πολλωνίου τοῦ Εὐβούλου Λο(βολδέως) δεδωκὸς Ἰ'
καὶ τοῖς τὰ [Λέ]αντος τοῦ Δημητρίου Κιωναῖος δεδωκὸς Ἰ' ἡμέρα καὶ νύξ,
28 τοῖς ἔχουσι τὰ Ἰάσονος τοῦ [- - -] τοῦ [Μ]υδ[ε] Κιωναῖος δεδωκὸς Ἰ'
καὶ τοῖς τὰ Ἀρ[ισ]τέου τοῦ Χρυσογόγου [- - -] δεδωκὸς Ἰ'
[καὶ] τοῖς τὰ [Μ]ητροδώρου τοῦ Μηνοδώρου Μυλαστίως δεδωκὸς Ἰ'
[- - - - -] Ἰέους τοῦ [- - -] Λο(βολδέως) δεδωκὸς Ἰ'
32 τοῖς τὰ Π[ο]λείτου τοῦ [- - -] δεδωκὸς Ἰ'
τοῖς τὰ Ἐκα[τ]αίου τοῦ Ἀμύντου Ἰος [- - -] δεδωκὸς Ἰ'
τοῖς τὰ Δρά[κ]οντος τοῦ Θη[- -] τοῦ Ἱεροκωμήτου δεδωκὸς Ἰ'

[τοῖς] ἔχουσι τὰ Φανίου [τ]οῦ Λέοντος [τ]οῦ Φανίου [ε]ροκαμήτου δεδωκότος [L.]
 36 [-]ΕΟ[-]-----[ΤΟΥ]-----δε[δω]κότος [L.]
 vacant

Col. II

40 δεδωκότος [L.] [καὶ] τοῖς τὰ [-----]
 τοῦ Ἀριστοκράτου [ε]ροκαμήτου δεδωκότος [L.]
 καὶ τοῖς [τ]ὰ Ἀνσάνδρου τοῦ Λέοντος
 δεδωκότος [L.] ἡμέρα καὶ νύξ.
 44 τοῖς ἔχουσι τὰ Διοδώρου τοῦ Μυσιῶνιδου [Ρο]δίου
 δεδωκότος [L.] καὶ τὸ εἰς τὸ τέμενος
 τῆς Δήμητρος
 vacant

B Τοῖς ἔξω πύλων Ἀρτεμεισι-
 ὶνος vac η' vac εἰ' vac ζκ'
 Ἐκτετισιῶνος β' vac ι' vac ηι' εκ'
 4 Διοσθεῶνος ε' vac γι' vac ακ' ΠΠ (?)

Dated on the basis of the letter forms and the fact that several Rhodians are mentioned II A 33. [A] (βο[λ]ῶς), [K] (κα[ρ]ῶς) or [P] (π[ρ]ο[δ]ου), ed.pr. II 43-44. Π on the left margin between the lines, ed.pr. II 45-46. a cult of Demeter in the city is already known through *I Stratonikeia* 1124; the donations were perhaps destined for mysteries of the goddess, so that we may have to understand τοῖς ἔχουσι τὰ (μυστήρια) throughout the text, ed.pr. A Chumakov, *EBGR* 2005 (2008) 230 no. 30: 'It seems that the owners of property, which had previously belonged to individuals who had made contributions, received a privilege of some kind, valid both day and night'. cf. also C Brixhe, *BE* (2006) no. 368 II B 4: in fine, a numeral in the shape of two pis in ligature with a wavy line above, ed.pr.

1146. Sebastopolis. Honorary inscription for a benefactor, late 2nd cent. A.D. *La Carie* 320 no. 172. S. Mitchell, in id., C. Katsari (edd.), *op. cit.* (our lemma no. 1999) 94-96, reprints the inscription (English translation) and argues contra L. Robert that olives were grown and oil produced in the region of Sebastopolis and not bought elsewhere and transported to the city. For the distribution of olive oil (in most cases of local origin) in gymnasia, especially during periods of shortages, he refers also to *TAM* V 2.975, *I Ephesos* 3071 LL. 7-9; *I Magnesia* 179 LL. 25-28; *I Stratonikeia* 203, 205, 218, 310/311, 678, 1046 (with II 2 addenda pp. 32/33). Wilhelm, *Akademie-schriften* II 414-437.

1147. Tabai. Dedication to the demos, ca. 100 B.C. White marble block in the museum at Denizli, on one face of which is engraved the *senatus consultum* *OGIS* 442 (republished as, e.g. *MAMA* VI 162; Maier, *Mauerbauinschriften* I 75); the left face contains a dedication.

ed.pr. E. Miranda, *PP* 60 (2005) 381/382 [now also F. Guizzi in T. Ritti (ed.), *op. cit.* (our lemma no. 1109) 8 (ph.; Italian translation)].

[--- ca. 9 ---] ἐνώστος
 [- ca. 4 -] [H] [- ca. 4 -] ἡς Ἀπολλωνίου
 [ἀγορά] νομήσαντες

4 ἀνέθηκαν τὴν ψαλίδα
 τῶι δήμῳ

Date: the inscription is prior to the *senatus consultum*, which was engraved after the Mithridatic Wars, ed.pr. II 4. *walis* is either an arch or a niche, the inscription was thus most probably incised on a monumental arch, ed.pr.

IONIA

1148. Didyma. The Hydrophoroi of Artemis Pyth(e)ia. M.-C. Marcellesi, in M.-F. Baslez, F. Prévot, *Prosopographie et Histoire religieuse* (Paris 2005) 85-112, studies the female ὕδροφοροι on record in Milesian and Didymaeian inscriptions between the 3rd cent. B.C. and 3rd cent. A.D.: 119 women (*I Didyma* 218, 227 c, 235, 237, 243, 245, 258, 269, 276, 278, 280/281, 287, 293, 307-388; *Milet* 1.7.265; *SEG* XXX 1286). Text and French translation of *I Didyma* 312, 330/331 and 403. The following aspects are discussed: activities of hydrophoroi (sacrifice, libations; celebration of mysteries; *διανομαί* for γυναικες and παρθέναι, further euergetic activities); age (ἀμνηθελής; in most cases young, unmarried girls, often assisted by older next-of-kin; six years of age in *I Didyma* 331); duration and reiteration of the function; other functions held by hydrophoroi (cf. especially *Milet* 1.7.265); familial context of the ὕδροφοροι (no monopolization by a small number of families), citizenship and *civitas Romana*. On 109-112 a chronologically arranged list of ὕδροφοροι. Cf. *BE* (2006) no. 344.

1149. Didyma. Oracles. See our lemma no. 2088.

1150. Didyma. Dipinto. Fragment of a vase with a dipinto in red paint. Ed.pr. U. Wintermeyer, *Die hellenistische und frühkaiserzeitliche Gebrauchskeramik, auf Grundlage der stratifizierten Fundkeramik aus dem Bereich der Heiligen Strasse* (Mainz 2004) 26 no. 216 (majuscule text; ph.): ΚΡΑΤΟΥ

[This may be only the end of a name since there seem to be two or three more letters on another, non-joining fragment, perhaps Κο[λλ]ι[κ]ράτου?, Corsten].

1151. Didyma. Stamp on a ceramic fragment. Lower fragment of a ceramic vessel; stamp on the inside of the bottom [potter's signature]. Ed.pr. U. Wintermeyer, *op. cit.* (our lemma no. 1150) 148 Scha 8a. I (majuscule text; ph.): Ἐρμού

1152. Didyma. Amphora stamps. G. Jöhrens, in U. Wintermeyer, *op.cit.* (our lemma no. 1150) 153-164 (ph.), (re)publishes the amphora stamps from Rhodes (cf. also our lemma no. 1132), Kos, Knidos, and those of unknown provenance, which were found in different places during the excavations from 1969 to 1990, in 1994, 1995, and 2002 [Tuchelt = K. Tuchelt, *MDAI(I)* 21 (1971), Wintermeyer = U. Wintermeyer in K. Tuchelt, *MDAI(I)* 30 (1980)].

A. Rhodes:

- (1) 155 no. A1. Tuchelt 78 no. 214: Φιλώνας (ca. 233 B.C.);
- (2) 155 no. A2: ἐπὶ Ξεινοφάντου (ca. 210 B.C.);
- (3) 155 no. A3: Ἀρμ(ο)σίλα (ca. 207 B.C.);
- (4) 155/156 no. A4: Κλεῖ[σμβρο]τ[ι]δα -- -]ος (ca. 195 B.C.);
- (5) 156 no. A5: Σωκράτους (ca. 203-171 B.C.);
- (6) 156 no. A6: ἐπὶ Κλεῖ[ρχου], Ἰ' Ὑακινθίου (ca. 198 B.C.);
- (7) 156 no. A7: ἐπὶ Σ[ωδᾶ]μου, Δαλίου (ca. 195 B.C.);
- (8) 156/157 no. A8: Δίου (ca. 195-165 B.C.);
- (9) 157 no. A9: Αἰνέα (ca. 191 B.C.);
- (10) 157 no. A10. Tuchelt 78 no. 215: [Α]ρτεμίου, Αἰν[έα] (ca. 191 B.C.);
- (11) 157 no. A11: ἐπὶ Τασικράτους (ca. 190 B.C.);
- (12) 157 no. A12: ἐπὶ Ξενοφάντου (ca. 189 B.C.);
- (13) 157 no. A13: Φιλαινίου (ca. 189-161 B.C.);
- (14) 157/158 no. A14: [Ἀντι]γό[ου], Δάλιος (ca. 187-185 B.C.);
- (15) 158 no. A15: ἐπ' Ἰέρωνος, Ἰ [Πα]νιάμου (ca. 186 B.C.);
- (16) 158 no. A16: [ἐπὶ] Φιλεδάμου (ca. 183 B.C.);
- (17) 158 no. A17: [ἐπὶ] Ἀγεμέχου (ca. 181-179 B.C.);
- (18) 158 no. A18: ἐπ' ἱερέως Ἀρχιδάμου, Ἰ Δαλίου (ca. 180-178 B.C.);
- (19) 158 no. A19: ἐπὶ Αἰνίτορος, Ἰ [Θε]σμοφορίου (ca. 178-176 B.C.);
- (20) 159 no. A20: ἐπὶ Νικασαίῳ, Ἰ Ὑακινθίου (ca. 172-170 B.C.);
- (21) 159 no. A21: ἐπὶ Ἀθανοδότου, Ἀρταμίου (ca. 170-168 B.C.);
- (22) 159 no. A22: ἐπὶ Ἀρατολράνεως, Ἰ Δαλίου (ca. 169-167 B.C.);
- (23) 159 no. A23: [Διοκ]λείας (ca. 154-137 B.C.);
- (24) 159 no. A24: ἐπὶ -- -- --, Ἰ Ἀγριανίου (2nd/1st cent. B.C.);
- (25) 159 no. A25: [- - -]Ο[- - -] (undated);
- (26) 160 no. A26: [- - -]ιον (undated).

B. Kos (nos. 34-38 can now, on the basis of several, clearly Koan, finds from 1971 with the inscriptions Αὐξη-)

- (27) 160 no. A29: Δώρον (undated);
- (28) 160 no. A30: Ζήνωνος (Hellenistic period);
- (29) 160 no. A31. Wintermeyer 136 no. 83: Ζωπύρου (ca. 370-360 B.C.);
- (30) 160/161 no. A32: Θεουδα(-) (Hellenistic period);
- (31) 161 no. A33: Νικία Ἰ Σατύρου (Hellenistic period; fabricant and eponym, or name and father's name?);
- (32) 161 no. A34: Σωπ[άτρου] Ἰ ἐπὶ Νι[κομήδους] (undated);
- (33) 161 no. A35: Σωπ[άτρου] (ca. 150 B.C.);
- (34) 162 no. A39: Αὐξη(-) (3rd/2nd cent. B.C.);

- (35) 162 no. A40: Αὐξη(-) or Αὐξησι(-) (3rd/2nd cent. B.C.);
- (36) 162 no. A41: Αὐξη(-) (3rd/2nd cent. B.C.);
- (37) 162 no. A42: retrograde Αὐξησι(-) (3rd/2nd cent. B.C.);
- (38) 162 no. A43: retrograde Αὐξησι(-) (3rd/2nd cent. B.C.).

C. Knidos:

- (39) 161 no. A36: some letters in ligature (ca. 240-220 B.C.).

D. Unknown provenance:

- (40) 162 no. A37. Tuchelt 78 no. 216: Ἀπολλ(λ)ᾶς (2nd cent. B.C.);
- (41) 162 no. A38: Ἀπολλο(-) (2nd/1st cent. B.C.);
- (42) 163 no. A44: [Β]οτα(-) (4th-2nd cent. B.C.);
- (43) 163 no. A45: [Β]οτα(-) (Hellenistic to Imperial period);
- (44) 163 no. A46: [Ε]ἰρηνία (Hellenistic period?);
- (45) 163 no. A47: [Π]ασί(α) (Hellenistic period);
- (46) 163 no. A48: Πασία (Hellenistic period);
- (47) 163 no. A49: [- - -]Νι[- - -]ρα (undated).

1152 bis. Ephesos. City government. Cf. S. Dmitriev, *op.cit.* (see our lemma no. 1990) 265-286.

1152 ter. Ephesos. The so-called Serapeion. P. Scherrer, in A. Hoffmann (ed.), *Ägyptische Kulte und ihre Heiligtümer im Osten des Römischen Reiches (Byzas I [Istanbul 2005])* 109-138, tentatively suggests identifying the complex not with a Serapeion, but with the Μουσείον known from inscriptions from the Trajanic period onwards (*I. Ephesos* 719, 852, 1161-1169, 1386, 2065, 2304, 3068, 3239, and 4101a/b).

1153. Ephesos. The role of L. Cusinius, 30-ca. 50 A.D. SEG XXXIX 1176 E: XLIII 766; *I. Ephesos* 659 B, 660 B, 716, 2246 A, 4119/4120 (cf. some coins: *RPC* I 2623-2625). F. Kirbihler, *JÖAI* 74 (2005) 151-173, examines the inscriptions mentioning L. Cusinius L. f. Velina (which he takes to refer to the same person) and attempts to define the functions he exercised as ἐπίτροπος τῆς πόλεως and ἐπίσκοπος. After comparing the few other occurrences of the term ἐπίσκοπος (see our lemma no. 1967 bis), he suggests that L. Cusinius was appointed by an authority outside the city of Ephesos (governor or emperor) in a period of difficulties, which may have been caused in part by the earthquake in the early 20s. It may be envisaged that L. Cusinius replaced the γραμματεὺς τοῦ δήμου (at least, none is known in this period) in order not to create a struggle over competencies. He suggests further that Cusinius' offices could well be the precursors of the slightly later office of the *curator rei publicae/λογιστής* τῆς πόλεως.

1153 bis. Ephesos. Decree conferring citizenship on the potters Kittos and Bakchios, late 3rd cent. B.C. *I.Ephesos* 1420. B.Kratz Müller, E.Trinkl, in B.Brandt, V.Gassner, S.Ladstätter (edd.), *Synergia. Festschrift für Friedrich Krinzinger* (Vienna 2005) I 163-167 (ph.; dr.; German translation), conclude from the inscription that the potters Kittos and Bakchios of Athenian origin received Ephesian citizenship in the hope that they would provide the city and the sanctuary with vessels for the cult and public occasions; by doing so, they were expected to re-invigorate the production of black glazed pottery. They may also have to be connected with the production of Athenian-type prize-amphorae in Ephesos.

1154. Ephesos (area of: Apateira). The funerary foundation of Peplos, end of the 1st cent. A.D. *SEG* XXXIII 946; L 1173*. W.A.Daszewski, in *La mosaïque gréco-romaine* IX 1148/1149, briefly discusses L.L. 12/13 and concludes that M.Donderer's interpretation, summarized in *SEG* L, is 'both interesting and tempting'; on the other hand he does not subscribe to D.'s suggestions that Egypt neither made ἐμβλήματα for local needs nor exported them abroad.

1154 bis. Ephesos. Ceramic stamp, early 1st cent. A.D. Kalathos-type bowl with stamp, found on the 'Staatsmarkt'. Ed.pr. V.Mitsopoulos-Leon in B.Brandt et al. (edd.), *op.cit.* (our lemma no. 1153 bis) I 205 and 208/209 (dr.). EYAPIETTO

ἐὺἀρεστοί(ν δούποι), ed.pr. [or the personal name Εὺἀρεστός(ς), a potter's signature, Corsten].

1155. Ephesos. Graffiti and dipinti in 'Hanghaus 2', Imperial period. H.Taeuber, in H.Thür (ed.), *Hanghaus 2 in Ephesos. Die Wohneinheit 4. Baubefund, Ausstattung, Funde* (FIE VIII 6, Vienna 2005) 132-143 (ph. or dr.; German translations), (re)publishes numerous graffiti and dipinti on wall-paintings. For the new texts see our lemmata nos. 1156-1242, for the published ones the following comparatio numerorum [Langner = M.Langner, *Antike Graffitizeichnungen. Motive, Gestaltung und Bedeutung* (Palatia 11, Wiesbaden 2001); Stročka = V.M.Stročka, *Die Wandmalerei der Hanghäuser von Ephesos* (FIE VIII 1, Vienna 1977)].

SEG	Taeuber	Langner	Taeuber
XLIX 1481	GR 54	no. 1015	GR 80
1482	GR 59		
1483	GR 114		
LIII 1291	GR 54	Stročka	
		III. 194	GR 1; 4
		195	GR 17
		196	GR 11-13
		455	GR 23 [cf. our lemma no. 1167]
<i>I.Ephesos</i>			
555	GR 28		
599	GR 73 [cf. our lemma no. 1204]		

1156-1242. Ephesos. Graffiti and dipinti in 'Hanghaus 2', Imperial period. Ed.pr. H.Taeuber in H.Thür (ed.), *op.cit.* (our lemma no. 1155) 134-145 (most with ph.; dr.; German translations) [for several republished items cf. our lemma no. 1155]. GR 2-23 are dated to "phase II", GR 26-68 to "phase III", GR 70-117 to "phase IV", GR 120-128 to "phase IV".

1156: 134 no. GR 2. Isopsephistic riddle. In 'Raum 7' on the wall with the fresco of Sokrates, next to Sokrates on the right. ἐμνήσθη ὁ καλὸς τῆς ἰκαλῆς ἥς ὁ ἀριθμὸς αὐτοῦ

2. The letters add up to the number 1475; for this kind of riddle cf. J. and L.Robert, *BE* (1983) no. 337, ed.pr.

1157: 134 no. GR 5. Label. In 'Raum 7' on the wall with the fresco of Sokrates, below the baseline: Σωκράτης

1158: 134 no. GR 6. Commemoration. In 'Raum 7' on the wall with the fresco of Sokrates, at right below Sokrates: ἐμνήσθη(η) vacat

1159: 134 no. GR 7. To the upper right of GR 6: ἐπὶ Φ(---)

Perhaps either a date with the abbreviated name of an official or the Egyptian month name Ἐπε(ῖ)φ, ed.pr.

1160: 134 no. GR 8. Commemoration. In 'Raum 7' on the wall with the fresco of Sokrates, at left below the baseline: Σωκράτης ἐμνήσθη

1161: 134 no. GR 9. Label. Left below GR 8: Σωκράτης

1162: 135 no. GR 14. Benediction. In 'Raum 7' on the wall with the fresco of Sokrates, on a removed fresco on red background: εὐτύχει IN

In fine perhaps the beginning of a name, ed.pr.

1163: 135 no. GR 15. In 'Raum 7' on the wall with the fresco of Sokrates, on a removed fresco: Φ

1164: 135 no. GR 16. In 'Raum 7' on the wall with the fresco of Sokrates, on a removed fresco, unintelligible remains of three lines: MA vac. | vac. IN | OMHOX

1165: 135 no. GR 18. Fragment found in 'Raum 19/14a', probably from the upper floor, on red background: εὐποτ[---]

Ed.pr. tentatively suggests εὐποτ[ος οἶνος], 'wohlschmeckender Wein'?

- 1166: 135 no. GR 20. Fragment found in 'Raum 19/14a', probably from the upper floor; on red background.

[...]εις και ἀμαχει σ[...] και εὐχαριστῶν [...] γυναικὸς και μ[...]

1. ἀμαχει: adverb of ἀμαχος. ed.pr. II 2-3. Probably part of an acknowledgment to a host or a circle of females. ed.pr.

- 1167: 135 no. GR 22. Fragment in 'Raum 14d', on red background: Εὐέλπι[στος? ...] | κα[...]

Perhaps to be combined with GR 23 (Strocka, ill. 455 (see our lemma no. 1155)): Εὐέλπιτος (ἐμνήσθη τῆς | κα[λ]ῆς ξενίας), ed.pr. II 1. Εὐέλπιτος: the name is also attested in a funerary inscription from Ephesos (cf. SEG XXXIII 957). ed.pr.

- 1168: 135 no. GR 24. Commemorations. Fragment in the peristyle 21.I of the upper floor.

[...] ἐμνήσθη τῆς καλῆς [ξενίας]

[...] ἐμνήσθη τῆς κα[λ]ῆς ξενίας

vacat of ca. 4 cm

[...] ἐμνήσθη τῆς κα[λ]ῆς ξενίας

3. In smaller script by another hand. ed.pr.

- 1169: 136 no. GR 25. In 'Hof 21', on the western corner pillar (south face) of the north wall. Large number of epsilons of archaic type together with some digammas and etas, perhaps an accounting of a delivery.

- 1170: 136 no. GR 26. In 'Hof 21', on the western corner pillar (south face) of the north wall: Πῶμ(η)

Most probably an invocation of the Dea Roma, cf. our lemma no. 1204. ed.pr.

- 1171: 136 no. GR 27. List of food items. In 'Hof 21', on the western corner pillar (east face) of the north wall.

νω
Σάμια θ'
μακρά γ'

4 Ἀμίν(ν)ην
λάγυνος
γ'

The text probably deals with the delivery of wine; ed.pr. II 1. maybe the ending of a personal name (e.g. that of the recipient of the delivery). ed.pr. II 2-3. measured in κεράμια. ed.pr. II 4. Ἀμίν(ν)ην:

derivative of Ἀμιν(ν)αῖος, an Italian wine (cf. e.g. Plin., *NH* 14.4.21). ed.pr. II 5. λάγυνος: a belly shaped bottle of wine with a long neck, ed.pr. II 6. the meaning of the gamma is not clear. ed.pr.

- 1172: 136 no. GR 30. Account. In 'Hof 21', on the central pillar (south face) of the north wall: ἔλαβον οἱ ὕδραγωγοὶ | μνηνι | εἰκάδι * σ'

1. ὕδραγωγός: probably refers to a 'plumber' who was responsible for water supply constructions. ed.pr.

- 1173: 136 no. GR 31. Acclamation. In 'Hof 21', on the central pillar (south face) of the north wall. [...] | θ[...] | χρι[...] | ἄληθα[...] | ο κενι ξυλιστικε ἀσύνκριτε

Praise of an athlete, who may have been a member of the ιερὰ ζυλιστικὴ σπείρα (cf. *Ephesos* 1078). ed.pr. II 3. perhaps χρῆ[στέ]. ed.pr. II 4. possibly ἀληθῶς, ed.pr.

- 1174: 137 no. GR 32. In 'Hof 21', on the central pillar (south face) of the north wall: κυανόν | κα[...] | [...] ουνον

Probably some kind of instruction for craftsmen. ed.pr.

- 1175: 137 no. GR 33. In 'Hof 21', on the central pillar (south face) of the north wall: μήκος | πέδου⁶ | δοτρα | πλοστου ὄ⁶

3. The word is not previously attested; perhaps a derivative of δίδωμι, ed.pr. II 4. probably a misspelling of πλάτος (or, less likely, πλωτός). ed.pr.

- 1176: 137 no. GR 34. In 'Hof 21', on the central pillar (south face) of the north wall: ζητη | ὄξος | καὶ γάρος | τὶ λέγειτε

1. Imperative of ζῆν (instead of ζῆθι). ed.pr. II 2. an Υ seems to appear above Ξ the term ὄξος can also be used for bad wine (cf. Plin., *NH* 14.75). ed.pr. II 3-4. γάρος: fish sauce. ed.pr.

- 1177: 137 no. GR 36. Abecedarium. In 'Hof 21', on the central pillar (south face) of the north wall: ΑΒΓΔΕΖ

Beginning of an alphabet. ed.pr.

- 1178: 137 no. GR 37. In 'Hof 21', in the eastern part of the north wall: [Ξανθίας τὸ κυσο
ca. 6 v. v]

The graffito was supposed to be erased, probably because of its content. ed.pr. II κυσός or κυθός? ed.pr.

- 1179: 137 no. GR 38. **Name.** In 'Hof 21', in the eastern part of the north wall: Εὐστάθ(ιος)

The adverb εὐσταθ(ῶς) is also possible; it is often used in inscriptions to praise agoranomoi for having provided the correct weights in the markets (cf. e.g. *I.Ephesos* 921, 3011, 3016, 3018), or it may be a remark of a guest lauding the host for having given him the adequate portion. ed.pr.

- 1180: 137 nos. GR 40 and 41. **Benediction.** In 'Hof 21', in the eastern part of the north wall: ξῆ, Σ, τη[---]

Ed.pr. tentatively suggests Στήριος or ξῆς.

- 1181: 137 no. GR 42. **Record of delivery.** In 'Hof 21', in the eastern part of the north wall: παρὰ Ἀχολίου L i * λξ' ἄλλο i * σξ'

1. The name Acholios is not very common, though attested several times in the vicinity of Ephesos. ed.pr. II 1. the symbol at the end of this line is not clear; it looks like a scribal abbreviation for ἔτους. ed.pr.

- 1182: 137/138 no. GR 43. In 'Hof 21', in the eastern part of the north wall: κοόρ[τις?]

Greek transliteration of *cohors*, ed.pr.

- 1183: 138 no. GR 44. **Aclamation.** In 'Hof 21', on the eastern corner pillar (south face) of the north wall: εὐτύχι Εὐγένι, Ι σοὶ πρέπει

1. The name Eugenios is attested several times in Ephesos; the person in the graffiti is perhaps identical with Aur. Eugenios, γραμματεὺς τοῦ ἱερουτάτου μισθοτηρίου, c. 230/40 A.D. (*I.Ephesos* 3071). ed.pr.

- 1184: 138 no. GR 45. In 'Hof 21', on the eastern corner pillar (south face) of the north wall: Ἐλπινί(κ)ου? Ι Εὐγένις Ι Κλαυδ[...]

- 1185: 138 no. GR 46. **Date?** In 'Hof 21', on the eastern corner pillar (south face) of the north wall: ἐπὶ πρυταν(έως) κίων

It is not clear whether the letters following πρυταν(έως) are part of this graffiti. ed.pr.

- 1186: 138 no. GR 47. **Commemoration.** In 'Hof 21', on the eastern corner pillar (south face) of the north wall: Ατταλιανὸς Ι τὸ παιδεῖν ἐμνήσθη τῆς καλῆς ξενιλίας

1. The name Attalianos is also attested in *I.Ephesos* 1040. ed.pr. II 2. παιδεῖν = παιδεῖν. ed.pr. [cf. our lemma no. 1217, Corsten]

- 1187: 138 no. GR 48. **Invocation of Hermes.** In 'Hof 21', on the eastern corner pillar (south face) of the north wall: Νῆ Κυλλ[ήνιον] Ἑρμῆ?

Perhaps an invocation of the god of trade under his epithet Kyllenios. ed.pr.

- 1188: 138 no. GR 50. **List of expenditures.** In 'Hof 21', on the eastern corner pillar (south face) of the north wall.

	ψωμί(ον)	[...]
	ἰς βαλαν(εῖον)	κ(έ)ρ(μα)τος
		α' ὀβολοί β'
	ἐλάδι(ον)	ς
4	νίτρα	ὀβολοί β'
	σάπων	ὀβολοί β'
	φρυγάνια	ὀβολοί β'
	ψάρι(ον)	κ(έ)ρ(μα)τος α'
8	ἐλάδι(ον)	κ(έ)ρ(μα)τος γ'
	ο...	ὀβολοί γ'
	καψάρι(ον)	κ(έ)ρ(μα)τος []
		ὀβολοί β'
	μ...	κ(έ)ρ(μα)τος []
12	οικ. χα	κ(έ)ρ(μα)τος ια'
	κινάρα	κ(έ)ρ(μα)τος
		α' ὀβ(ολοί.)
	ἄρτος	* α'

Kappa and rho in ligature: κρ = κ(έ)ρ(μα) or κ(έ)ρ(μα)τος, a scribal abbreviation probably denoting a bronze drachma. ed.pr. II 10. καψάρι(ον): first attestation of the Greek transliteration of cap-sarium. ed.pr.

- 1189: 138/139 no. GR 51. **List of food items and prices.** In 'Hof 21', on the eastern corner pillar (south face) of the north wall.

	ἄρτοι	ἀσι(σά)ρια	τη'
	χλωρά	ἀσι(σά)ρια	δ'
	ἰς βαλα(νεῖον)	ἀσι(σά)ρια	ς'
4	θερμοί	ἀσι(σά)ρια	α'
	κελλαρι(κά)	ἀσι(σά)ρια	ιε'
	προπεν	ἀσι(σά)ρια	γ'
	κεννος	ἀσι(σά)ρια	γ'
8	μῦς	ἀσι(σά)ρια	ιγ'

3. After ἀσι(σάρια) ε' follows a symbol which could be χ(αλκούς), ed.pr. || 6 'fast food' (cf. προπίνα = propina, Just., *Nov.* 11.7.15) or a 'cocktail' (cf. προπίνα; Petron. 28, Mart. 12.82 ff), ed.pr. || 7 κιννάβαρι (cinnabar) or κιννάμομον (cinnamon) or κέγγρος (mille), ed.pr. || 8 a sort of fish or mussels, ed.pr.

- 1190: 139 no. GR 52. In 'Hof 21', on the eastern corner pillar (south face) of the north wall: . η' ε' Γωργ --- ι. η' ε'

Perhaps a date?, ed.pr.

- 1191: 139 no. GR 53. List of expenditures. In 'Hof 21', on the eastern corner pillar (south face) of the north wall.

	κρέ(ας)	* α'	
	ἄρ(τοι)	ἄσι(σάρια)	ε'
	χλωρά	ἄσι(σάρια)	δ(
4	φάβ(α)	ἄσι(σάρια)	γ'
	κελλα(ρικά)	ἄσι(σάρια)	ιβ'
	ἰς βαλα(νεῖον)	ἄσι(σάρια)	ζβ'
	προ(πεν)	ἄσι(σάρια)	γ'
8	μύς	ἄσι(σάρια)	ι'
	θερμυί	ἄσι(σάρια)	α'

Cf. GR 51 (our lemma no. 1189). ed.pr. || scribal abbreviation for assaria: up to line 2 an alpha plus round sigma in superscript is used; from then on it looks like a hook, open to the left || 3. (vertical hasta, from the middle bent 45° to the right) = 1/2 (cf. *I.Ephesos* 13), ed.pr.

- 1192: 139 no. GR 55. List of food items. On the southern wall of 'Raum 22': Δ ἔλατο(ν) περι(ευ)α?

- 1193: 139 no. GR 56. Date. On the southern wall of 'Raum 22': τῇ δ' ἀπιόντος μην(ὸς) Δύστη(ου)

Date: 'vierletzter Tag des Monats Dystros', ed.pr.

- 1194: 139 no. GR 57. On the southern wall of 'Raum 22': ΕΞΟΥΜΕΤΗΡΕΥΕ Ι ΚΑ.ΡΑ.ΕΜΕΤΥΗ

ἐξ οὗ με Τηρέως; perhaps a verse on the Thracian king Tereus; a (lost) tragedy of Sophocles bears this title, ed.pr.

- 1195: 139 no. GR 58. Name. On the southern wall of 'Raum 22': Μονοκονίς

The name is previously unattested; its formation is analogous to that of Φιλοπονίς (*TAM* II 310), ed.pr.; cf. also our lemma no. 1197.

- 1196: 139 no. GR 60. Horoscope. On the southern wall of 'Raum 22':

γεννᾶται Προκόπη Ι μη(νὶ) Ἀπελλαίω ι' ἀπιόντος ὥρ(α) γ' Ι ἐν συμπαθεία

Date of birth of a girl; probably written down for a horoscope, ed.pr. || 1. the name is attested in Olympos (*TAM* II 1038) and Termessos (*TAM* III 288), ed.pr. || 3. συμπάθεια was a concept developed by the Stoic Poseidonios from Aramela, it was used in astrology but also for the constellation of celestial bodies, ed.pr.

- 1197: 139 no. GR 61. Name. On the south wall of 'Raum 22': Μον(ο)πονί(ς)

Cf. our lemma no. 1195, ed.pr.

- 1198: 140 no. GR 63. In 'Raum 5': ΨΑΘΙΑ ΧΓΟ

The first letter could be either Ψ or Φ, ed.pr. || ed.pr. cautiously suggests Θ(ι)οίς [κω]ταγο- [vίος], though he admits that the beginning of the line does not really fit.

- 1199: 140 no. GR 66. List of items and prices. On the north wall of 'Raum 19':

	[...].ω	[...]	
	[...]νίτρα?	ἄσι(σάρια)	γ'
	[...]ῆει	ἄσι(σάρια)	[...]
4	[...]ς	ἄσι(σάρια)	[...]
	[...]ἄρ(τοι)	ἄσι(σάρια)	[...]
	[...]λλ	ἄσι(σάρια)	[...]
	[...]Β	...	
8	τοῖς τοῦ Λα[.]	ἄσι(σάρια)	η[...]
	Διοφ(---)	ἄσι(σάρια)	ι[...]
	Εὐ[.](---)	ἄσι(σάρια)	[...]
	Α[ὐ]ξά(νων)	ἄσι(σάρια)	[...]
12	Ἀν[θ]ράκιο(ν)	ἄσι(σάρια)	[...]
	Αβ.σσο(---)	ἄσι(σάρια)	[...]
	Κηποι[.]	ἄσι(σάρια)	[...]
	Νηλεῖ(ς)	ἄσι(σάρια)	[...]
16	Μου(ν---)	ἄσι(σάρια)	[...]

Φιλ(---) ἀσ(σάρια) [...]
 ἀσ(σάρια) [...]

Two lists of expenses, the first one for purchases (cf. our lemma no. 1188), the second one for pay. *μεντα* = persons, ed. pr. || 7. end of the first list, ed. pr. || 8. *Ασ* denotes a personal name of a civic office, ed. pr. || 12. a common name for slaves (cf. *SGDI* 1687), ed. pr. || 13. cf. Χαβύσσος (*IG XII* 5.872 L. 86), ed. pr. || 14. κηπουρός = gardener?, ed. pr. || 16. Μουνδίκιος (e.g. *I.Ephesos* 1010) or Μουνδίνος (e.g. *I.Ephesos* 1049, *FrE* 91) || 54, 50), ed. pr.

- 1200: 140 no. GR 68. On the central pillar of the west wall of 'Raum 19': ναύλος

Freight, ed. pr.

- 1201: 140 no. GR 70. On the west wall of 'Hof 21': ΚΙΥ

The combination of letters is not clear; neither *tria nomina* nor a numeral, ed. pr.

- 1202: 140 no. GR 71. Acclamation. On the west wall of 'Hof 21': εὐτύχι

- 1203: 140 no. GR 72. On the west wall of 'Hof 21': αὐριον η'

It is not clear whether *ετα* is part of this graffiti; most probable meaning: 'Morgen ist eine Zahlung von 8 (Denaren?) fällig', ed. pr., who adds that the graffiti may also represent a reminder for an order of products or an invitation of guests.

- 1204: 140 no. GR 73. *I.Ephesos* 599. Acclamation. On the west wall of 'Hof 21': Ρώμη πανβασίλεια, τὸ σὸν κράτος οὐπὺτ' ὀλῆται

Cf. *Anth. Pal.* IX 647: 'Ρώμη πανβασίλεια, τὸ σὸν κλέος οὐπὺτ' ὀλεῖται, *I.Ephesos* || the publication in *I.Ephesos* lacks the line breaks, T. || 12. πανβασίλεια, *I.Ephesos* || 3. ὀλεῖται, *I.Ephesos*.

- 1205: 140 no. GR 74. Date. On the west wall of 'Hof 21': μη(νί) θ' ζ'

The forms of *ετα* and *ζετα* could also suggest X (= 60), ed. pr.

- 1206: 141 no. GR 76. Abecedarium. On the west wall of 'Hof 21':

ΑΒΓ
 ΔΕΖ
 ΗΘ
 ΙΚ Α
 ΑΜ Β

ΝΕ
 ΟΠ Γ
 ΡC Δ
 ΤΥ
 ΦΧ Ε Ζ
 Ψω Η Θ

Two alphabets, ed. pr.

- 1207: 141 no. GR 77. Abecedarium. On the west wall of 'Hof 21': ΠΡCΤΥΦΧΨω

End of an abecedarium; perhaps to be connected with our lemma no. 1206, ed. pr.

- 1208: 141 no. GR 78. Abecedarium. On the west wall of 'Hof 21': ΔΕ ΖΗ

- 1209: 141 no. GR 81. Acclamation? On the central pillar (east face) of the west wall of 'Hof 21': οἰδεῖστε

οἰδεῖστε = οἰδεῖσθε, probably with sexual meaning, or similar to the meaning of *εὐδῖ*: 'may you prosper', cf. e.g. *I.Ephesos* 1321), ed. pr.

- 1210: 141 no. GR 83. On the eastern half of the north wall of 'Hof 21': Λαβερτιανός | Μάνης Εὐτροπίου | vac. ἔκπτε

The name is so far not attested in inscriptions; it may have to be associated with the family of the Laberti (*I.Ephesos* 24B), ed. pr. || 2. Μάνης, very common local personal name, Εὐτροπίος cf. *I.Ephesos* 1304 and 2254, ed. pr.

- 1211: 141 no. GR 84. Declaration of friendship. On the eastern half of the north wall of 'Hof 21': φι(λῶ)

- 1212: 141 no. GR 85. Benediction. On the eastern half of the north wall of 'Hof 21': Ις]ήσεις

Ις]ήσεις (cf. our lemma no. 1213), ed. pr.

- 1213: 141 no. GR 86. Benediction. On the eastern half of the north wall of 'Hof 21':

ζήσεις χαι τὰς ζ'
 Σαμα- γυναῖκα-
 δονραι (ι)ς Εὐτυχ-
 4 καὶ Μηλι- 8 ἰς ἔγρυψε.

The text was erased later; several misspellings and grammatical mistakes, ed.pr. II 1, must be understood as a plural form (cf. SEG XXX 1746), ed.pr. II 2-3, names ending in -δαυρος (= δαυρος) are frequently attested in Thessaly; names starting with Σαμ-: IG IV 764; SEG XXXIX 606; IG IX 1938; I Ephesos 2 L 57, ed.pr. II 4-5, Μήλιχος = personal name attested in Astypalaia (IG XII.3 194), ed.pr. II 5, numeral symbol (zeta), ed.pr. II 6-7, γυναῖκες = γυναῖκες, ed.pr. II 7-8, the female name Εὐτυχίς or the male name Εὐτυχής or Εὐτόχιος, ed.pr.

- 1214: 141 no. GR 87. **Benediction.** On the eastern corner pillar (west face) of the north wall of 'Hof 21': εὐτύχι

- 1215: 141 no. GR 88. **Malediction.** On the eastern corner pillar (west face) of the north wall of 'Hof 21': ἀτύχει

- 1216: 141/142 no. GR 89. **Benediction.** On the eastern corner pillar (west face) of the north wall of 'Hof 21': εὐτύχι, Εὐτόχη, ἰ πολλοῖς ἔτεσι

Εὐτόχη: loticism, ed.pr.

- 1217: 142 no. GR 90. **Benediction.** On the eastern corner pillar (west face) of the north wall of 'Hof 21': ζήσοις Ἰακάκι εὐτύχη καλὸν παιδίον

1. ζήσοις = ζήσῃς, ed.pr. II 2. Akakios is attested several times with similar adjectives in the graffiti of the 'Hanghaus', ed.pr. II 3-4, παῖδιον = παιδίον, ed.pr. [cf. our lemma no. 1186, Corsten].

- 1218: 142 no. GR 91. On the eastern corner pillar (west face) of the north wall of 'Hof 21': * v u [...]

The text mentions the sum of 50 denarii; the context is, however, not clear, ed.pr.

- 1219: 142 no. GR 92. **Abecedarium.** On the eastern corner pillar (south face) of the north wall of 'Hof 21': ΑΒΓΔΕΖ

Beginning of an alphabet, ed.pr.

- 1220: 142 no. GR 94. **Date.** On the eastern corner pillar (north face) of the south wall of 'Hof 21': μ(ν)ι ια' ἰ δ' ἀπὸν(τος)

'Datum entspricht dem viertletzten Tag des Monats November', ed.pr. II 1. I (instead of the common η) above M (loticism), ed.pr.

- 1221: 142 no. GR 96. **Reference to wine.** On the eastern corner pillar (north face) of the south wall of 'Hof 21': οἶνο(---)

- 1222: 142 no. GR 97. **Date?** On the eastern corner pillar (north face) of the south wall of 'Hof 21': μ(ν)ι

Cf. our lemma no. 1220, ed.pr.

- 1223: 142 no. GR 100. On the eastern corner pillar (west face) of the south wall of 'Hof 21': μω

With circles and other scribbles, ed.pr.

- 1224: 142 no. GR 106. **Commemoration.** On the central pillar (north face) of the south wall of 'Hof 21': ἐμνήσθη Γελνάδις

1-2. Read Γελνάδις, ed.pr. [or rather Γελνάδις with the common omission of ομῆρον, Corsten].

- 1225: 142 no. GR 107. On the central pillar (north face) of the south wall of 'Hof 21': Με(---)

Numerical symbol (= 45?), ed.pr.

- 1226: 142 no. GR 108. On the western corner pillar (east face) of the south wall of 'Hof 21': Ψ

- 1227: 142 no. GR 109. **Writing exercise?** On the western corner pillar (east face) of the south wall of 'Hof 21': ΑΒΑ ΑΑ

- 1228: 143 no. GR 110. In 'Raum 22', on the southern jamb of the passage to 'Raum 21': ΔΙΕΙς

Part of a series of numbers (4, 5, 6), ed.pr.

- 1229: 143 no. GR 111. **Abecedarium.** In 'Raum 22', on the southern jamb of the passage to 'Raum 21': α β γ δ ε ι ζ η

Beginning of an alphabet, ed.pr.

- 1230: 143 no. GR 112. **Name.** On the south wall of 'Raum 22': [Β]ορυσ[θ]ι[λ]ις

The name could be derived from the river Borysthenes (Dnieper); cf. our lemma no. 1232, ed.pr.

- 1231: 143 no. GR 113. **Name.** On the south wall of 'Raum 22': [Σ]μαργδυ[ι] [...]

[Ζ]ιαπαύδοι is also possible; a frequently attested personal name (cf. e.g. *I. Ephesos* 560), ed.pr.

- 1232: 143 no. GR 115. **Name.** On the west wall of 'Raum 22', on the vault of the 'Basilika-Apside': Βορυσθέλιος

Cf. our lemma no. 1230, ed.pr.

- 1233: 143 no. GR 116. **Name.** On the west wall of 'Raum 22', on the vault of the 'Basilika-Apside': Αἴνος

Αἴνος as a personal name is only attested in Larisa/Thessaly (*IG IX.2.517 L. 76*), as a place name in Thrace, ed.pr. [further attestations (cf. *LGPN* s.v.) as a personal name: Rhodes (*LGPN I* s.v. (1)), Tenos (*SEG XIV* 553 T 37); Larisa (*IG IX.2.715*); Priene (*J. Priene* 313.489), Corsten].

- 1234: 143 no. GR 117. **Benediction.** On the west wall of 'Raum 22', on the vault of the 'Basilika-Apside': εὐτύχει

- 1235: 143 no. GR 120. **Record of delivery?** On the western half of the north wall of 'Hof 21'.

- a) NP
- b) Α
- ΗΠ
- c) R
- d) ΗΚΚ
- e) παρὰ Αὐρή(λίου)?

d. First kappa retrograde, ed.pr. || e. παρὰ Αὐρή(λίου) is written in another hand, ed.pr.

- 1236: 143 no. GR 121. On the western half of the north wall of 'Hof 21', in front of a drawing of (probably) an animal: Π

- 1237: 143 no. GR 122. **Benediction.** On the eastern half of the south wall of 'Hof 21': εὐτύχει ἡ ἱερῇ

2. ἱερῇ probably the vocative of ἱερεὺς; the use of iota with trema is remarkable as it became common only later, ed.pr.

- 1238: 143 no. GR 123. On the eastern half of the south wall of 'Hof 21': κοιν(-) πε

pe 1057, ed.pr.

- 1239: 143 no. GR 124. **Abecedarium.** On the eastern half of the south wall of 'Hof 21': ΑΒΓΔΕΖΗΘ ... ΝΞ ...

- 1240: 143 no. GR 125. On the eastern half of the south wall of 'Hof 21', next to the drawing of a circle and a cross: Π

- 1241: 143 no. GR 127. **List of expenses?** In 'Raum 14c', on the southern jamb of the passage to 'Raum 14d'.

ταῖς(ς) γυναί(ξί)	γ'	4	φρογίω	γ'
Παυλεῖ(νφ)	[.]		ταῖς γυναί(ξί)	γ'
καύματι	ε'			

- 1242: 143 no. GR 128. **Abecedarium.** In 'Raum 14c', on the southern jamb of the passage to 'Raum 14d': ΑΒΓΔΕ

Beginning of an alphabet, ed.pr.

1242 bis. **Ephesos. Dipinti in the Lower Church of St. Lucas' tomb, ca. 500-550 A.D.** Three fragments of wall painting showing biblical scenes and remains of dipinti. A (fr. 1): probably remains of the miracle of the healing of the lame at Bethesda or Capernaum; B (fr. 2+3): head of Christ and head of a smaller woman. Ed.pr. A Pulz in B.Brandt et al. (edd.), *op.cit.* (our lemma no. 1153 bis) I 263-270 (ph.).

A:	[- -]C Θ[- -]	B:	-----
	[?]ΗΝΚΑΙΗ		[- - -]NTEC
	ΙΝΗ ΚΑΙ		[- - -]TON
4	ΠΕΡΙ	4	[- - -]OCHM.ON
	ΠΑΤ[- - -]		[- - -]ΘΝΙΚ[- -]

A 3-5. Perhaps καὶ περὶ τὰς [- -], cf., e.g., *Joh. 5.8*, ed.pr. || B 4-5. perhaps [τὸ σπυλῆ]ον - - [τὸ θύκ] - -, ed.pr., who suggests that the representation depicts the prayer of the Cannaanite woman for her sick daughter.

1243-1244. **Ephesos. Stamps on ampullae and amphoriskoi, 6th cent. A.D.** S.Metaxas in F.Krinzinger, *Spätantike und mittelalterliche Keramik aus Ephesos* (Vienna 2005) 75-95, publishes and studies 42 stamps on ampullae and amphoriskoi (ph.; dr.). Most of them consist of monograms (nos. 1-35; a further stamp with monogram on an ampulla of a new type on 97 no. 43) or pictures/symbols (nos. 38-42), while only nos. 36 and 37 have inscriptions.

- 1243: 86 no. 36. Εὐγεν(ίου) ἀναγν(ώστου)

Retrograde stamp; abbreviations indicated by 'S'.

1244: 86 no. 37. P^QBH

Perhaps abbreviation of the name of a person and/or an office. ed.pr.

1244 bis. Ephesos (?). Moulds for lamps, 2nd/1st cent. A.D. Cf. SEG LIV 1853. Seven moulds for lamps in the 'Rijksmuseum van Oudheden' in Leiden, five of them with letters; most probably from Ephesos. Ed.pr. A. Giuliani, *JÖAI* 74 (2005) 73-83 (ph.; dr.); nos. 1-3 and 5 are scratched, no. 4 is painted in ink. (1) 81 no. 1: B; (2) 81 no. 2: P or Φ; (3) 81 no. 3: two or three letters, perhaps M or AA; (4) 81 no. 4: ΕΦΕ; (5) 81 no. 1: Y.

1245. Ephesos. Letter forms in Ephesian inscriptions, 1st cent. A.D. C. Mayer, *Tyche* 20 (2005) 87-100, continues her series of articles on the letter forms of Ephesian inscriptions (cf. SEG LII 1280 bis). On the basis of the same or similar letter forms, she classifies the Ephesian inscriptions of the Julio-Claudian and the Flavian period into five groups, each of which may be assigned to the same scribe or letter-cutter: Group 4 (Claudian/Neronian): *I.Ephesos* 3023; SEG XXXIV 1122. Group 5 (Claudian): *I.Ephesos* 703, 716. Group 6 (Claudian/Neronian): *I.Ephesos* 688, 1005/1006, 1008; Group 7 (Neronian/2nd half of the 1st cent. A.D.): *I.Ephesos* 411, 688, 702, 720; Group 8 (2nd half of the 1st cent. A.D.): *I.Ephesos* 514b, 701, 987/988, 1010; SEG XXXIX 1206. Groups 1-3 have already been classified and discussed in Mayer's previous publications.

1246. Erythrai. Regulation of the cult of the Korybantes, 2nd cent. A.D. SEG LII 1146. A critical edition is presented in *JG* XII.6.1197 (the stone was found in Samos).

1247. Klaros. Honorary decrees for Polemaios and Menippos, after 120/119 B.C. SEG XXXIX 1243/1244; cf. SEG L 1176; LI 1584; our lemma no. 2056. K. Rigsby, *EA* 38 (2005) 112-115, suggests seeing in Δούλων Πόλις (1243 II L. 37) a defensible place in the territory of Kolophon that was seized by adherents of Aristonikos when the latter tried to conquer Kolophon. The Romans later promised and gave the inhabitants of Doulropolis autonomy for their help against Kolophon, which may have been taken away again on the instigation of Menippos (1244 I LL. 34-37).

Concerning the expression ἐπὶ Πρωματικῶν θανάτων in SEG XXXIX 1244 I L. 45, S. Mitchell, in R. Pintaudi (ed.), *op.cit.* (our lemma no. 1452) 200-202, agrees with the explanation of J.-J. Ferrary, according to which a man from Kolophon had caused the death of a Roman citizen (SEG XLI 987), contra G.-A. Lehmann who interpreted it as the Roman death penalty (SEG XLVIII 1405).

1248. Klaros. The chronology of the lists of delegations to the oracle of Apollo. Cf. SEG XXXVII 961-980 (SEG XXXIX 1242). J.-L. Ferrary, *CRAI* (2005) 719-765, gives a brief overview of the inscriptions found during consecutive excavations in the temenos of Apollo and recording urban delegations to the god's oracle, from ca. 1900 up to the end of the excavations of J. and L. Robert in the years 1950-1961 and of J. de La Genière in 1988-1997. F.'s primary aim is to reconstruct the chronology of the texts. Out of a total of 470 known delegations he has been able to fix more or less the date of 331 of them. He focuses on the following criteria: 1) with the mention of a local era or a Roman governor. He offers dates for the governorship of Iuventius Celsus (128/129 A.D.; see App. II on 763-765), Lamia Aelianus (130/131 A.D. at the latest), Berenicianus Alexander (132/133 A.D.) and Squilla Gallicanus (ca. 165 A.D.); 2) the life-long function of the Kolophonian priest and thespoidos; 3) specific prosopographical information in the list of delegates of cities. In App. I (745-760) he presents the results in a tabular survey of thirteen groups of lists, including new dates for many texts in SEG XXXVII 961-980. The oracle's clients came predominantly from Asia Minor, the north and west coast of the Black Sea, Macedonia, Thrace and Crete. Roman colonies and cities refounded by emperors and bearing a Roman name (e.g. Pontic Neokaisareia) figure prominently in the lists. Cities from the Aegean coast and the islands are rare: Corinth, Chios, Thasos, Kyme and Phokaia. [For these lists cf. also A. Busine, *op.cit.* (our lemma no. 2088) 40-45 and 59-69.]

1249. Klaros. Inscribed knuckle-bone, undated. C. Tarriver, *KST* 26.1 (2005) 304, publishes the photograph of what seems to be a knuckle-bone with a short inscription in two lines, found during the excavations near the propylon (p. 298); no text, we read from the photograph: ΦΛΟΚ(?) ΙΟ - -

1250. Klaros. Oracles. See our lemma no. 2088 (cf. now also P. Graf, *ZPE* 160 (2007) 113-119).

1251. Kolophon. Dedication of a statue of the gymnasiarch Euelthon (A) and beginning of a honorary decree for him (B), end of the 3rd/beginning of the 2nd cent. B.C. Robert, *Ét.anar.* 150-153 (correcting the ed.pr. of C. Picard, A. Plassart, *BCH* 37 [1913] 241-243 no. 48 (and 449)). Moulded upper part of a white marble statue base; L. 1 on the cornice; the other lines below the moulding. On the basis of a photo by J. and L. Robert of the squeeze made by the ed.pr., the text is now republished by P. Gauthier, *Chiron* 35 (2005) 101-112 (ph.; French translation). In a 'Note additionnelle' (111) G. points out that the squeeze itself has been rediscovered in J. and L. Robert's collection of the squeezes from Klaros.

Εὐέλθ[οντα Φ]αίνου γυμνασια[ρ]χήσαντα οἱ [νέοι καὶ ἔφηβοι].
Ἐπὶ Βακχίου, Ἀθηναίου, ὀντακαίδεκάτη, προγραφ[ημένων] εἰς τὴν βουλ-
λῆν τῶν νέων ἑκατομπενήκοντα τριῶν ὅπως ὅτε στέφανος καὶ ἡ εἰ-
κόν. [ἦ] ἔστεφανώσασιν αὐτοὶ τε καὶ οἱ ἔφηβοι Εὐ[έλθοντα Φαί]-

[νου. ἀναγ]γελῆι [τοῖς] τε Διον[υσίο]ις [καὶ τοῖς Κλα]ρί[οις] - -]

J. In an unpublished decree of Alabanda for three Kolophonians judges a Πολύαινος Εὐέλθοντος is on record; however, the gap is too small to accommodate a restoration [Πολυ]αίνου. G. II 2. Βάκχιος, the eponymous prytanis, ed.pr., R. and G., it is not impossible, but by no means certain, that the Βάκχιος Κολοφώνιος on record as the donor of a φιλόλη on Delos (IG XI 2 224 B 5; the list begins in 258 B.C.) is identical with or a descendant of the prytanis, G., who points out that Βάκχιος is a common name and occurs e.g. in Klaros in an unpublished dedication: Βάκχιος ἱ Διονυσίου ἱ Διονύσου (early Hellenistic period). Αθηναίων, probably corresponding to the Athenian month Γαμηλιών (January). G., who adds that the *démarche* of the νέοι in the boule probably took place in the beginning of the year following upon that of Euclithon's gymnasiarchy (cf. γυμνασιαρχήσαντος); for the calendar see also P. Gauthier, REG 119 (2006) 502/503 II 2-3. The νέοι and the ephebes together honored the gymnasiarch but since the ephebes were not yet full citizens, it is the νέοι who alone addressed themselves to the boule with a request concerning the proclamation of the honors awarded to Euclithon, G., referring ■ Miles I.3. 139 LL. 47/48 and SEG XLII 1003 II LL. 38-44 # 3. 153 νέοι (20-30 years old) and some tens of ephebes (probably an annual ephebeia for those aged 19 to 20) imply a large gymnasium, G., who adds that in most cases it is only a few delegates of the νέοι who approach the boule or assembly with a request but that ■ an inscription from Pergamon (MDAI(A) 32 [1907] 274-276 LL. 40 ff.) the νέοι are said to have appeared κατὰ πλῆθος in the assembly. The νέοι themselves may have found 153 young men prepared to sign the petition and to contribute to the cost of the crown and statue, G., referring to inscriptions recording payments to be made by the visitors of the gymnasium and pointing out that the authorities kept the number 153 in the prescript because it testified to the zeal and generosity of the honorand. G. refers to IG XII.9.234/235 (Eretria), where because of the zeal and emulation of the gymnasiarch 'more παῖδες, ἔφηβοι and ἄλλοι οἱ ὑπὸ τὴν ἀρχὴν πεῖποντες came to the gymnasium'. Euclithon's merits silently imply other years of serious absenteeism II 3-4. L. Robert (cf. also OMS V 349) suggested restoring δπως ἡ χαλκή (or γράπτῃ) εἰληκόν; G. adduces many parallels for crowns and statues awarded to gymnasiarchs by the νέοι II 5. A form of ἀναγγέλλειν and τε Διον[υσίο]ις had already been suggested by R.; for the formula cf. SEG XLIX 1502 LL. 43/44.

1251 bis. Latmos. Statue base of Ada or Artemisia, ca. 350 B.C. Block of a marble statue base which must originally have consisted of two blocks, of which the one to the left is missing; on the top surface, cuttings for the feet of a bronze statue; found near the walled area between Herakleia and Latmos (perhaps the grove of the Mother of the Gods, cf. Polyaen. 8.53.4). Ed.pr. A. Peschlow-Bindokat, *Feldforschungen im Latmos. Die karische Stadt Latmos* (Milet III.6) 38 (ph.; dr). [- -]Α 'Εκατόμνω

At the beginning (i.e. on the missing left block) either the name of Ἀδα or of Ἀρτεμισία must have been inscribed, ed.pr., who adds that on the left block there should have been another statue, so that the pair represented either Maussollos and Artemisia or Idrieus and Ada.

1251 ter. Magnesia. Honorary inscription for Iuliane, Imperial period. I. Magnesia 158. R.A. Kearsley, *Ancient West & East* 4.1 (2005) 98-121, suggests dating the inscription to the

time of Tiberius or Caligula and interpreting the phrase πρώτη (τῶν) γυναικῶν as 'an honorific designation rather than a descriptive phrase related to the high priesthood' (112). K. thus undermines the idea that Livia's deification in Claudian times prompted the appearance of provincial high priestesses in Asia Minor (cf. S.J. Friesen, *Twice Neokoros* [Leiden 1993] 85-89). Cf. our lemma no. 2121.

1252. Magnesia on the Maeander. Inscriptions concerning the festival of Artemis Leukophryene, 208 B.C. I. Magnesia 16/17, 20, 46, 61; cf. SEG LII 1148. G. Sumi, in S. Bell, G. Davies, *Games and Festivals in Classical Antiquity* (Oxford 2004) 79-92, discusses the historical background of Magnesia's archive monument (partial translation), the content of some of its inscriptions and the festival of Artemis Leukophryene in the light of the city's self-representation. S. explores the Magnesians' historical consciousness, which 'consisted not only of their efforts to locate the expansion of the festival in the larger context of their city's history but also their use of the past to establish and renew relationships and alliances with distant city-states' (87). His analysis offers insight into the different 'pasts' of Magnesia as represented in the archive monument – the distant, mythological, and more recent past –, which were brought ■ life in each celebration of the festival (87).

1253. Magnesia on the Maeander. Dedication to Artemis Leukophryene, undated. Gilded bronze band, found during the excavations of the 'theatron' (a theater-like building of unknown function). Ed.pr. O. Bingöl, *Menderes Magnesias. Theatron. Magnesia on the Maeander* (Magnesia ad Maeandrum Monografileri 1; Istanbul 2005) 76 (majuscule text; dr.).

Ἀρτέμιδ[ος] Λευκ[ο]φρ[υ]νῆς

1254. Magnesia on the Maeander. Dedication to Meter Oreia, undated. SEG XLIV 935. O. Bingöl, *op.cit.* (our lemma no. 1253) 77, publishes the text in majuscules (ph.).

Ἀρτεμῷ Μητρί Ορείαι εὐχὴν

Ορεῖν, SEG, where also εὐχὴν is missing; ΕΘΚΗΝ instead of εὐχὴν. B. [this part of the inscription is not visible on the photo, Corsten].

1255. Magnesia on the Maeander. Lead weight, undated (after 212 A.D.). Quadrangular lead weight, found during the excavations of the 'theatron'. On the upper surface, to the left of two vertical rows of three round cuttings each, the letter Δ; in each of the upper corners a round stamp with a depiction of Artemis, in each of the lower corners one with a representation of Tyche in the center, surrounded in two concentric circles by an inscription. Mentioned by O.

Bingöl, *op.cit.* (our lemma no. 1253) 76 (ph.). The inscription around Tyche is difficult to read from the photo; tentatively: Αὐτ. Ἀναξαγόρου, υἱοῦ Σατορνείλου? | ἀγορ-αν(όμου)

1256. Metropolis. Photographs of inscriptions. R.Meriç, *Metropolis. City of the Mother Goddess* (Istanbul 2004), publishes photographs of the following inscriptions [*Metropolis in Ionia*, see SEG XXXII 1154f]:

SEG	Meriç	Metropolis in Ionia	Meriç	Metropolis in Ionia	Meriç
XLIX 1523	p. 126	76/77	p. 62	79/80	p. 63
LIII 1312	p. 48	77/78	p. 70	80/81	p. 62

1257. Metropolis. Honorary decrees for Apollonios, May 132 B.C. and 145/144 (or 144/143) B.C. See our lemma no. 2056.

1258. Metropolis. Dedication to Asklepios and Hyg(i)eia, early Imperial period (?). Marble altar, found in the bath-gymnasium complex. Ed.pr. R.Meriç, *Metropolis* (our lemma no. 1256) 72 (ph.; English translation).

Αὐλὸς Γράνιος | Βάσσος Ἀσκληπιῶ | καὶ Ὑγίᾳ θεοῖς | νν ἀνέθηκεν

1259. Metropolis. Dedication to Augustus, 29 B.C.-14 A.D. Round marble altar with bucrania and garlands, found in the theater. Two photographs in R.Meriç, *Metropolis* (our lemma no. 1256) 86/87. Edd.pr. B.Dreyer, H.Engelmann, *ZPE* 158 (2006) 173 (ph.; German translation).

Αὐτοκράτορι | Καίσαρι θεῶν | Σεβαστῶν θεοῦ νῖδι

1260. Metropolis. Altar, 29 B.C.-14 A.D. Round marble altar with bucrania and garlands, found in the theater, now in the Archaeological Museum in Izmir. Photograph in R.Meriç, *Metropolis* (our lemma no. 1256) 116. Edd.pr. B.Dreyer, H.Engelmann, *ZPE* 158 (2006) 173 (German translation); Καίσαρος | Ἰλαστηρίου

1261. Metropolis. Dedication of a bath house, Imperial period. Marble slab, found in the bath-gymnasium complex, with inscription in a tabula ansata; another inscription of three lines above has been erased, and only a few letters in the last line are (in part) visible. Ed.pr. R.Meriç, *Metropolis* (our lemma no. 1256) 137 (ph.; English translation).

ἡ βουλὴ καὶ ὁ δῆμος καὶ οἱ ὑποσχόμενοι καὶ δόντες ἀργύριον πολεῖται τε καὶ πολεῖτιδες vac.

4 τὸ βαλανεῖον σὺν τῇ προβαλαίνειῳ καὶ ἀλευτηρίῳ καθιέρωσαν

1262. Metropolis. Lists of cult personnel, ca. 50 B.C.-50 A.D. Fragment of a column drum from the temple of Ares, found on the acropolis. The stone bears two inscriptions, each in a framed field, A (earlier) above B (later). A LL. 7-10 (broken at right) and B: ed.pr. R.Meriç, *Metropolis* (our lemma no. 1256) 73 (ph.; English translation); A (complete) now also in B.Dreyer, H.Engelmann, *ZPE* 168 (2009) 161/162 no. 1 with an additional fragment (LL. 1-6 and the right parts of LL. 7-10); B *ibidem* 162 no. 2. For the cult of Ares in Metropolis see now also B.Dreyer, *REA* 110 (2008) 403-416, and B. Dreyer, H.Engelmann, *art.cit.* 161-176.

A	[ιερεὺς Ἀρ]εως [- - - -] Ἀλ[ε]άνδρου [- - -] Ἀλέξανδρος		Ἀρτεμιδώρου vac. ἱέρη· vac. Μελίτην Βη- ρύλλου - διά- κονοι - Παπα- ρίων Ἀρτεμιδώ- ρου, Ἐρμόλαος, Παπαρίων - κέ - Ἀρ- τεμιδώρος - οἱ Πα- παρίωνος Μητράς Ἐρμίου - ὁδρογός· Ἀρτεμῆς Ἀττάλου
4	vacat ἱέρηα· vacat Οὐβία Γαίου θυγάτηρ Νῆψις vacat διάκονοι· vacat Παπαρίων καὶ Ἀρτεμιδώρος	4	
8	vacat οἱ Ἀρτεμιδώρου· Ἐρμόλαος Ἀθηναίου· Φίλιππος Ἀττάλου	8	
		12	
B	νν ἱερεὺς Ἀρεος Ἀρτεμιδώρος		

Date. D.-E. suggest dating the inscription in the period between 50 B.C. and 50 A.D. on the basis of the spelling ἱέρηα (B 4) for ἱέρηα, which is attested in this span of time in Attic inscriptions (A 2-3: the priest may have had a name such as [C. Vibius] Alexandri [filius (tribus)] Alexander, D.-E. 99 Ἀθην[οειδίου?], ed.pr. B 1 Ἀρεος for Ἀρεως, D.-E. 116-13, word dividers 11-13: the non-Greek term ὁδρογός is the title of a cult official and attested in Metropolis only, which shows that Ares is here the Greek name of an indigenous deity, D.-E.

1263. Metropolis. Measuring stone, 2nd cent. B.C.? Marble block, found in the stoa south of the gymnasium, now in the Archaeological Museum in Izmir, on the top surface is inscription A with two cuttings to measure liquids between the lines, on the front three bars as units of length, each one with an inscription carved onto it (B). On another, not visible, face is an inscription of the ἀγορανόμος Μαχάτας Βαττάλου [H.Engelmann informs us that the father's name is rather to be read Βέτταλος (cf. now also *LGPN V A 313*), Corsten]. Photograph in R.Meriç, *Metropolis* (our lemma no. 1256) 125. No text, we read from the photograph.

A: δωδεκατήμορον | [- -]ρον

B: vacat Σ | δῶρον | ἡμιπόδιον

1A δωδεκαμήσορον, another form for δωδεκάμοιρος; cf. LSJ s.v. Corsten] II B δῶρον: 'palm'.

1264. Miletos. The Delphinion. A. Herda, *AA* (2005) 243-294, examines the role and function of the sanctuary for the cult of Apollo Delphinios in Miletos on the basis of the epigraphic evidence (247-250). He *inter alia* traces the history of the sanctuary from the archaic to the classical period, presents a partial reconstruction of the south hall and explores the central position of the sanctuary in the city's topography. Within this context the following inscriptions are discussed in greater detail: *Miler* 1.3.31, 31a/b, 133, 178, 442; 1.6.187.

1264 bis. Miletos. Astronomical and astrometeorological paraepigram fragments. D. Lehoux, *ZPE* 152 (2005) 125-140 (ph.: English translation), provides a new edition of the paraepigram fragments found in Miletos in 1899 (ed.pr. H. Diels and A. Rehm, *Sitzungsb. d. Königlich-Preussischen Akad. d. Wiss., Phil.-Hist. Kl.* 23 (1904) 92-111; A. Rehm, *Sitzungsb. d. Königlich-Preussischen Akad. d. Wiss., Phil.-Hist. Kl.* 23 (1904) 752-759) and now kept in the Pergamon Museum in Berlin. These astronomical and astrometeorological paraepigramata 'either track the risings and settings of the fixed stars or correlate weather with these stellar phases' (125). Cf. now also D. Lehoux, *Astronomy, Weather, and Calendars in the Ancient World. Paraepigramata and Related Texts in Classical and Near-Eastern Societies* (Cambridge 2007) 223-226 and 478-480.

A: Fragment 456B, Miletus I

- I
[...]ΟΙΣΑ[...]
• •
- 4
• ἐν τοῖς[?] ἡλίου[?]
• [...] ἑώιος δύνει καὶ προ-
κύνων ἑώιος δύνει
• [...] ἑώιος δύνει
• τοῖς[?] ἡλίου[?] δύνει
• πτελέλλων καὶ περσεύς ὀ-
λος ἑώιος δύνει
• σκορπίου τοῦ κέντρον ἐπι-
τέλλει ἑώιον
• •
- 8
• ἐν ὑδροῦ[?] ἡλίου
• [...] ἑώιος ἀρχεται δύνων
καὶ λύρα δύνει
• •
• ὄρνις ἀ[?]ρόνυχος ἀρχεται δύν[ων]
• • • • •
• ἀνδρομέδα ἀρχεται ἑώια ἐπι-
τέλλειν
• •
• ὑδροχόος μεσσοῖ ἀνατέλλων
• •
• ἵππος ἑώιος ἀ[?]ρχεται ἐπι-
τέλλειν
• •
• κένταυρος ὅλος ἑώιος δύνει
- 12
• ἐν κριῶ ὁ ἡλίου?
• [...]
TE[...]
• ME[...]
ΛΩ[...]
• K[...]
Δ[...]
•
• KE[] •
• πτε[] ἔλλει
• •
• OEN[] ἀκρό-

- [...] ΕΥΜΑ ἑώιον ἐπιτέλλει • ὕδρος ὅλος ἑώιος δύνει
• • • • •
• ἰχθὺς ὁ νότιος ἀρχεται ἀκρό- • κήτος ἀρχεται[] ἀκρόνυχον
• • • • •
• νυχος δύνειν δύνειν
• ἀε[?]τὸς ἑώιος ἐπιτέλλει X δύνειν
• ὁ διστὸς δύνει[] ἐφύρων ὀ-
• ὁ διστὸς δύνει[] ἐφύρων ὀ-
• • • • •
• • • • •
• ὄρνις ὅλος ἀκρόνυχος δύνει
• []

Arranged in six columns of two zodiacal signs each. Col. I: 4 [τοῖς]δῶν, ed.pr. II 5-6, [ἡλίου] ἑώιος δύνει καὶ προκύνων, ed.pr. II 7, [κύνων] ἑώιος δύνει, ed.pr. II 10-11, peg hole between lines, ed.pr. II 13, [ἡλίου] ἑώιος δύνει, ed.pr. II 17-18, [διστὸς] μεσσοῖ δύνει, ed.pr. II Col. II: 1, ἐν τοῖς ἀνδρομέδα, ed.pr. II 4 [λάν] in the lacuna, ed.pr. II 16 X before peg hole presumably flags the change in season indicated by ἐφύρων ὀρσις, ed.pr. II 19 • [ἀκρόνυχος] ἀκρόνυχος ἐπιτέλλει, ed.pr. II Col. III: 10 κένταυρος, ed.pr. II τε[] ἑώιος δύνει, ed.pr. II 11.

B: Fragment 456A, Miletus II

- [...] ἐπὶ πύργ[...]
[κα]τ' Εὐκλήμονα •
• αἰὲς ἀκρόνυχος δύνει κατὰ • •
καὶ Φίλιππον καὶ Αἰγυπτι[...]
• αἰὲς ἑσπερία δύνει κατὰ Ἰνδῶν
Καλλιανέα •
• ἀετὸς ἐπιτέλλει ἑσπέρα[...]
κατ' Εὐκλήμονα
• ἀρκτοῦρος δύνει ἑσπέρα καὶ ἐπι-
σημαίνει κατ' Εὐκλήμονα, τῆς δ' αἰ-
τὸς ἐπιτέλλει ἑσπέρα καὶ κατὰ
Φίλιππον
- 4
[...] οὖσιν κατ' ΕΥ-
[...] κατὰ Ἰνδῶν Καλλιανέα
[...] ἑσπερία δύνουσιν
8
[...] ἐπισημαίνει, χαλάζει
[κατὰ ...] • • • • •
• [...] ΑΣ κρύπτεται ἑσπέρα, χαλάζει
[...] ὄντα[] καὶ ζέφυρος ἐκπνεῖ
12
[...] ΜΟ[] κατὰ δὲ Ἰνδῶν
[Καλλιανέα ...]

Part of a fully attributive paraepigram, represents 11 or 12 days of the year; all peg holes deviate from the horizontal by c. 5°. L II Col. I: 5, [] οὖσιν, [] δύνουσιν or [] ἐπιτέλλουσιν are equally possible. L II 5 Εὐκλήμον, ed.pr. II Εὐκλήμονα, L II 6 'Callianus of the Indians' is only attested in this fragment, perhaps the same person as the gymnosophist Callianus mentioned in connection with Alexander the Great (Cic. *De div.* 1.47), ed.pr. II 8 [ἐπὶ]σημαίνει, ed.pr. II 11 [ἐπὶ]σημαίνει καὶ ζέφυρος, ed.pr. II 12 κατὰ Εὐκλήμονα, ed.pr. II Col. II 3-4 κατὰ καὶ Φίλιππον καὶ Αἰγυπτι[...], L II κατὰ Εὐκλήμονα καὶ Φίλιππον καὶ Αἰγυπτι[...], ed.pr. II 10 τῆς δ' αἰτὸς ἐπιτέλλει ἑσπέρα καὶ κατὰ Φίλιππον, ed.pr. II



C: Fragment 456D, Miletus II

[-----]A
 [-----]
 [-----]•
 4 [....] ἀκράνυ[χος δύνει
 [κατὰ] καὶ Αἰγυπτίους
 [....] νότος πνέει κατ' Εὐδοξον
 8 [καὶ Αἰγυπτίους, κατὰ δὲ Ἰνδῶν Καλ-
 [λανέα] σκο[ρη]ίος δύνει μετὰ βρον-
 [τῆς καὶ ἀνέ]μ[ου]
 [-----]•
 12 [....] ΕΣ ἀκράνυχοι ἐπιτέλλουσιν
 [.. κατ' Εὐ]δοξον κα[ὶ] Αἰγυπτίους.
 [.....] ἐσπέ[ρι]αι ἐπιτέλλουσιν
 [-----]
 KA[-----]
 [-----]
 • ὠρίω[ν -----]
 κατὰ [-----]
 • ὑάδε[ς -----]
 κατὰ [-----] καὶ
 λύρα E[-----]
 κατὰ [-----]
 • ὑάδε[ς -----]
 σφοδ[ρά -----]
 • χειμ[αίνει -----]
 • ὑάδε[ς -----]
 χειμ[αίνει -----]
 • [-----]

Presumably connected with fragment 456A, L. II Col. I: 3, only peg holes or blank line, L. II 5. [οκορπίος ἀκράνυ]χος δύνει, ed.pr. || 7. [βορέας κα]ὶ νότος πνέει, ed.pr. || 12, probably either [ὑάδε]ς or [πλειάδε]ς, though [ἰσθί]ες is also possible, L.; [ὑάδε]ς, ed.pr. || 13. [κατ' Εὐ]δοξον καὶ Αἰγυπτίους, ed.pr. || 14, peg hole at the beginning of the line; [ὑάδες ἐσ]πέραι ἐπιτέλλουσιν, ed.pr. || 15. [κατὰ Ἰνδῶν Καλ]λανέα, ed.pr. || Col. II: 6, ὑάδε[ς] [ῶσι δύνουσι], ed.pr. || 8 either λύρα ἐ[ῶσι ...], λύρα ἐ[σπερία...] or λύρα ἐ[πιτέλλει...], L.; λύρα ἐ[ῶσι ἐπιτέλλει], ed.pr. || 10-11 ὑάδε[ς] ῶσι δύνουσι, χειμῶν[ος] σφοδ[ρά] κατ' Εὐδοξον, ed.pr. || 12 and 14 χειμῶν[ος] or χειμ[έριος ...] are also possible, L.

D: Fragment 456C, Miletus II

[...] ΕΠΙ] ΚΡΑΤΗΣ ΠΥΛΩ [ΝΟΣ ...]
 [-----] ἡλιακήν [..] ὁμῶν τὸν δ' ἐπὶ ὄντα παρα[π]αγῆ M[...]
 [-----] Σ[.....] ΣΤΙΝΑ ναι τὰς δ' ἡμέρας [ὅτα]ν ὁ μεις ΔΙΕ[...με]- N[...]
 4 [-----] ζ[ωιδίου] ΔΕ κυκλ[ι]α- τατεθῆνα[ι] εἰς [.....] ΠΑΦ[...]. N τῶν • [---]
 μός [-----] ἐκ[ὸ]σθη ἀψί- ἡ[μ]ερῶ[ν] [-----] [---]
 δι? [....]ος φερόμενος ΤΑΣ[.....] N[...]
 [---] Y[.....] QN[.....] MHN[.....] • [---]
 8 [-----] [---]
 • [---]

Presumably fragment of the same parapegma as 456A and D, L., ed.pr. has, however, paired it with 456B II Col. I: 1. Epikrates, son of Pylon: stephanepheros in 89/88 B.C., L. II 2. [...] ποιεῖ [ῶ]σι ἡλιακήν, ed.pr. || 3. [...] ἡ δὲ σελήνη ὅταν Α., ed.pr. || 4. ζωιδίου οἱ δὲ κυκλῖσ[κοι], ed.pr. || 4-5 κυκλῖσ[κοι], ed.pr. || 5-6 ὀψι- [δῖ], ed.pr. || 7. ΤΟΥΤ... ΤΙΝ..., ed.pr. || Col. II: 3. τὰς δ' ἡμέρας ὅταν [...] διέ[λθ]ῃ, με, ed.pr. || 4-5 [με]- τατεθῆνα[ι] εἰς τὴν ἀναγραφὴν τῶν ἡμερῶν, ed.pr.

E: Fragment 456N, Miletus II

[-----] ΑΙ ἐπιση-
 [μαίνει ...] κατ' Εὐκτῆμονα τῇ δ' ΑΥ
 [... κατὰ Φ]ίλιππον ἀρκτοῦρος δύνει •
 4 [ται ...] N καὶ ἐπισημαίνει
 [-----] ἐπιτέλλουσιν ἔωθε[ν] [-----]
 [-----] NEI αὐταῖς κατὰ Φίλιππον [-----]
 [--- κ]ατ' Εὐδοξον πλειά[δε]ς
 8 [ἐπιτέ]λλουσιν
 [---] IAΙ ἐπιτέλλουσιν [-----]
 [κατ' Ἰνδῶ]ν Καλλ[α]νέα [-----]

Current location of 456N unknown; presumably linked to 456A, D, and C; length of lacunae unclear, L. II 1, peg hole at beginning of line, ed.pr. || 2-3. τῇ δ' αὐ[τῇ], ed.pr. || 5, peg hole at beginning of the line, ed.pr. || 9, peg hole at beginning of line, ed.pr.

F: Fragment 84

[Θ]ερνῆς τροπ[ι]ῆς [γε]- EXOM[...]
 νομένης ἐπὶ Ἀμφέδου ΚΑΙΕΠ[...]
 Σκισφοριῶνος ἡ- ΚΑΙΣ[...]
 4 τις ἦν κατὰ τοὺς Αἰγυ- ΔΕΟ[...]
 πτίους μία καὶ κ' ΚΑΙΣ[...]
 [τ]οῦ Φαμενώθ, ἔως ΕΚΚΑ[...]
 [τῆς] γενομένης ἐπὶ ΘΗΡΙΔ[...]
 8 [Πολ]υκλείτου Σκι- ΜΕΡΑ[...]
 [ροφορι]ῶνος ἰδ', κα- ΟΔΩ[...]
 [τὰ δὲ τοῦ]ς Αἰγυπτί- ΕΝΝΕΑ[...]
 [ους τοῦ Παν]υνί τῆς ια', ΚΑΙΤΙ[...]
 12 [-----] ΗΞΙΟΝ ΔΙΣΤ[...]
 ΕΛΕ

Fragment left in Miletos, ed.pr.: 'no reason to link this inscription with the parapegma fragments 456 A, B, C, D or N', L. II Col. I: 12. [κατὰ δὲ τὸ Μυ]λήσιον, ed.pr. || Col. II: 6-7. ἐκκα[τεβδουμκοντα]ς [τηριδ]α], Dessau, *Sitzungs d. Königlich-Preussischen Akad. d. Wiss., Phil.-Hist. Kl.* 23 (1904) 267 || 7-8. [ἡ]μέρω[...], ed.pr.

1265-1267. Miletos. Epitaphs, late Hellenistic to Imperial period. Three inscriptions, found near the ruins of Miletos; now in a private collection. Ed.pr. S. Akat, *EA* 38 (2005) 53/54 nos. 1-3 (ph.; English translation).

- 1265: 53 no. 1. Epitaph of Aischylis, late Hellenistic/early Imperial period. Marble stele with flat pediment and tenon; inscription in the lower part of the field.

Αἰσχυλὶς Καλλιμῆδου, ἰ vacat χαῖρε vacat

- 1266: 53 no. 2. Epitaph of Korinthos, Imperial period. Marble stele with triangular pediment; inscription in the upper part of the field.

Τὸ μνήμα ἱ Κορίνθου ἱ ταριχοπώλου ἱ vac. ζῆ vac.

3. 'Itinerant?' merchant of salted fish', ed. pr., who refers to *BE* (1958) no. 452, *SEG* XLII 850 (Sicily), and *I. Magnesia* 116 L. 35, and for literary sources to T. R. S. Broughton in T. Frank (ed.), *An Economic Survey of Ancient Rome* IV (Baltimore 1938) 626/627.

- 1267: 54 no. 3. Epitaph of Partheno, Late Hellenistic period? Upper part of a marble stele with triangular pediment and acroteria; inscription in the upper part of the field. Παρθενῶ Αντιάνδρου [----- ? -----]

1. [For the female name Παρθενῶ cf. our lemma no. 1454]; for the name Αντιάνδρος cf. *Milet* 1.3.122 II 88; Bechtel, *HPN* 58, ed. pr.

1267 bis. Miletos. Milesian pierres errantes found in Samos. Three Milesian inscriptions found in Samos have been included in *IG* XII.6: 1) *IG* XII.6.1198: Proxeny decrees for Μέντιππος Ραϊδίου Μυλασεύς and a second man from Mylasa (1), Ασκληπιόδης Χαϊρεδήμου Έλαίτης (II), and 'Ηρακλείδης Δημοκράτου Τημνίτης (III) (2nd/1st cent. B.C.; G. Dunst, in *Acta of the 5th International Congress of Greek and Latin Epigraphy* [Oxford 1971] 101-103). 2) *IG* XII.6.1199: Fragmentary proxeny decree (E. Stamatiades, *Σαματικά* IV [Samos 1886] 45). 3) *IG* XII.6.1201: Epitaph: ἐποίησ[ε] ἱ ΝΕΙΓ[.Ιαλτω]ν ἱ θιάσος μνή[ι]μης χάριν (2nd/3rd cent. A.D.; ineditum).

1268. Miletos. Hesychos of Miletos, 6th cent. A.D. A. Kaldellis, *GRBS* 45 (2005) 381-403, examines the literary and epigraphic evidence for the life and works of the historian Hesychos of Miletos, whom K. classifies as a 'pagan' writer in 6th-century literary life. K. discusses *Milet* VI.1.213/214, arguing that 'Hσύχιος' Hσύχιου mentioned there may well have been the historian Hesychos of Miletos (399-400). Although the activity of church building is referred to, K. sees no problem in associating the epigraphic material with 'a thoroughly non-Christian author' (400-402), emphasizing the difference between belief and practice: 'one may believe in none of the doctrines, but still behave as a Christian for reasons of prudence, social ambition, or casual conformity' (401).

1269. Notion. Honorary decree for Athenaios, son of Attalos I, ca. 180-160 B.C. T. Makridy, *JÖAI* 8 (1905) 161-163 no. 1 (republished with full bibliography, commentary and French translation by P. Gauthier, *REG* 119 (2006) 473-494, who dates the text to ca. 180-160 B.C.). D. Clay, *Archilochos Heros* -- (cf. our lemma no. 941) 142 no. T19, adduces this text, which mentions a Όμπεριον, as evidence for the cult of Homer in Kolophon.

1270. Oroanna. Location. The city of Όροαννα is known from the Delphic list of theorodokoi (our lemma no. 574) and as the fatherland of the sculptor Δαϊμένης Δαϊμένους (B. Haus-soullier, *BCH* 4 [1880] 401 no. 12 line 4 [E. Loewy, *Inscriptionen griechischer Bildhauer* (Leipzig 1885) no. 305]; Δαϊμένης Δαϊμένους Όροαννέως ἐπόησε), Αντίπατρος Βοήθου (*I. Priene* 290), Αλέξανδρος Συνδαίου (*OGIS* 86), Τιμων (*Milet* 1.3.79 L. 11), and Θάδεια (*I. Smyrna* 128). On the basis of recent archaeological finds at Kocadimen Tepe, 4 km north of Kuyucak (east of Teos), H. Beden, F. Mannucci, *NAC* 34 (2005) 107-117, suggest identifying this site as Όροαννα. They report the discovery of sling bullets, one of which has a representation of a bay fork and an A on the obverse and the inscription ΕΤΒΟΓΑΙΔΑΣ on the reverse (110). M. Sève, *BE* (2006) no. 72, corrects the reading to Εὐβουλίδης. J. Ma (Oxford) informs us that a similar sling bullet has been found in Kamiros; Maiuri, *NS* p. 251 no. II.

1271. Panionion. Cult regulation for the Panionia, 4th cent. B.C. F. Sokolowski, *BCH* 94 (1970) 109-112. B. Kowaltzig, in *Pilgrimage* 46-49, gives the Greek text of LL. 1-12, an English translation, and comments on the clause concerning those who according to the sacred law should make sacrifices ἐν χορῶν. Representatives of a city (θεοπόι [the term is not used in the text]) should combine sacrifice and choral song, thereby fostering 'the cult's *communitas*' (48). *Theoroi*, sent by cities to sanctuaries, are supposed to represent 'the most conspicuous form of pilgrimage in classical Greece' (12) (but see S. Scullion, *ibidem* 119-126, for entirely justified doubts about *theoroi* as 'sacred travelers, pilgrims'. S. suggests translating *θεοποία* as 'festival junketing'. For a viable minimum definition of pilgrimage see S.A. Takács, *ibidem*, 353 note 1. Pickett).

1272. Priene. Alexander the Great and Priene. *I. Priene* 1 (*SEG* XXX 1358, XXXV 1143; cf. XLVI 1480); *I. Priene* 156. M. M. Kholod, *Antiquitas Aeterna* 1 (2005) 10-27 (in Russian. English summary), argues that both inscriptions are to be dated to 334 B.C. and not later, as is usually believed (cf., e.g., *SEG* XXX 1358). (Cf. now also C. Mileta, *Der König und sein Land. Untersuchungen zur Herrschaft der hellenistischen Monarchen über das königliche Gebiet Kleinasien und seine Bevölkerung* (Berlin 2008) passim; in particular 36-40 with the text of LL. 1-15 (following *SEG* XXXV 1143) and German translation, and 124-126; he dates Alexander's regulation to 334 B.C., but the inscribed text to the 280s, Corsten.)

1273. Priene. The sanctuary of the Egyptian gods. A. Hennemeyer, in A. Hoffmann (ed.), *Op. cit.* (our lemma no. 1152 ter) 143, tentatively suggests that the central cult building could

have had the form of a *templum in antis* or been a podium temple and adduces as support, besides archaeological reasons, *I.Priene* 195 with the mention of a νεοποίη.

1274. Priene. Euergetism and public functions. In *Citoyenneté* 225-256, P. Fröhlich examines the sources of the money spent in official functions: 'publique' or 'évergétique'; if the latter were the case, is it financial distress of the city or the euergetical mentality (μεγαλομέρεια, μεγαλοπρέπεια, δαυίλεια) of the functionaries that motivated them to mobilize their own wealth? To what extent did the exercise of public functions play a role when benefactors were praised by their fellow citizens?

The analysis focuses on the decrees for Moschion (*I.Priene* 108; after 129 B.C.), Horodes (*I.Priene* 109; ca. ten years later than 108), Krates (*I.Priene* 111; ca. 100 B.C.), Herakleitos (*I.Priene* 117; ca. 100 B.C.) and Aulus Aemilius Zosimos (*I.Priene* 112-114; ca. 80 B.C.). Though many magistracies were held by these men, it is especially the stephanephoria and the performance as ἐκδικος and ambassador (or θεωρός) that are emphasized; in the latter functions, but also in the agonothesia and gymnasiarchy, the use of private money was important (banquets, distributions among various population groups, sometimes even among slaves; invitations to banquets in honor of the magistrate/liturgist; special promises: *I.Priene* 113 LL. 36-42; see also *I.Priene* 123). Public funds still were available but it is the spending of additional private money that is particularly laudatory in the honorand's behavior; it is a matter of the latter's initiative rather than of financial distress of the city: 'le citoyen dévoué (réduit au notable) est avant tout un évergète munificent' in these late-Hellenistic decrees (255/256).

1275. Priene. Decree for foreign judges from Hydissos, ca. 150-125 B.C. *I.Priene* 52; cf. *OMS* 1 237. On the basis of autopsy and two squeezes, C. Crowther, *AS* 55 (2005) 99-105 (ph.; English translation), republishes the inscription and suggests a date and new supplements.

vacat Τὸ παρὰ Ὑδ[ισ]σέων vacat
ἔδωκε τῇ βουλῇ καὶ τῷ δήμῳ(ι)μοῖ, πρυτάνεω
γνώμη· ἐπειδὴ οἱ ἀποσταλέντες ὑπὸ τ[αῦ]
4 δῆμον τοῦ Πριηνεῖων μετὰ πεμπ[ι]οῖ δικασταῖ
Μενίσκος Ἀπ[.] Ἰλ[.]

Undated by ed.pr.; 'middle or early second half of the second century BC', C., who compares *I.Priene* 25, 41, and 66 ll. 1. Τὸ [πρῶτον] τὸ παρὰ Ὑ. π[ρ]ιν, ed.pr., who tentatively suggested Ὑαυινίων for the usual Ὑαυινίων, for τὸ παρὰ καὶ. cf. *I.Priene* 59 (*I.Laodikeia am Lykos* 5). C. he prefers Ὑδ[ισ]σέων to Ὑδ[ισ]σέων (Hydissos in Caria), since this best fits traces of the letter before the epistrophe, and since Hydissos had by then been absorbed by Mylasa (cf. *I.Mylasa* 902) ll. 4-5. [Παρι]μνίσκος Ἀ[π]ολλ[ο]νίου, ed.pr.; the supplement in L. 4 is, however, too short for the space available, and the name Parmeniskos is not attested at Priene, C.; Ἀνδρ[ε]ς or [δικασταῖ], *OMS*, for δικασταῖ cf. *IG* XII.6.1.12 LL. 21/22; *I.Magnesia* 101 LL. 7-9, C.

1276. Priene. Cult of Bias. D. Clay, *Archilochos Heros* -- (cf. our lemma no. 94) 131/132, adduces *I.Priene* 111 L. 245, 113 L. 88 and 117 L. 34, which mention a Βιάτιον, as evidence for the cult of Bias of Priene.

1277. Priene. Sacred regulation concerning the priesthood of Isis, Sarapis and Anoubis, ca. 200 B.C. *ISAM* 36. E. Stavrianopoulou, in C. Aunbos et al. (edd.), *Die Welt der Rituale* (Darmstadt 2005) 90-95, examines the inscription in the light of 'judicial mistakes'. She explores the historical background of the document and the sacred regulations for the cult of Isis, Sarapis and Anoubis in LL. 9-17 and 20-25. S. discusses the juxtaposition of the 'experienced Egyptian priest' and the 'inexperienced Greek priest' and illuminates the underlying idea of priestly 'experience' for the success or failure of a ritual.

1278. Smyrna. City government. Cf. S. Dmitriev, *op.cit.* (see our lemma no. 1990) 248-265.

1279. Smyrna. Honorary inscription for Aelius Aristides, after 177 A.D.? *I.Smyrna* 901 (*OGIS* 709; *I.Portus* 4 ter; *SEG* XXXIV 1542; XLI 1076). To the reprint of his article, summarized in *SEG* XXXIV, in J. Bingen, *Pages* - II (cf. our lemma no. 1765) 169-181, B. now adds on 181/182 a postscript elaborating on his qualifications of this text as a 'dedicace fictive' and a 'jeu d'esprit' (the latter term was criticized by M.-H. Quet; see *SEG* XLI.1; B. insists on his positive view of Aelius Aristides and the Second Sophistic, misrepresented by Q.). B.'s autopsy of the stone in Verona in 1990 confirmed its authenticity.

1280. Smyrna. Rescript of the emperor Valerian, 258 A.D. *I.Smyrna* 604; Oliver, *Greek Constitutions* 287. D. Feissel, in *L'Hellenisme* 341-355 (dr.; French translation), republishes the inscription with several changes and additions on the basis of a copy by J. Covel.

I [.....]CAOONI.....[KA].....I

[pr]op[ri]et[er] quod magistratus harum civitatum

in quibus te suggeris possidere agere curam

4 [deben]t u[bi] quod optime placuisse perspexitur perpetua

observatione teneatur. Vale Ap[er]et[er] a carissime nobis.

vacat Data V kalendas lun[ar]ias Antiochiae vac.

II vacat Ἀγαθὴ τύχη vacat

Αὐτοκράτωρ Καῖσαρ Παύβλιος Αἰκίνιος Οὐαλεριανὸς Εὐσεβὴς

Εὐτυχὴς Σεβαστὸς καὶ Αὐτοκράτωρ Καῖσαρ Παύβλιος

4 Αἰκίνιος Γαλλιν[ός] Εὐσεβὴς Εὐτυχὴς Σεβαστὸς

[καὶ] Αἰκίνιος Κολων[ή]λιος Οὐαλεριανὸς ἐπιφανίστατος

- 8 Καίσαρ· Τουλίου Ἀπελλά· ἰδίῳ χαίρειν·
[...]ε ἀνομιβόλον ἔστιν καὶ ἐν τούτῳ τὰ ὀρι-
[σθ]έντα τηρεῖσθαι ἐν ᾧ μὴ ἀναρχαῖον ἢ τὰς
[...]ν συγκλητικὰς οἰκίας ξενίαις ἐνοχλεῖ-
[σθ]αι· διὸ οἱ ἀρχόντες· τούτων τῶν πόλεων ἐν αἷς
[σε]αυτὸν κεκτη[σθαι] φήγῃς φροντίσουσιν ἵνα
12 [δ] ἄριστα ἀρέσῃ (- - -) [...]τω παραφυλάσσεται·
Ἐρρωσο Ἀπελλά· [τιμιώτατε ἡμῖν]

Date: Valerian junior (II 5) is mentioned in a datation for the first time in 256 (*POxy* 3611 LL 1-4 note, and *JGR* III 481 with X.Loriot, *CCG* 9 [1998] 284/285), he died in 258 A.D.; in this period, Valerian senior was in Antioch (I 6) only in 258, so that the inscription is dated to May 28, 258. F. II the line divisions follow Covell's copy, from which also the underlined parts, missing in edd.pr., are taken II the rescript has the form of a letter (greetings in I 5 and II 6 and 13) but is stylistically a *subscriptio*. F. II 2. Αἰκίνιος, *I.Smyrna*; the last word is abbreviated by a horizontal stroke above the two last written letters. F. II 4. Γαλλί(η)νδς Εὐσεβή[ς] Εὐτυχής, *I.Smyrna*; Γαλλί(η)νδς Εὐτυχής, Oliver II 5. [καὶ Πούβλιος] Αἰκίνιος Κίρην[ος] Οὐαλεριανός ὁ ἐπιφανέστατος, *I.Smyrna*. [καὶ] Αἰκίνιος Κίρην[ος] ἐπιφανέστατος [Σαλονεινός], Oliver II 8. τηρεῖσθαι - (?) γνώμη [- -] καὶ ὡνητός [- -]. *I.Smyrna*; τηρεῖσθαι δεῖν γνώμη[ς] ἢ καὶ ὡνητός [καλύει], Oliver; ΑΝΑΣΚΑΙΟΝ, copy Covell II 9. initio, the unexplainable [...]ν may be what remains of a dittography ΣΥΝ (for the following ΣΥΓ), F. II 9. [μῆ] ξενίας, *I.Smyrna* (necessitated by the reading ἀμιβόλον ἔστιν in L. 7. F.) II 9-10. ἐνοχλεῖσθαι· οἱ δὲ οὐ[ν] ἀρχ[αῖ] τούτων, *I.Smyrna*; ἐνοχλεῖσθαι· (αἱ δὲ) ἀρχ[αῖ] τούτων, Oliver II 10-11. ἐν αἷς [ἀγί]ται σεαυτὸν, *I.Smyrna*; ἐν αἷς ὑπαγορεύεις σεαυτὸν, Oliver II 11-12. ἵνα [δ] ἄν, *I.Smyrna* II 12. ἄριστα ἀρέσῃ, τοῦ[ν], *I.Smyrna*; ἄριστα ἀρέσῃ τὰ ἐν τοῦ[ν]τῳ, Oliver; F. suggests a *lacuna* since the Greek text does not correspond exactly to its Latin equivalent as it does in the remaining preserved parts; perhaps, e.g., [δ] ἄριστα ἀρέσῃ (φαίνεται παρατηρεῖται) [αἰδ]ὲ[ν] παραφυλάσσεται for the Latin *perspicitur perpetua observatio*? II 13. in fine, supplemented by F., [πρὸς] κατ' ἰού[ν], *I.Smyrna*.

1281. Smyrna (?). Weight, ca. 150-200 A.D. W.Zdrojewska, *Rocznik Muzeum Narodowe-go w Warszawie* 24 (1980) 139/140 (non vidimus). A. Łajtar, *EA* 38 (2005) 143/144 (dr.; English translation), republishes the lead weight in the shape of a heart, kept in the National Museum at Warsaw. He refers to *I.Smyrna* 678, where a M. A. Bion is mentioned as γραμματεὺς δήμου, whom he identifies with the man inscribed on the weight, and therefore tentatively assigns it to Smyrna; consequently, the man in *I.Smyrna* 678 should also be an Α(ὐ)ρήλιος. Since the text has never been included in *SEG*, we present it here.

side A	ἡμί- λει- τρο- v	side B	M(άρκου) Αὐρήλιου Βίωνος β' φιλοσ- εβιάστου ἀγο- ρανό- μου
4		4	

1282. Smyrna. The Jewish community, Imperial period. E.L.Gibson, *JJS* 56 (2005) 66-79, explores the community of Jews in the city of Smyrna and their relations with non-Jews, including the Christians, by discussing the evidence for Jews in epitaphs (*I.Smyrna* 295-297) and dedications (*I.Smyrna* 697, 844a/b). For *I.Smyrna* 697, she suggests that the phrase of note 'Ιουδαῖοι refers to those Jews 'who have within recent memory come to Smyrna', as contrasted with those Jews 'who have been long-time residents of the community' (79). G. argues that 'the Jewish community in Smyrna took full part in the patterns of civic life', rejecting the idea that 'Jews in Smyrna lost any status in the early centuries of this era that might have motivated them to act against local Christians' (79).

1283. Teos. Honorary decree for King Antiochos III, ca. 203 B.C. *SEG* XLI 1003. A. Chaniotis, in C.Ambros et al. (edd.), *Die Welt der Rituale* (Darmstadt 2005) 188-204 (partial German translation), examines the divine honors bestowed on Antiochos III and Laodike by the city of Teos. C. focuses on those parts of the document that deal with the organization of rituals for the ruler cult (block A/B LL. 44-52; C/D LL. 10-17, 24-44, 46-57, 64-83), explaining the function, meaning and significance of each ritual in the light of the concept of 'ritual dynamics'. Within this context, reference is also made to *SEG* XXXVII 1020 and *RC* 22, 52. For an extended French version see *Kernas* 20 (2007) 153-171.

1284. Teos. Two decrees of Teos in honor of the Magnesian Glaukos and a response by Magnesia on the Maeander, 1st half of the 2nd cent. B.C. *I.Magnesia* 97. In *Citrovenne* 80-85, P.Gauthier presents the Greek text of the three decrees. In L. 1 he restores [11]α[πὰ Τη]ν[ων], referring to L. 29 [Παρά τῶν αὐτῶν]; in LL. 25/26, 37 and 71/72 he incorporates restorations proposed by M.Holleaux, *Études* I 323 and 335/336: τὸν δη[λωθῆσ]μενον (LL. 25/26), [ῥ]α[ν] (L. 37 initio) and [ἀκόλουθα] (LL. 71/72). G. points out that in L. 63 the Magnesians reproduce verbatim the text of the Teian decree, with πράξουσιν instead of πράξομεν. G. explains the procedure as follows: the first Teian decree (LL. 30-48) was proposed by the τιμοῦχοι and στρατηγοί; it awards honors to Glaukos; subsequently the Teian citizen Melanippos, son of Apollonios (LL. 2/3 and 28), addressed himself to the magistrates (ἐκελθὼν ἐκ τούτων ἄρχοντας καὶ τὴν ἐκκλησίαν) with a request to send a copy of the decree to Magnesia (second decree; LL. 1-28); the magistrates refused to propose this but were prepared to allow Melanippos to address himself to the ekklesia; the latter accepted the proposal and decided to elect Melanippos himself and his son (or father) as ambassadors. The final lines of the Magnesian response (LL. 91-93) explain why the Teian magistrates were not prepared to propose to the assembly to send ambassadors to Magnesia: their safety could not be guaranteed in a period of war or insecurity.

In a brief introduction (79/80) G. points out that in Hellenistic inscriptions it is not the boule that invariably initiated decrees of the assembly, but that individual citizens often intervened (G.'s 'intervenants') and asked the boule or magistrates to make a proposition to the assembly (περὶ ᾧ ἐπὶ ἔλθεν; πρόσδοτον/ἐφόδοτον ποιησάμενος; ὑπὲρ ᾧ προεγράψατο or προγράφη/εἰσγράφη ποιησάμενος) for this problem and, more in general, for the problem of the role of the

assembly in later centuries cf. also A. La Rocca in F. Amarelli (ed.), *Politica e partecipazione nelle città dell' impero romano* (Rome 2005) 93-118 and H.-L. Fernoux in H. Duchêne (ed.), *Survivances et métamorphoses* (Dijon 2005) 19-71. Cf. C. Brélaz' review in *Topoi* 15 (2007) 649-653, Piekett). See also our lemmata nos. 470 and 1100. (For the problem of a certain 'oligarchisation' in the late-Hellenistic period (see our lemma no. 1987) it is rather irrelevant whether or not the boule always initiated decrees of the assembly; as long as the 'interventions' belong to the city-elite, it remains true to say that it is basically the city-elite who exercised a decisive influence in the field of city-politics. For the role of the demos/ekklesia and council see also A. Zuiderhoek's paper mentioned in our lemma no. 1102 in fine, Piekett.)

LYDIA

1285. Northeastern Lydia. Epitaphs of L. Amatia Prosdokia and P. Claudius Thrasymboulos, 195/196 and 235/236 A.D. SEG LII 1163/1164. G. Petzl, in *L'Hellénisme* 290-295, republishes the inscriptions (ph.; French translations) with commentary.

1286. Northeastern Lydia. Epitaph of Andreas and Papias, early 3rd cent. (211/212?) A.D. Stele with triangular pediment with acroteria; in the pediment a round object in the center; in each corner a heart-shaped leaf; below the pediment a relief with three figures (two female, one male [from right to left: Andreas, Aphphion, and Papias: so Petzl (see infra app. cr.)]) standing on a protruding plinth, inscription below. In a private collection, provenance unknown; attributed to the Lydian-Phrygian border zone by the personal names and the vocabulary [however, the names as well as the vocabulary are common in large parts of Asia Minor (cf. app. cr.); it is rather the use of *ἐτεμῆσσι* (Brixhe) and the relief that are typical for the area, Corsten]. Ed. pr. J. Kobes, *EA* 38 (2005) 87-92 (ph., German translation). Cf. C. Brixhe, *BE* (2006) no. 350; text, French translation, and commentary in *An.Ép.* (2005) [2008] no. 1473 (B. Puech).

Ἀφφίον· Ἀνδρέαν τὸν ἐαυτῆς
ἄνδρα ζήσαντα· ἔτη)· μ'· ἐνοῦ-
σα καὶ αὐτὴ ἐτεμῆσσι· ὁμοίως
καὶ Παπία, ν. τὴν νύμφη, ν. ὁμοί-
ως καὶ Βάσσος τὸν πατέρα καὶ τή, ν
γυναῖκα· ἔτους· σ· ς· μνηστὸς)· Περσεύου· β'

Date: most probably 296 Sullan era = Dec. 25/26, 211/212 A.D. (L. 6), ed. pr.; horizontal strokes above the abbreviations in L. 2 and 6 and the numbers in L. 6 || ed. pr. presents three alternative explanations of the relationships within the family [neither of which is right since he, starting from a wrong interpretation of Βάσσος as an undeclined name in L. 5, has not understood the text, cf. already Brixhe (we refrain therefore from repeating most of K.'s commentary), Corsten] || 1. ed. pr. provides a list of 25 inscriptions (most of them from Lydia) from *SEG* and *TAM V* 1 containing the name Ἀφφίον, from which he deduces the probable provenance [however, Aphphion and related names occur almost all over Asia Minor, see Zgusta, *KP* 70-85 § 66 and (for northwestern Asia Mi-

nor) now *LGNP V A* s.v., Corsten] || 2-3. ἐνοῦσα could either mean that Aphphion will also be buried in the tomb or point to her depiction in the relief between Papias and Andreas, ed. pr. (In a paper to be published in G. Reger, F. X. Ryan, T. F. Winters (edd.), *Studies in Greek Epigraphy and History in Honor of Stephen Tracy* (Bordeaux 2009), G. Petzl argues that Aphphion, when she was still alive, had a tomb built for herself, her husband and other relatives; Aphphion died first, soon followed by her husband and her daughter-in-law Papias, Bassos, Aphphion's son, erected the stele and mentioned his mother as 'Mit-Überleberin dieser Ehrung'. P. translates ἐνοῦσα as 'sich ebenfalls dorinnen befindend'. For the use of ἐτεμῆσσι and ἐνοῦσα he refers to *I.Smyrna* 211, 219, and 443. On stylistic grounds he assigns the stele to northeastern Lydia, Piekett. || 3. the use of ἐτεμῆσσι in a funeral context is typical for the region, B., P. || 4. νύμφη (for νύμφη). 'junge unverheiratete Frau', ed. pr.; rather meaning is often attested in Lydia and in regions close to Phrygia, P. || 4-5. Βάσσος (nominative, not undeclined!) is the son of Aphphion and Andreas, and Papias is his wife, B. (like Aphphion, Bassos is a common name, and the 26 examples from Athens plus one from Lydia (*TAM V* 1 (22), mentioned by ed. pr., are of no help in determining the provenance of the stone, Corsten).

1287. Charakipolis (area of: Korubaşı). Epitaph, Imperial period. Lower right part of a marble stele, found in 1998, present location unknown, wreath above the inscription. Ed. pr. Özlem Aytaçlar, *EA* 38 (2005) 55 no. 1 (ph.).

[- - - καὶ] Τυρανίς Ν
[- - - τὸν ἐ]αυτῶν υἱὸν
[καὶ - - - τὸν ἀδελφόν
4 [καὶ ἡ θυγὴν] Λικιννία κα

1. For the name Τυρανίς see *TAM V* 1.7 and *SEG* XL 1035, ed. pr. (many examples in *LGNP*, most of them from Asia Minor (*LGNP V A*), Corsten] || 2. for τῶν cf. G. Petzl, *Arkheolog. Dergisi* 2 (1994) 146 with bibliography, ed. pr. [cf. also Brixhe, *Essai* 81, Corsten] || 4. shallow letters, perhaps later addition, ed. pr.

1288. Hypaipa. Epitaph of two families, 2nd cent. A.D. Marble block, found near Odemüs, now in a private collection. Ed. pr. M. Riel, H. Malay, *EA* 38 (2005) 45-52 (ph.; English translation). Text with French translation and commentary in *An.Ép.* (2005) [2008] no. 1453. We incorporate several remarks by G. Petzl (per ep.).

4 ['Ετους ... , μνηστὸς) Ἀπελλίου κ'·
[.....] αὐλοῦ καὶ Ἑλπίς
[.....] Ὑπαίπηναι ἡγόρασσαν
[τὸν οἶκον ἐ]πικείμενον ἐπὶ καμά-
[ρα σὺν καὶ τῇ καμάρᾳ καὶ μνημεί-
[ον παρακείμενον πρὸς τὸ εἰς τὸ μνη-
[μεῖον τεθῆναι ἐαυτὰς τε καὶ Τρόφι-
6 [μον καὶ Ἐπικράτην τοὺς ἀνδράς αὐ-
[τῶν καὶ τὰ τέκνα καὶ τὰ ἔγγονα αὐ-
[τῶν, μνηστὸς ἔχοντος ἑξουσίαν

- 12 [ἐνθάδε] τεθ<η>νε· εἰ δέ τις παρὰ ταυτά
[τι ποιή]σει, ἀποδώσει εἰς τὸν κυ-
[ρίου] Καίσαρος φίσκον * , βρ' καὶ εἰς
[τῆν] ἐν Ὑπαίκοις Ἄρτεμιν * , ἀφ'-
16 [ἂν τι]νι δὲ βουληθῶ<σ>ιν συνχωρήσαι
[ἐπι]τεθῆναι εἰς τοῦτο τὸ ἥρῳον, ἐξου-
[σίαν] ἔξουσιν ἐπὶ τεκῶν τρέφουσιν
[ἢ ἐν] τὸς ἀνθρώπων θρεπτικῶν εἶτιν'
20 [ἀπελ]ευθερώσει τις αὐτῶν· ὁμοίως ἔξουσί-
[αν ὁ ἀπ]ελευθερωθεὶς τοῦ τεθῆνε ἐνθάδε
[τὰ τέκ]να αὐτοῦ

2. Possible are [Π]αύλου, [Πρ]αύλου, Ἀύλου, edd.pr. || 4-6, the monument consisted of a funerary chamber (καμάρα) for sarcophagi, on which an οἶκος was placed, i.e. another chamber or a platform for sarcophagi (or, less likely, L. 4 [τὸν βομῶν]), and a tomb nearby, edd.pr., who for a funerary chamber with a construction on top refer to TAM II 438 (Pauia) || 6, or [προσκειμ]ένον, edd.pr. || 6-7, the μνημεῖον is most probably identical with the first mentioned tomb complex which is in LL. 17 called a ἥρῳον, and not with the μνημεῖον in LL. 5-6, edd.pr. || 7-8, since the husbands of the tomb-owners have no father's name, they may have been of lower status and in a subordinate position, edd.pr. || 11, or [ἐκέρου], cf. *I.Smyrna* 199 LL. 5-7, edd.pr.: ΤΕΘΝΕ, lapis || 14 and 21, read τεθῆναι, Corsten || 12-13, rule of a sole emperor of the 2nd cent. A.D., edd.pr. || 14, cf. SEG XXXI 998 for the only other instance of a fine payable to (Persian) Artemis (Ἀναίτις) in Hypaipa, edd.pr. || 15, βουληθῶ<σ>ιν (the stone has epsilon instead of sigma): aorist subjunctive for imperative, edd.pr. || 15-21, Petzl; [μηδε]νι . . . ἥρῳ-
ον ἐξου[σίαν] ... [ἐν]τὸς ... [ἐλ]ευθερώσει ... ἐξουσί[αν ὁ] ἐλευθερωθεὶς κτλ., edd.pr. || 17, or [ἐν]τεθῆναι, edd.pr.; or [εἰς]τεθῆναι, Petzl || 18, τεκῶν (poetic) instead of τέκνων; the present participle τρέφοντες instead of the usual θρέψαντες should mean that at this point the children were still being nurtured, edd.pr. || 19, ἀνθρω-
ποι θρεπτικοί, attested here for the first time, should be equivalent to θρέψαντες, τροφεῖς, nutritores, i.e. 'slaves of the tomb's owners employed as tutors of children, probably not only their masters' children but also their house-born or bought slaves'; the tomb's owners may have been rich families who possessed 'professionally train-
ed nurses' who could also have been 'employed for nursing other people's children and slaves', edd.pr. || 15-20, D.Feindel, *Ant. Ep.* (2005) [2008] no. 1453, suggests removing the comma in L. 17 and restoring in L. 15 initio
[ἴσ]τινι, he gives us Latin equivalent *si tui concedere voluerint ... potestatem habebunt*, and translates ἐπὶ τεκῶν
τρέφουσιν by 'y compris pour les nourriciers des enfants' |

1289. Hyrkani (area of: Bedeller). Epitaph, Imperial period. Fragment of a marble block, now in the Manisa Museum. Ed.pr. P.Özlem Aytaçlar, *EA* 38 (2005) 55/56 no. 3 (ph.).

Στρατα[νικ- - -]
νάδι τῷ[- - - -]
τέκνῳ[- - - -]
4 Μοσχά[- - - -]

καὶ Ἀπο[λλ- - -]
τῷ Ἀδ[ελφῷ μν]-
είας χ[άριν]

1 Στράτα (cf. TAM V.1.25/26) or Στρατα[νίκη] or Στράτα[νικος], cf. Στρατανεῖα in P.Herrmann, H.Malay, *New Documents from Lydia* (Vienna 2007) 64 L. 13, ed.pr. || 1-2, the deceased had a name ending in -ας, ed.pr. || 3, probably Μοσχῆ[ς] or Μοσχά[ριον], ed.pr. (most probably an epitaph for [-]ας, erected by his father or mother Strata - (therefore ■ L. 2 ἐαυτοῦ[ς]) and his brothers Moscha- and Apollit- |, Corsten |

1290. Maionia. Epitaph of Ammia, Imperial period. Lower right part of a marble stele, found in 1996 in Gökçeören (formerly Menye); present location unknown. Ed.pr. P.Özlem Aytaçlar, *EA* 38 (2005) 55 no. 2 (ph.; English translation).

[vac? "Ετους -]ς', μῆ(νὸς) [1-2]
[- - - - -]ενῆς Δ[1-2]
[- - - - - κ]αὶ Μελέτιν

4 [ἡ γυνὴ αὐ]τοῦ Ἀμμίαν
[τὴν ἐαυ]τῶν θυγατ[έ]ρα
vacat [ἐ]τεῖμ[ησαν]

1291. Philadelphia (area of: Hayalı)? Dedication to Meter Leto, 161/162 A.D. Marble stele with pediment and acroteria, in the pediment a rosette and ivy-leaves; inscription below; a stylized wreath between LL. 1 and 2 and reaching up to the center of L. 1. Allegedly found in Hayalı (probably in the territory of Philadelphia), copied in Esenyazi (south of Maionia), now in the Manisa museum. Ed.pr. H.Malay, *EA* 38 (2005) 42-44 (ph.; English translation); now TAM V.3.1556 (German translation).

Ἀγαθῇ Τύχη· ☿
wreath
"Ετους ραβ', μῆ(νὸς) Περιτίου δ'.
Νέοι φιλάγγελοι ὑπὲρ

4 τῆς ἐαυτῶν σωτηρίας
Μητρί Ἀητά Τύχην ☿
☿ ἀνέθ[η]κ[αν] ☿

Date: year 192 (Aktian era) = 161/162 A.D., ed.pr. || 3, Νέοι φιλάγγελοι: association of 'wine lovers'; the meaning of νέοι is not clear: either a new association replacing an older one or νεοί is used to make a distinction between two rival associations, ed.pr., who refers to Strabo 13.4.11 for the production of wine in the Kalatekaume; a φιλαγγέλιον συνβίσις is also attested in Kotasion (our lemma no. 1418) || 5 only six dedications to Leto are known from Lydia (see M.Paz de Hoz, *Die lydischen Kulte im Lichte der griechischen Inschriften* [AMS 36] [Bonn 1999]) nos. 5.6, 7.32, 40.23-26); this is the first from Philadelphia, ed.pr.

1292. Philadelphia (?). Epitaph of Antiochis, Hellenistic period (?). Marble lid of an ostotheke, allegedly found at Alaçehir (Philadelphia), now in the Manisa museum; red paint preserved in the first seven letters. Ed.pr. H.Malay, G.Petzl, *EA* 38 (2005) 40 no. 7 (ph.; German translation); now TAM V.3.1685 (German translation).

Ἀντιοχίδος Μενεκράτου. Ἰ γυναικὸς δὲ Ἀπολλωνίου

1293-1298. Philadelphia (area of: Badınca). Epitaphs, 1st cent. B.C.-1st cent. A.D. Five limestone ostothekai with lids and one lid only (no. 1), found in the village of Badınca where there must have been an ancient settlement belonging to Philadelphia; now in the Manisa museum. Edd. pr. H. Malay, G. Petzl. *EA* 38 (2005) 37-40 nos. 1-6 (ph.; German translation) [now also in *TAM* V.3]. Nos. 1-5 are for members of a family (stemma on p. 39). – For the site and its inscriptions edd. pr. refer to *SEG* XVII 524, *EA* 5 (1985) 19-16 (inscriptions in *SEG* XXXV 1169-1173), and *I.Manisa* 230, 433, 457, 464, and 481; for the use of the Aktian era in this region (here in nos. 1293 and 1294), *SEG* XXXV 1169.

1293: 37/38 no. 1. Epitaph of Kleandros, 26 B.C. Lid of an ostotheke, inscription on one face of the lid [now *TAM* V.3.1702].

Κλέανδρος Ἡφαιστίω-
νος τοῦ Κλεάνδρου.

ν ἔτους ε', μηνός ς'.
4 vac. ἐπὶ Θέρμιου vac.

Date: 6th month of year 5 (Aktian era) = February-March 26 B.C., ed. pr. || 4. date after an eponymous official who cannot be the priest of Roma (thus in Sardis: *I.Sardis* 119 with commentary) since in *SEG* XXXV 1169 from Badınca, dated to the same year, a Μηνόφιλος is mentioned as the priest of Roma and Augustus; Thermios (cognomen) may have been a Roman citizen, like Murena in the next lemma, ed. pr.

1294: 38 no. 2. Epitaph of Phila, 26/25 or 23/22 B.C. Ostotheke; inscription on a long side [now *TAM* V.3.1703].

Φίλα Μηνοδότου
ἡ καὶ vac. Ἀπριον,

ν γυνὴ δὲ Ἡφαιστίωνος.
4 ἔτους ς', ἐπὶ Μουρήνα

Date: year 6 (Aktian era) = 26/25 B.C., unless the numeral is to be read as θ = 9 = 23/22 B.C. ed. pr. || 4. Murena (cognomen) may have been a Roman citizen, ed. pr.

1295: 38/39 no. 3. Epitaph of Kleandros, end of the 1st cent. B.C. Ostotheke; inscription on a long side, remains of red paint [now *TAM* V.3.1704]. Κλέανδρος Ἡφαιστίωνος

1296: 39 no. 4. Epitaph of Melitine, end of the 1st cent. B.C. Ostotheke; inscription on a long side [now *TAM* V.3.1705]. Μελιτίνη Ἡφαιστίωνος τοῦ Κλεάν vac. δρου

2 The name was incised around holes in the stone, ed. pr.

1297: 39 no. 5. Epitaph of Melitine, end of the 1st cent. B.C. Ostotheke; inscription on a long side, remains of red paint [now *TAM* V.3.1706]. Μελιτίνη Ἡφαιστίωνος

1298: 40 no. 6. Epitaph of Antonius, 1st cent. B.C./A.D. Ostotheke; inscription on a long side, omegma written as C [now *TAM* V.3.1712]. Ἀντωνίου

1299. Saittai. Epitaph of Stephanos, 196 A.D. Rectangular white marble stela with pediment and corner akroteria; in the tympanon in the center a rosette connected with a leaf in both lower corners; below the pediment a semi-circular wreath; below the latter an inscription. Offered for sale by Gorny & Mosch, Giessener Münzhandlung; cf. Catalogue 140, *Auktion Kunst der Antike*, 21. Juni 2005, 113 no. 336 (color photo). Text read from the photo.

Ἐ(ους) σπα', μηνός Δίου νο(υμηνί)α. Στέφα-
νον Πολειτικῆς ἐτί-
μησεν ἡ συνεργασία
4 τῶν λινοουργῶν. ζή(σαντα) ἐ(τη) 5'

[No provenance in the catalogue; the stone is likely to come from Saittai, on iconographical and terminological grounds. In *SEG* XLVIII 1462 we have in the pediment a rosette connected with a leaf in both lower corners and similar akroteria; various inscriptions from Saittai record the association of λινοουργοὶ erecting epitaphs for deceased members: *SEG* XXIX 1191; XXXI 1036; XXXII 1234 (deceased with metronymy, as in the present text), XL 1088; XLVIII 1460/1461 and 1467 (epitaph of Δούρη(α) Πολειτικῆς, who died at the age of 18; 224/225 A.D. (Aktian era); possibly a member of the family of Stephanos' mother); the name Πολειτικῆς is rather rare || 1. tau, eta and omicron superimposed on epsilon, mu and nu, respectively; vo = νο(υμηνί); cf. *SEG* XXXII 1224 (νο(υμηνί)) || 4. eta and tau superimposed on zeta and epsilon, respectively. Pickett.]

1300. Sardis (area of: Kemeramları). Honorary inscription for Euxenos, 150/149 B.C. *SEG* XXXII 1237; cf. L 1189; LI 1624; LIII 1345. On the basis of a squeeze, P. Herrmann, in *L'Hellénisme* 278-284 no. 1, republishes the inscription and reads the date in L. 1 as θ (a mason's correction) instead of ς (edd. pr.). He argues that Ἀπολλώνιος Καδοῦ could be the son of Καδοῦς Πληρη in *SEG* XLVI 1519 L. 2 from the same sanctuary (ca. 150 B.C.; cf. also Καδοῦς Πληρη in *SEG* XXXII 1237 L. 8), and points to the possible identity of Μητρόδωρος Μιθρηῶνος in *SEG* XXXII 1237 LL. 8/9 and Μητρόδωρος Μιθρηῶνος in *SEG* XLVI 1519 L. 28. He therefore dates the inscription to the 9th year of Attalos II (150/149 B.C.) which makes Euxenos an Attalid official (cf. *OGIS* 483 LL. 165/166). He further supports the view of an adoption of the Seleukid administrative organization by the Attalids (cf. *SEG* L 1736). On the basis of *SEG* XLVI 1520 (early 1st cent. B.C.) he argues that the sanctuary, still with a priest from the same family (Ἐρμογένης Καδοῦ, L. 4), was later integrated into the territory of Sardis, thereby replacing the ἀρχιερεὺς by a ἱερεὺς Ρώμης and a ἱερεὺς Διὸς Πόλεως.

1301. Sardis. Inscribed ampulla, 6th/7th cent. A.D. Ampulla found in the Byzantine shops; on the front an image of the Virgin holding her child; on the reverse a bearded figure. Ed. pr. C.H. Greenwalt, M.L. Rautman. *AJA* 102 (1998) 486 (ph.). Mentioned by M. Rautman in

Mélanges Jean-Pierre Sodini (T&M 15; Paris 2005) 720. On the front βοεῖθε τ(ο)ὺς ξέν(ο)υς; on the back Ἄγχιε Ἰοάννη βα(πιστᾶ). According to R. the ξένους-text 'makes clear that the flask was intended to serve as an amulet and safeguard the one who carried it'.

1302. Thyateira (area of: Doğuc). Fragment of an epitaph, Imperial period. Fragment of a marble sarcophagus lid, found in 1997; present location unknown. Ed.pr. P.Ozlem Aytac-İlar, *EA* 38 (2005) 56 no. 4 (ph.). ζῶ

1303. Unknown provenance (northeastern Lydia?). Dedication, 44 A.D. White marble stele with pediment; now in a private collection. Ed.pr. G.Petzi, *EA* 38 (2005) 21/22 no. 1 (ph.; German translation). Text with French translation in *An.Ép.* (2005) [2008] no. 1446.

ν. Κατὰ εὐχήν
Γάιος Ἰούλιος
ν. Κλασσικού

4 ἀπελεύθερος
ν. Ἑλλήν· μη(νός) ἰβ', ε', ηκρ'

Date: day 10 of month 12, year 128 (Sullan era) = Sept. 2, 44 A.D. ed.pr. || the god to whom this dedication is addressed is not mentioned. ed.pr. || 2-5, the freedman gives only his former master's cognomen. ed.pr., who adds that a relation to Iulius Classicus in *PIR*² J 267 is not probable (but suggested by O.Salomies, *An.Ép.* (2005) [2008] no. 1446) || 5, the numbers are indicated by horizontal strokes above the letters. ed.pr.

1304-1311. Unknown provenance (northeastern Lydia?). Epitaphs, Imperial period. Eight stelae of unknown provenance in private collections. Ed.pr. G.Petzi, *EA* 38 (2005) 22-30 nos. 2-9 (ph.; German translation).

1304: 22/23 no. 2. Epitaph of Tyrannos, 42 A.D. White marble stele with pediment.

"Ετους ρ' καὶ κ' καὶ
ς', μη(νός) Πανήμου πέπ-
τη
wreath
4 Ἀρκεσίλαος ἐτεί-
μησεν τὸν ἑαυτοῦ
θρέψαντα Τύρανο-
ν. Καλίστη τὸν ἄν-

8 δρα, Τύρανος τὸν
πατέρα, Τυρανίς
κα<ι> Ὀρίχη τὸν πα-
τέρα, Ἀρτεμᾶς καὶ
12 Ῥόδων τὸν πενθε-
ρόν. Φιλόκαλος τὸν
ἀδελφόν καὶ οἱ συ[ν]-
[γενεῖς πάντες - - - -]

Date: Sili Panemios 126 (Sullan era) = May 28, 42 A.D. ed.pr. || 1-2, numbers indicated by horizontal strokes above the letters. ed.pr. || 2-3, for πέπτη = πέμπτη cf. Gignac, *Grammar* 1117 and Brixhe, *Essai* 36. ed.pr. || 4, the foster-son is mentioned before the deceased's own family. ed.pr. || 10, Ὀρίχη is previously unattested; it may mean 'in der Jugendblüte stehend' (perhaps graphic variant of Ὀρίκη, from the adjective with this meaning; for the exchange of letters and assimilation

iae ed.pr. refers to *I.Ephesos* 3255 L. 1 and *TAM* V 2.1199 L. 3) and would then fit the names of other family members that are connected to beauty (Καλίστη, Φιλόκαλος). ed.pr.

1305: 23 no. 3. Epitaph of Metrophanes and Nikon, 73 A.D. White marble stele with tenon, broken above; inscription below a wreath.

"Ετους ρη', μηνός Δεί-
ου ζι'. Ἑρμοκράτης Μη-
τροφάνου ἐτείμησε-
ν τὰ τέκνα τὰ ἑαυτο-
ῦ Μητροφάνην καὶ

8 Νείκωνα, καὶ Ἀμι-
ᾶς ἡ μήτηρ αὐτῶν
καὶ οἱ ἀδελφοὶ αὐτοῦ
Ἀρτέμων καὶ Ἀπολ-
λώνιος

Date: 17th Deios 158 (Sullan era) = Oct. 9, 73 A.D. ed.pr. || 1-2, numbers indicated by horizontal strokes above the letters. ed.pr.

1306: 24 no. 4. Epitaph of Apollonios and Ammion, 75/76 A.D. White marble stele with pediment, under which a wreath, followed by the inscription. Photo and brief description in Münz-Zentrum Rheinland, *Auktion 117 vom 10. bis 13. 9. 2002* p. 54 no. 799 [non vidimus].

"Ετους ρε', μη(νός) Περειτίου·
Μενεκράτης καὶ Μόσχι-
ον ἐτείμησαν Ἀπολλώ-

4 νιον τὸν υἱὸν καὶ Ἀμμιον
καὶ τὴν θυγατέρα καὶ

Date: year 160 (Sullan era) = 75/76 A.D. ed.pr. || 1, numbers indicated by horizontal strokes above the letters. ed.pr.

1307: 24/25 no. 5. Epitaph of Papas, 88 A.D. White marble stele with tenon, broken above; inscription below a wreath. Text with French translation in *An.Ép.* (2005) [2008] no. 1447.

"Ετους ροβ', μη(νός) Ἀρ-
τεμεισίου κ'
Κλαυδία Λολλία

4 ἐτείμησεν
τὸν ἑαυτῆς σύν-
τροφον Παπαν

Date: 20th Artemision 172 (Sullan era) = April 12, 88 A.D. ed.pr. || 1, numbers indicated by horizontal strokes above the letters. ed.pr. || 6, for Παπας cf. Zgoula, *AP* 406-408 § 1199-1 and T.Drew-Bear, C.M.Thomas, M.Yildizturan, *Phrygian Votive Stelae* (Ankara 1999) [SEG XLIX 1805] 389. ed.pr.

1308: 25/26 no. 6. Epitaph of Hermippos, 168 A.D. White marble stele with pediment and tenon; inscription below a wreath. Text with French translation in *An.Ép.* (2005) [2008] no. 1448.

"Ετους σγ', μη(νός) Αύ-
δναίου ιε'· Ἑρμι-
πος τελευτᾷ ἐ-

4 τῶν ἧ' κ' τειμῶ τον

ἡ μήτηρ Μηνοδώρα καὶ
Βάσσος ὁ πατροπύ-
τος

Date: 15th A.D. (Sullan era) = Dec. 7, 168 A.D., ed.pr. II 1-2. numbers indicated by dashes before and after (which occur also at other places in the text), ed.pr. II 3-4. τελευτᾷ between dashes; for the present tense instead of the aorist (also in τειμῶ L. 4) cf. e.g., TAM V.1.218 and 289; SEG XXXIV 1205, ed.pr. II 4. for τον instead of αὐτόν (as in modern Greek) cf. K. Dieterich, *Untersuchungen zur Geschichte der griechischen Sprache* (Leipzig 1898) 192, and Gignac, *Grammar* II 165/166, ed.pr. II 6. a dash between the two sigmas of the name, ed.pr. II 6-7. πατροπότης ('step-father') is very rare; cf. MAMA VII 58, 330 (now Waelkens, *Tursteine* 617, Sverkos), and 351; RECAM II 387, ed.pr. [and Dimitis, *H. Μακεδονία* 286, Sverkos].

- 1309: 26-28 no. 7. Epitaph of Tatia, 183 A.D. White marble stele with pediment and tenon; inscription below a wreath. Photo and brief description in Münz-Zentrum Rheinland, *Auktion 117 vom 10. bis 13. 9. 2002* p. 54 no. 798 [non vidimus].

"Ετους σξη', μη(νός) Ἀπελ-
λαίου γι'· Ἀρτεμῆς
Ποσφόρου μετὰ τῶν

4 τέκνων τὴν ἰδίαν γυ-
ναῖκα Τατίαν ἐτείμη-
vacat σαν vacat

Date: 13th A.D. (Sullan era) = Nov. 5, 183 A.D., ed.pr. II 2-6. the same family in Petzl, *Beichtschriften* 55 (160 A.D.) from Magazamları between Kollyda, Maionia and Saittai; this stele is likely to come from the same area; the Artemas in the confession text whose son Phosphoros committed an offense is most probably identical to the Artemas in this inscription whose father was also called Phosphoros, ed.pr.

- 1310: 28-30 no. 8. Epitaph of Bassa, 190 A.D. White marble stele with pediment and tenon; inscription below a wreath. Text with French translation in *An.Ép.* (2005) [2008] no. 1449.

"Ε(τους) σοδ', μη(νός) Γορπιέου
ιη' νν ἐτείμησεν
ἡ συνβίωσις Βάσσα-
4 ν τὴν Ἑρμογένου
θυγατέρα vacat
ζή(σασαν) ἔτι(η) ε'

Date: 18th Gorpaios 274 (Sullan era) = Aug. 10, 190 A.D., ed.pr.

- 1311: 28-30 no. 9. Epitaph of Pr(e)imigenes, 239 A.D. White marble stele with pediment; inscription below a wreath.

"Ε(τους) τκγ', μη(νός) Ὑπερβερταί-
ου ελ' ἐτείμησεν ὁ
θίασος τῶν μουσι-
4 κῶν Πρεμιγένην
ζή(σαντα) ἔτι(η) νθ'

Date: 16th Hyperboretai 323 (Sullan era) = Sept. 8, 239 A.D., ed.pr. II 2-4. Primigenes had possibly been a member of the association of musicians who paid for his tomb; cf. TAM V.1.91 and 92; a θίασος τῶν μουσικῶν also in SEG XLIX 1683 from Lydian Satala, ed.pr. [for cultural merits of deceased in northeast Lydia cf. also SEG LII 1163/1164].

AIOLIS

1312. Aiolis (between Kyme and Smyrna). Rock-cut inscriptions, undated. In a report on their survey in southern Aiolis, A. Erkanal-Öktü, K. İren, *AST* 22.1 (2005), mention three rock-cut inscriptions on (the hill) Belen Tepesi west of the village of Haykran: OPAA, OPF (ph.), O

1313. Kyme. Letter of Augustus and Agrippa concerning public and sacred properties, 27 B.C. *I. Kyme* 17. SEG XLIX 1750*; LII 1982; LIII 2225. S. Follet, in *L'Hellénisme* 158 note 111, prefers to restore LL. 6/7 as μηδὲ ἀγοραζέτω μηδὲ ἀποτίμημα ἢ ὅρων λαμβανέτω, instead of Engelmann's μηδὲ ἀποδιδόσθω ἢ ὅρων etc.

1314. Kyme. Sale contract of property, 1st cent. A.D. *I. Kyme* 37. M. Polito, in A. Mele et al. (edd.), *Eoli ed Eolide tra madrepatria e colonie* (Naples 2005) 525-532, republishes the inscription and, on the basis of a comparison with Strabo 15.3.15 and M. J. Vermaseren, *Corpus Cultus Cybelae Attidisque* VI (Leiden 1989) no. 385, supports the view that the association in the text is a δοῦμος for the cult of Κυβέλη.

TROAS

1315. Troas. The god Πρίαπος and the Bebyryes. In his study of Priapos and the Bebyryes in northwestern Asia Minor, F. Prêteux, *REG* 118 (2005) 246-265, examines the peculiarities of the cult of this god and his success in the wider Greek world. He first reviews the literary testimonia on the Bebyryes, in particular in regard to their geographical distribution; the name of their heros eponymos, Βέβρυξ, is also attested as a personal name in two inscriptions: M. Riel, *EA* 18 (1991) 23/24 no. 46 (SEG VI 109) and C. H. E. Haspels, *The Highlands of*

Phrygia (Princeton 1971) 1352 no. 140. Since both inscriptions are from Phrygia, he infers that there may be some truth in the ancient tradition of a connection of the Bebrykes with the Thracians or the Phrygians.

The cult of Priapos seems in historical times to be centered on Lampsakos where the god was ultimately identified with Dionysos. He appears once as the eponymous official of the city (*I.Lampsakos* 7 L. 9: *πρωτανευόντος Πριάπου ἐκφανοῦς*). In the course of time, his cult as a protector of navigation spread through the Mediterranean world and is epigraphically attested at Thera (*IG* XII.3.421c), Neandria (*SEG* XLIV 987), Halikarnassos (*SEG* XXVIII 840), Kos (*Isor.Cos* EV 18), and Cyrene (*BE* [1964] no. 572). In addition, a female name Πριηπίς, derived from the god's name, is attested at Kyzikos or Daskyleion (*I.Kyzikos* 146 [M.Cremer, *Hel-lenistisch-Römische Grabstelen im nordwestlichen Kleinasien 1: Mysien* (AMS 4.1; Bonn 1991) 144 no. KM 4]). In contrast, there are no attestations in the northern Propontis and in Thrace where the cults of Zeus Oürios and the Ἡρώς Στοματινός were predominant and had the same function.

1316. Abydos. Inscribed bronze tablet, 4th cent. B.C. P.Gauthier, *BE* (2006) no. 331, points out that D.Knoepfler drew his attention to the auction catalogue of Freeman and Sear, *Mail Bid Sale* 12, Los Angeles, October 2005, 'Antiquities' no. 667 (ph.) [non vidimus]: a bronze tablet; in the left part of the central field *Μήτριχος Διονυσίου*; at left in a circular monogram Αβύ; below, representation of a bird; at right in a quadrangle ΑΩ (the owner belonged to the phyle of the Αρ(αοδεῖς)). This type of bronze tablet was popular in Athens but G. points out that they have also been found in other cities, both in Greece and in Asia Minor. They have been characterized as dikastic or voting tablets; G. prefers the term 'Auslosungstäfelchen'.

1317. Alexandria Troas. Natives and colonists. In an article on the fate of the native Greek population of a polis in which a Roman colony was founded, A.Sugliano, in M.G.Angeli Bertinelli, A.Donati (edd.), *Il cittadino, lo straniero, il barbaro, fra integrazione ed emarginazione nell' antichità* (Serta Antiqua et Mediaevalia VII; Rome 2005) 437-452, examines the situation in Alexandria Troas, taking advantage of M.Riel's *I.Alexandria Troas* (cf. *SEG* XLVII 1666). 180 inscriptions record 144 individuals; 121 among these are *cives Romani* and bear the *tria nomina*, 70 of them have a non-imperial *nomen*; only fifteen among the latter belong to the group of enfranchised natives (or freedmen of Roman masters and their descendants); the remaining 55 are the original settlers and their descendants. Imperial *nomina* are few in number in the 1st and 2nd cent. A.D.; this shows that there was no massive enfranchisement of the peregrine inhabitants of the colony during those centuries.

The remaining 23 individuals can be divided into two groups: four have a Greek name plus patronymic, whereas the other 19 bear only one name. S. suggests tracing back the latter to the early Hellenistic *πάποικοι*, i.e., members of the original population living in the area before the Greeks founded their polis (but see H.W.Plekiet, *BABesch* 82, 2007, 294 for some criticism).

1318. Çavuşköy (valley of the Koreosos). Dedication to Pergamene Asklepios, Imperial period. Large altar of reddish tuff; inscription in tabula ansata. Edd.pr. R.Körpe, F.Körpe, *Studia Troica* 15 (2005) 205-207; cf. *An.Ép.* (2005) [2008] no. 1443.

Μινούκιος | Βαλέριος | Ἀσκληπιῶ | Περغام[η]ν | εὐχὴν

Two other inscriptions recording the cult of Asklepios have been found in the same region: *I.Lampsakos* 9 and *SEG* XLVI 1547, edd.pr. II for the worship of Asklepios Pergamenes see also *EBGR* (2004) [2007] no. 243.

1318 bis. Iliion. Law against tyranny and oligarchy, early 3rd cent. B.C. *I.Iliion* 25; *SEG* XLVI 1562; LIII 1372. A.Maffi, in J.-M.Bertrand (ed.), *La violence dans les mondes grec et romain. Actes du colloque international* (Paris, 2-4 mai 2002) (Paris 2005) 137-161, presents a thorough examination of this inscription, which he regards as a law 'dans le sens propre du terme' and not as a reaction to a recently abolished oligarchy (thus, e.g., *SEG* LIII 1372), although he admits that some clauses could reflect previous experiences. He concludes that the law makes a clear distinction between the leaders of an insurrection, who are threatened with heavy fines, and collaborators, who will be punished comparatively mildly.

1319. Iliion. The Aristodikides dossier, ca. 274 B.C. *I.Iliion* 33 (*OGIS* 221; *RC* 10-13; English translation in R.S.Bagnall, P.Derow, *The Hellenistic Period. Historical Sources in Translation* [Oxford 2004] no. 18 [for this inscription cf. now also C.Mileta, *Der König und sein Land. Untersuchungen zur Herrschaft der hellenistischen Monarchen über das königliche Gebiet Kleinasien und seine Bevölkerung* (Berlin 2008) *passim*; summary, partial quotations and German translation on 139-141 and 154/155, Corsten]). In an attempt to explain why Aristodikides attaches to Iliion the land that he received from Antiochos I, A.Bencivenni, *Simblos* 4 (2004) 159-185 (text and Italian translation), argues that Aristodikides' estate acquired 'uno statuto più stabile e duraturo' through an association with the sanctuary of Athena in this city (L. 10: *διὰ τὸ ἱερὸν*). She also examines the nature of the king's beneficence and notes a hierarchy of land ownership; in this context B. compares *RC* 18-20 and *SEG* XXX 1360. - P.Gauthier, *BE* (2006) no. 332, points out that the verb used in *I.Iliion* 33, *διδόναι*, does not signify 'donation' but 'conferment', in particular of revenues, and concludes that Antiochos I conferred on Aristodikides the revenues of the land.

1320. Iliion. Epigraphic evidence for the construction of the temple of Athena, Hellenistic period. *I.Iliion* 1, 25, 32, and 84. On the basis of archaeological, literary, and epigraphic evidence, D.Hertel, *AA* (2004) 177-205, discusses the dating of the construction works in the area of the temple of Athena and the altar. Rejecting the interpretations of C.B.Rose (*Studia Troica* 13 [2003] 27-88), he argues *inter alia* that 'the early Hellenistic modifications in the area of the temple and altar can certainly have predated the building of other structures in the Athena Sanctuary of Iliion' and that 'construction of the city wall of Iliion and the Synoikismos may well have begun under Lysimachos, although the wall certainly was not finished until very

much later' (204). As part of his analysis he discusses the epigraphic evidence in some detail (193-196). From *I.Illion* 1 he concludes that the building works in the area of the temple and altar must already have commenced in ca. 306 B.C. (193) and infers from *I.Illion* 32 that the city in ca. 270 B.C. was wealthy enough to erect a gilded statue of Antiochos I [however, M. Seve, *BE* (2006) no. 23, points out that the attribution of this text to Antiochos I is not certain]. Moreover, he disagrees with Rose's idea that *Illion*'s anti-tyranny law (*I.Illion* 25 [cf. our lemma no. 1318 bis]) refers to Lysimachos; instead he argues that it dates after Lysimachos' death, ca. 281-275 B.C. (196). H. furthermore rejects Rose's suggestion to relate *I.Illion* 84 to Iulian Apostata rather than Augustus (197).

1321. Smintheion. Honorary inscription for Licinnius Aquila Sabinus, Imperial period. Upper part of a statue base, found near the propylon; mentioned by C.Özgünel, *KST* 26.2 (2005) 305 (ph.); no text; we read from the photograph.

Ἡ βουλὴ
Λικίννιον
Ἀκυλᾶ

4 [Σα]βεῖνον .

[4. In fine, traces of a letter.]

1322. Smintheion. Inscription on a glass cup, undated. Cup of dark glass with an inscription around the shoulder. Ed.pr. Ç.Gençler, *I.-H. Ulusal arkeolojik araştırmalar sempozyumu Anadolu Suppl.* 1 (Ankara 2004) 63 (majuscule text; ph.; dr.; Turkish translation).

εὐφραίνου ἐφ' ᾧ πάρι

Ed.pr. refers to B.M. Stern, *The Toledo Museum of Art. Roman mold-blown glass - the first through sixth centuries* (1995) 97 [non vidimus], who explains this as the abbreviation of a phrase such as εὐφραίνου ἐν τούτῳ τοῦ ᾧ πάρι (however, cf. the same phrase on a glass cup, possibly from Syria or Cyprus and found in Tomis (1st/2nd cent. A.D.); *SEG* XLV 956 with further parallels, Corsten).

MYSIA

1323. Gambreion. Decree concerning funerals, 3rd cent. B.C. *LSAM* 16. E. Stavrianopoulou, in C. Ambos et al. (edd.), *op.cit.* (our lemma no. 1111) 24-37 (German translation), explores the regulations by the city of Gambreion concerning funerals and discusses their socio-cultural background. S. also refers to *LSCG* 154 A LL. 21-30 (German translation) and *LSAG* 214 no. 2 (*SEG* XII 1112; German translation). S. provides a list of references with further literary and epigraphic sources concerning funerary and luxury laws in the ancient Greek world (35).

1323 bis. Hadrianoi (?). Epitaph, 2nd/3rd cent. A.D. Fragment of a sarcophagus found in 1966 in Samos, now lost; probably from Hadrianoi. Ed.pr. K. Hallof in *JG* XII.6.1202 (ph.).

[-----] μηδὲνα τεθῆναι ἄλλων -----
[-----] ἐάν) δέ τις ἐπιχειρήσ[η] -----
[--- δώσει --- τῇ βου]λῇ Ἀδριανῶν ἄσ[σ]ρια -----
4 [-----] ἥρας χρηστῆ, χαίρει ?

Restorations by G.Dunst II 3. [πό]λη. D.: [βου]λῇ. H.

1324. Kyzikos. Lists of names, 2nd/1st cent. B.C. C. Habicht, *EA* 38 (2005) 93/94 nos. 1/2, argues that two inscriptions without certain provenance (first seen in Istanbul), for which a Kyzikene origin had already been suggested on the basis of the personal names, can now safely be attributed to Kyzikos on the basis of prosopographic connections with persons in several other inscriptions from this city.

A) *CIG* 6851; *GIBM* 927. H.W. Hasluck, *Cyzicus* (Cambridge 1910) 266 no. 12A with note 1, had already tentatively assigned the inscription to Kyzikos (instead of Teos or Miletos; thus, also tentatively, *CIG*). Habicht identifies the following men as members of the same families: Ποσειδώνιος 'Εστιάου (L. 28) belongs to the family of 'Εστιάος Ποσειδωνίου in H. Lechat, G. Radet, *BCH* 12 (1888) 187 no. 1, and Μηνοδόρος Διοκλείους (L. 20) to that of Διοκλῆς Μηνοδόρου in *CIG* 3660 L. 18 [Robert, *Ét. anat.* 199-201] of the 2nd cent. B.C.

B) Three men in K. Lehmann, *MDAI(A)* 42 (1917) 185-190 no. 1 (cf. L. Robert, *BCH* 102 [1978] 456/457 = id., *Documents d'Asie Mineure* [Paris 1987] 152/153), assigned to Kyzikos following a suggestion by J.H. Mordmann, can be connected to three men in H. Lechat-G. Radet, *BCH* 12 (1888) 190: Διονύσιος Μηνοδόρου in *MDAI(A)* B L. 14 with Μηνοδόρος Διονυσίου in *BCH* B L. 10, Μηνοφάνης Δημητρίου in *MDAI(A)* A L. 51 with Δημήτριος Μηνοφάνου in *BCH* B L. 12, and Μένανδρος Δημητρίου in *MDAI(A)* A L. 22 with Δημήτριος Μενάνδρου in *BCH* B L. 16. In addition, Habicht assigns Μηνοφάντος Διονυσίου in *MDAI(A)* A L. 27 to the family of Διονύσιος Μηνοφάντου in *F Delphes* III.1.463 L. 2 (100-50 B.C.).

1325. Kyzikos. Two decrees in honor of Kleidike, 1st cent. B.C. Michel, *Recueil* 537/538. C. Habicht, *EA* 38 (2005) 94-97 nos. 3-5, suggests several prosopographic connections:

A) 94 no. 3: Ἀπολλώνιος Θεοφίλου in Michel 538 L. 3 was a younger member of the family of [Θε]οφίλος Ἀπολλωνίου in Michel 536 LL. 3/4 (2nd cent. B.C.), perhaps his son.

B) 95-97 nos. 4/5: Ἀρίστανδρος Ἀπολλωφάνου in Michel 537 LL. 2/3 was related to Ἀπολλωφάνης Ἀριστάνδρου and (his son?) Ἀρίστανδρος [Ἀπολλωφάνου] in *CIG* 3660 (republished by Robert, *Ét. anat.* 199-201) LL. 3 and 11 (2nd cent. B.C.), as already noted in *CIG*, where also a connection to Ἀρίστανδρος [Ἀπολλωφάνου] in *SGDI* 3752 L. 1 is suggested. Ἀπολλωφάνης Ἀριστάνδρου in *CIG* 3660 L. 3 was most probably the son of the ἱππάρχης Ἀρίστανδρος [Ἀπολλωφάνου] in a Rhodian decree (Rigsby, *Asylia* 166), dated by the Rhodian eponym Ἀρατοφάνης to ca. 169-167 B.C. (G. Finkielszajn, *Chronologie détaillée et révi-*

1 [ο ἀγών... IGR, τὸ ἀνάγνωμα?]. C. II 4. ἐν [δίσκος] ἀφῆσιν. IGR II 5-6. ... ἡ κήρυξ [ὁ δημότης?] τὸ πρῶτον? IGR; C. adopts the reading of M. Sève, *BCH* 103 (1979) 331 II 8. ἐν τοῖς [?] τοῖς ἀγῶσι? ὁπλ. τὸν [?] ὁπλῶσι. IGR, ἐν τοῖς [κατ' ἐνιαυτὸν ἀγῶσι] μένοις γυμνικοῖς ἀγῶσι. C. II 11-13. Asklepiades, commander of a group of Kyzikene soldiers, participated in the campaign of Mithridates of Pergamon, who relieved Caesar, who was besieged in Alexandria in 46 B.C. II 24. restored by C.: Ἀσκληπιάδου I [...]. IGR II 27. [παρὰ] ἔμπειρον, IGR; C. prefers περὶ μέν[ε]σιν, in accordance with F.W. Hasluck's copy (*JHS* 23 [1903] 89-91). C. translates LL 22-27 as follows: '(une stèle) auprès de laquelle il sera couronné lors de la *katadromē* d'élite de son père Oliniades, fils d'Asklepiades, qui est organisée par le peuple lors des concours célébrés chaque année par les magistrats du gymnase en partant de l'héron; et que les *néoi*, les éphèbes et les *paides* accompagnent [παρὰ] πειρῶν, or, with περὶ μέν[ε]σιν: 'attendent (après la fin des concours) la cérémonie du couronnement') la cérémonie de couronnement qui suivra et qu'ils manifestent leur vive approbation (?)'; the heroon (L. 26) probably was the tomb of Demetrios' grandfather Asklepiades and his fellow soldiers (see LL 11-13); C. refers to the heroon built for Diodoros Paspas in the agora.

1330. Kyzikos. Dedication to Poseidon and Aphrodite Pontia, 1st cent. B.C. Robert, *Hellenica* IX 94-97.

A) With reference to Διοκλῆς Ἀρχεβίου in *CIG* 6851 (cf. our lemma no. 1324 A) L. 8, C. Habicht, *EA* 38 (2005) 98 no. 7, argues that in L. 12 Ἀρχεβίος Ἀρχεβίου τοῦ Διοκλείου should indeed be the right name as read by G. Mendel, *Catalogue des sculptures grecques, romaines et byzantines* III (Constantinople 1914) 58/59 no. 849, and accepted by L. Robert (τοῦ Διογενίου, ed. pr.).

B) Id., *art. cit.* 99 no. 9: the ἱπάρχης Μενεσθεύς τοῦ Πολυίδου, after whom the dedication is dated, is most likely the same as the Μενεσθεύς under whom Michel, *Recueil* 537 (see our lemma no. 1325) was proposed. Since the decree was passed under Ἡγησίας, Menestheus must be a predecessor of the latter, from which it follows that the dedication is to be dated to approximately the same time as the decree.

1331. Kyzikos. Dedication to Meter Tolyplane, 1st cent. B.C. Michel, *Recueil* 1226; G. Mendel, *Catalogue* ... III (see our lemma no. 1330) 60/61 no. 850. C. Habicht, *EA* 38 (2005) 98/99 no. 8, suggests identifying the ἱπάρχης Ἀρισταγόρας with his namesake in Plutarch, *Luc.* 10.2, and Iulius Obsequens 60, where he is called γραμματιστής and *summus magistratus*, respectively. Μεταγρος Ἀρισταγόρου and other men called Ἀρισταγόρας are on record in H. Lechat, G. Radet, *BCH* 12 (1888) 189 B L. 7 (Hellenistic period) and in *SEG* XL 1126 LL 5/6 and 10/11 (early Imperial period). The name is reminiscent of the homonymous tyrant of Kyzikos at the end of the 6th cent. B.C. (Her. 4.138.1).

1331 bis. Miletupolis. Fragment of a sacrificial calendar, 4th cent. B.C. I. Miletupolis I. *SEG* XLIX 1764. R. Parker, *Polytheism* 484/485, finds that 'the text does not fit wholly comfortably in an Attic context,' contra C. Habicht, *EA* 31 (1999) 26-29 (*SEG* XLIX 1764). In L. 7

τετρακαίδεκάτη is a unicum for τέτραδι ἐπὶ δέκα. An offering to τὸ Ἀπὸλλων Κάρνειος (L. 11) would require a special explanation in an Attic calendar. 'The presumptive sacrifice to Peace falls on Skirophorion 17, whereas the attested Attic date is Hekatombaion 16 ... The choice finally of a bull as offering no less than three times in a fourteen-line text is wholly unexampled in Attica (though also, it must be conceded, elsewhere).'

1332. Pergamon. The Asklepieion. In *Pilgrimage* 198-206 (ph.). A. Petsalis-Diomidis presents the Greek text, with English translation, of AvP VIII.3.161 (*lex sacra* for the cult of Asklepios). On 213-217 she briefly discusses AvP VIII.3.91, 111 (b) and 139 (ph. of all three).

1333. Pergamon. The date of the Pergamon Altar. Cf. *SEG* LII 1190. F. Queyrel, *Studi Ellenistici* 16 (2005) 201-210, argues that the construction of the altar, dedicated to the Twelve Gods and to Eumenes II, was probably begun by the latter (i.e., before 158 B.C.), but that the iconographic program was changed by his successor, Attalos II (if indeed the altar was not begun in his reign). After an interruption in 156-154 B.C., caused by Prusias II's attack on Pergamon, work was resumed but ceased without the altar being finished, perhaps at the time of Attalos II's death. All dedications that were erected in front of it (for the inscriptions see *I Pergamon* 189, 226, 232, 241/242, 371, 381 (?), 404, 408, 412, 416/417, 426, 430, 436; no. 219, dedicated to Attalos II, was most probably put up in the sanctuary of Athena) date from after the royal period and so cannot be used to date the altar.

1334. Pergamon. Epideictic epigrams concerning Homer, late Hellenistic. *I Pergamon* 203; *SEG* XXVIII 968; *SGO* I 598/599 no. 06/02/18. D. Clay, *Archaiologos Heros* ... (cf. our lemma no. 941) 88/89 and 137/138 no. T2, reprints the text (English translation) and discusses it as evidence for the dedication of statues of poets.

BITHYNIA

1335. Bithynia. Weights, Roman Imperial period. P. Weiss, *Chiron* 35 (2005) 422-430, discusses the specific features of Bithynian weights (from Trajan to ca. 260 A.D., with a peak under Septimius Severus), the similarities and differences with Thracian and Moesian weights, and the fundamental differences with weights from western Asia Minor. Whereas the latter in most cases have a recessed field on only one side, the other being flat (see our lemma no. 1964), the Bithynian counterparts have recessed fields on both sides; moreover, they have more elaborate inscriptions containing the following elements: 1) ἔτους --- Αὐτοκράτορος ---; 2) ὑπατεύοντος τῆς ἐπαρχίας ---; 3) λογιστεύοντος ---; 4) ἀγορανομούντος ---. The weight standard is nearly always that of the λίτρα ἀγροαία.

For a series of weights from Nikomedeia see our lemmata nos. 1369-1388. For two moulds for weights from Nikomedeia see our lemma no. 1389. On 425 brief discussion of *CIG* 8545 (*IG* XIV 2417, 1), on which see already *SEG* XLIV 810 app.cr.

1336. Adapazarı (modern). Inscriptions in the local museum. M. Adak, N.E. Akyürek Şahin, *Gephyra* 2 (2005) 133-172 (ph.: German translations), publish a catalogue of the stone monuments in the museum at Adapazarı (east of Nikomedeia). We present the new inscriptions in our lemmata nos. 1343, 1347-1364, 1365 bis, and 1366/1367 and give here a *comparatio numerorum* for the published texts.

<i>SEG</i> XXXIII	<i>Gephyra</i>	<i>SEG</i> XXXIII	<i>Gephyra</i>	<i>I. Iznik</i>	<i>Gephyra</i>
1089	135/136 no. 1	1092	147/148 no. 15	1336	140/141 no. 6
1090	136/137 no. 2	1093	150/151 no. 18	1344	143/144 no. 10
1091	151/152 no. 19				

1337-1339. Nikaia (area of: Bilecik, Bayrıköy). Dedications to Zeus Agathios, 3rd cent. A.D. Three altars with mouldings. Ed.pr. N.E. Akyürek Şahin, *Olba* 11 (2005) 85-90 nos. 5-7 (Turkish translation), on the basis of copies sent by the finder. For Zeus Agathios cf. *I. Iznik* 1061-1067.

1337: 87/88 no. 5. Dedication of Auphidius.

Διὶ Ἀγαθίῳ Αὐφί-
διοσ Δημητρίου κατὰ

ἐπιταγὴν ἀνέθηκα

Date: after 212 A.D. (L. 1: Aur.), ed.pr. II 1-2. Αὐφίδιος = Aufidius, ed.pr.

1338: 88/89 no. 6. Dedication of Askles.

Ἀγαθῇ τύχῃ·
Διὶ Ἀγαθίῳ
Ἀσκληῆς Διο-
νυσίου[ν] ὑπὲρ ἐ-

αυτοῦ καὶ τῶ-
ν ἰδίων κ[α]τὰ
εὐχὴν ἀνέθη-
κα

Date: close to the text in the preceding lemma, ed.pr.

1339: 89/90 no. 7. Dedication of a statue (or bust?) of Zeus.

Ἀγαθῇ τύχῃ·
Διὸς Ἀγαθοῦ ἐ-
πηκόου θεοῦ τῆν

εἰκόνα Α.Τ.ΤΑΜΗ-
ΜΚΩΜΙ ἀνέ-
τησα[ν]

Date: close to the text in the preceding lemma, ed.pr. II 2-3. for ἐπηκοός cf. e.g. H.S. Versnel in id. (ed.), *Faith, Hope and Worship. Aspects of Religious Mentality in the Ancient World* (Leiden 1981) 34-37. ed.pr. II 4. dedications of εἰκόνας to Zeus Agathios also in *I. Iznik* 1061-1063, of other images to other gods *ibid.* 1129, 1503. ed.pr. II 4-5. the name of a village. ed.pr. [However, this is not a dedication of an image to Zeus, but of an image of Zeus to a village the name of which is to be expected where the copy shows an incomprehensible sequence of letters, the last of which may conceal κόμη, Corsten.]

1340. Nikaia (area of: Ahmetler, Bilecik). Dedication to Apollon Gorzaiois, Imperial period. White limestone altar with mouldings. Ed.pr. N.E. Akyürek Şahin, *Olba* 11 (2005) 91/92 no. 8 (ph.: Turkish translation); cf. T. Corsten, *EA* 39 (2006) 128.

Ἀπόλλωνι ὦ
Γορζαίῳ ὦ

εὐχὴν ὦ
4 Π. Ἰούνιος Ἀνγelo[ς]

Date: 1st cent. A.D. (letter forms), ed.pr. II 1-2. cf. *I. Iznik* 1034, also from the region of Bilecik where there was perhaps a temple. ed.pr. II 4. Π. Ἰούνιος Ἀνγelo[ς], C. Πιούνιος Ἀνγelo[ς], ed.pr. [another Iunius in Bithynia in our lemma no. 1367, Corsten].

1341. Nikaia (area of: Kurtköy, Bilecik). Dedication to Hermes and Apollo, Imperial period. Round marble altar with mouldings; below the upper moulding a figure of Apollo in relief, surrounded by the inscription. Ed.pr. N.E. Akyürek Şahin, *Olba* 11 (2005) 92/93 no. 9 (ph.: Turkish translation).

Ἀγαθῇ τύχῃ·
Ἑρμῇ καὶ Ἀπόλ-
λωνι Μαρκετιανὸς

4 Δημητρίου εὐχὴ[ν]
ὑπὲρ ἑαυτοῦ, πάντων
ἰδίων καὶ τῆς κόμης

Date: 150-250 A.D. (letter forms), ed.pr. II 4 and 5. read Δημητρίου καὶ ἑαυτοῦ, ed.pr.

1342. Nikaia (area of: Keskin/Gölpazarı). Dedication to Apollo Lyk(e)ios, Imperial period. *I. Iznik* 1035. J. Nollé, in S. Mitchell, C. Katsari (edd.), *op.cit.* (our lemma no. 1999) 65, regards this dedication as evidence for Apollo as 'protector of the flocks', contra F. Graf, *Nord-ionische Kulte* (Rome 1985) 218-226.

1343. Nikaia (area of: Pamukova). Dedication?, Imperial period. Upper part of a gray limestone altar, found in Kusaka near Pamukova, now in the museum at Adapazarı. Ed.pr. M. Adak, N.E. Akyürek Şahin, *Gephyra* 2 (2005) 161 no. 30 (ph.).

ΘΕΩΛΑ...Ε...Α(- - - - -)
 ΜΑ(- - - - -)
 ΝΙΑ(- - - - -)

4 [- - - - -]ΠΗ[- - - - -]
 [- - - - -]Η[- - - - -]

1. Θεῶν?, which would suggest a dedication, edd.pr.

1344. Nikaia (area of: southern environs?). Funerary epigram for Onesimion, Imperial period. Grey limestone stele; pediment with large akroteria; underneath, an empty vaulted niche flanked by pilasters; inscription on the architrave. Findspot unknown, assigned to the area south of Nikaia by its style. Ed.pr. N.E.Akyürek Şahin, *Olba* 11 (2005) 77-79 no. 1 (ph.; Turkish translation).

Εἰκοστὸν καὶ πέμπτον ἐγὼ τελέων ἐνιαυτὸν
 ἐνθ' ὃ τάλας κείμεαι καλὸς Ὀνησιμίων,
 πιστὸς μὲν θρέψασι, φιλόστοργος δὲ γονεῦσι,
 4 ἡδὺς συ[ν]τροφίῃ, τερπνὸς ὁμηλικίῃ,
 λείπων θρέψασιν καὶ γενέταις δάκρυα

Date: 3rd cent. A.D. (letter forms), ed.pr. (could well be earlier, Corsten) || the epigram consists of two distichs (LL 1-4) and one pentameter (L. 5), ed.pr. || [2. καλὸς metri causa with long first syllable, Corsten].

1345. Nikaia (area of: Elbeyli). Epitaph of the family of Chrestos, Imperial period. Marble altar with mouldings and block-shaped upper element; on the front of the latter a gongelon. The inscription, on the shaft, has been incised at different times (after the death of each person), the letters becoming smaller and finer toward the end. Ed.pr. N.E.Akyürek Şahin, *Olba* 11 (2005) 81-83 no. 3 (ph.; Turkish translation).

Ἀνεξοδιαστο-	8	Βασίλις ν Χρήστου ν, γυνὴ δὲ
ν.		Ἀσκληπιοδότου, ζήσασα
ζήσας ἔτη ν να',		ἔτη νν λα' ν, χαίρει.
χαίριν.		Ἀσκληπιοδότος Ἀσκληπι-
Χρήστου ν Χρήστου[ν]	12	οδότου Θ, ζήσας ἔτη Θ ζγ'.
ζήσας ἔτη νν κα',		χαίρει
χαίρει.		

1-2 Very frequent in and around Nikaia, cf. *Iztnik* 1231 with parallels, originally, the name of another person, presumably Χρήστος, the father of Χρήστος in L. 5, must have been inscribed here, as the age given in L. 3 shows, ed.pr. || 4. χαίριν = χαίρειν, ed.pr. || 8. Basilis was the daughter of the elder Chrestos and thus the sister of the younger Chrestos; the sigma of Χρήστου, originally omitted, was later added in smaller script, ed.pr.

1346. Nikaia (area of: Nasuflar). Epitaph of Longos and Tyrannis, Imperial period. Limestone altar with mouldings and block-shaped upper element; on the front of the latter a wreath, on its moulding an ivy-tendrill. Ed.pr. N.E.Akyürek Şahin, *Olba* 11 (2005) 84/85 no. 4 (dr.; Turkish translation).

Λόνγος Ἀσκλη-
 πιοδότου vac.
 γερουσιαστῆς
 4 κατεσκεύασεν

μνημεῖον ἑαυτοῦ
 καὶ τῇ ἑαυτοῦ γυναι-
 κί Τυραννίδι, ζησά-
 8 Θ ση ἔτη ο' Θ

Date: 2nd/3rd cent. A.D., ed.pr. || 3. members of the gerousia are frequently attested in Bithynia, cf. *Iztnik* 1242, 1250, 1261, 1340, 1578, *I.Kios* 113; *I.Prusias* 107 n, ed.pr. [also perhaps *I.Prusa* 1066, Corsten].

1347-1363. Nikaia (area of). Epitaphs, Imperial period. Gravestones in the archaeological museum at Adapazarı. Edd.pr. M.Adak, N.E.Akyürek Şahin, *Gephyra* 2 (2005) 141-162 nos. 7-9, 11-14, 16/17, 20-26, and 31 (ph.; German translations).

1347: 142/143 no. 8. **Epitaph of Pompeia, Imperial period.** Limestone stele with round niche below and, separated by a slim ledge, pediment in relief above; in the pediment a patera, below a tabula ansata with LL. 1-5 of the inscription; L. 6 is on the ledge below, L. 7 on the arch of the niche; on the background of the niche a folding mirror, wool basket, spindle and distaff, and two perfume flasks, found in Kemaliye near Pamukova.

Πομπεία	κί μνήμης
Σόλωνος θυ-	vac. χάριν ζή[σασσ] (ἔτη) κε'
γάτηρ Κάρπος	vac. χαίρει
4 τῇ ἰδίᾳ γυναι-	

1348: 141/142 no. 7. **Epitaph of Eia, 2nd cent. A.D.** Marble stele with round niche, in which the bust of a woman; underneath, inscription, wool basket, spindle and distaff, folding mirror; found in Paşalar, west of Pamukova.

Εἶα Μενάνδρου θυγάτηρ, γυνὴ δὲ Ἀσκ[λ]-
 ηπιάδου, χέρετε πόροδοι ἐπιδέξεται[αι]
 (basket) τῆς τύχης ἔτη νθ'

1. Eia: Thracian name, edd.pr. [contra: C.Brixhe, *BE* (2007) no. 480: 'nom d'un type universel']

1349: 147 no. 14. **Epitaph of Ia, 2nd cent. A.D. (?)** Marble door stele with pediment; in the pediment a rosette; in the lower part, round niche with door, in which spindle and distaff, wool basket, comb, and lock; above, ledge with LL. 1-2 of the inscrip-

tion (L. 3 is incised around the arch of the niche); between the ledge and the pediment two recessed fields, the left one with a box with two perfume flasks and an unidentified object, the right one with a grapevine and a wreath; found in the area of Geyve. "Έτους ι'· Απολλώνιος | Ἰα τῇ ἑαυτοῦ γυναικὶ μνήμης χά (arch) ριν

Date: this way of indicating a year is frequent in this area in the 2nd cent. A.D., cf. *I.Izmit* pp. 39, 44, add pr. on 158 (on their no. 25 = our lemma no. 1355)

- 1350: 149/150 no. 17. **Epitaph of Diophanes, 2nd cent. A.D. (?)**. White marble slab with engraved door stele comparable to our lemma no. 1349; the objects in the round niche are destroyed, the left square field below the pediment was apparently left empty, and instead of the right field there is a wreath; inscription on the ledge below the pediment; found probably in the area of Geyve or Taraklı (similarities to our lemmata nos. 1349 and 1351). "Έτους δι'· Διοφάνης | Νόσσου χαίρε

- 1351: 148/149 no. 16. **Epitaph of a couple, undated [2nd cent. A.D. ?]**. White limestone door stele with pediment; in the pediment a rosette; in the lower part two round niches; in the left one a folding mirror, spindle and distaff, jewelry box with several flasks, wool basket; in the right one an axe, pruning hook and knife; underneath the niches, on the lower ledge of the stele, several drinking cups, and above the niches, a ledge with the inscription; above this, two square recessed fields with the busts of a man and a woman. Exact provenance unknown, but certainly from the region of Geyve or Taraklı. "Έτους ια' [- - -]·]ΧΘΞ[-]·]ΤΕΞΕ[-]·]ΤΩ[-]·]ΗΕΤΙΑΤΩ[-]· - - -]

[For the date see our lemma no. 1349 app. cr., Corsten]

- 1352: 156 no. 23. **Epitaph of Demetrios and his sons, 2nd cent. A.D. (?)**. White limestone altar, found in Dumankoy, south of Taraklı.

	Δημήτριος Δη- μητρίου ζήσας έτη ξ'· τούτου νιοί Θεόδοτος ζήσας έτη κε', Ἡράς ζήσας έ- τη κα'. Δημήτρι- ος ζήσας έτη		vacat ιη', vacat Χρήστος ζή- σας έτη κε', Λούκιος ζή- σας έτη λε', Θεόφιλος Ρουφίνος ζήσας έτη ιη'
4		12	
8			

14. Theophilus was a foster-child or a relative of Demetrios, add pr.

- 1353: 145/146 no. 12. **Epitaph of the father of Hostilios, 2nd/3rd cent. A.D.** White limestone block with engraved stele with round niche and pediment; inscription above the pediment, found in Erperek near Geyve.

εποίησα ζών μνήμης χάριν Ὅστιλιος | vacat πατρῆι

[Unusual word order, Corsten] || 3. πατρῆι = πατρί, add pr.

- 1354: 157 no. 24. **Epitaph of Glykon, 2nd/3rd cent. A.D.** Upper part of a white limestone altar, found in the village of Hacıyakup near Taraklı.

νν Έτους η'· vac.	ωνι ζήσαντι
Δημήτριος Πυλ-	έτη λα'· ανέ-
αιμένου τῷ ά-	[στ]ησε[ν]
4 δελφῷ Γλύκ-	

- 1355: 157/158 no. 25. **Epitaph of Sosthenes, 2nd/3rd cent. A.D.** Upper part of a white limestone stele with carved pediment with akroteria; in the pediment a rosette; inscription on either side of the middle akroterion; found in the village of Hacıyakup near Taraklı.

Σωσθένης (akrot.) έτους αλ'
(akroterion) Θεοδώρ[ου]

1. The inscription cannot be dated by emperor (unlike our lemmata nos. 1349-1351, 1354, 1358, and 1360), since no emperor of the 2nd or 3rd cent. ruled long enough, and it is unlikely that it is a local era; perhaps the age of the deceased, add pr. || 2. Theodoros was either the deceased's father or a close relative, add pr.

- 1356: 158 no. 26. **Epitaph of Ela and her husband, undated [2nd/3rd cent. A.D. ?]**. Fragment of a white limestone stele or altar, found in the village of Hacıyakup near Taraklı.

νν Έτου[ς - - νν]	4 νι γλυ[κυτάτῳ]
Εἷα Θε[- - - -]	άνδρῖ [ζήσασα]
έαυτῇ [καὶ - -]	έτη ξ'

5. [ζήσας], add pr. (either ζήσασα or ζήσαντι, Pickett).

- 1357: 146/147 no. 13. **Epitaph of A. Kallistos, after 212 A.D.** Limestone stele with pediment and representation of a funerary banquet; inscription below; found in Akçakaya near Geyve.

Α. Τρύφαινα ανέσ- τησεν τὸ μνημεῖ- ον τῷ έαυτῆς άνδρῖ Α. Καλλίστῳ ζή- σαντι έτη μα'· εἰ	8 τις δὲ ἰσχύρη μὴ προσ- ήκων, παραδεδοσ- θω θεῷς καταχθ- νίως, χαίρε
---	--

1 and 4, A. = Ἀρύηλος), edd.pr. II 4, a different (hardly the same) Aur. Kallistos in *IJznik* 1082, edd.pr. II 6-7, for σκῦλλειν (here with prothetic iota) and προσήκων cf. *OMS* V 729, and *IJznik* 117 and 1587, edd.pr. (who wrote ἰσχυλῆ, but see C.Brixhe, *BE* (2007) no. 480) [cf. *SEG* LIV 623, Chaniotis] II 8-9: θεὸς καταχθονίους = θεοὶς καταχθονίοις; the invocation of the gods of the underworld is rare in Bithynia, cf. *TAM* IV.1 174, *IJznik* 87, and for imprecations in Bithynia, Strubbe, *Arae Epitymbioi* 101-107, edd.pr.

- 1358: 155 no. 22. Epitaph of Syriskos, 2nd cent. A.D. White marble door stele with pediment; round niche with door, in the fields of which a rosette, a lock, a pruning knife, and a door knocker are represented; below the door three drinking vessels. Above the niche a field with a wreath, diptych and writing implements, left of the pediment perhaps a book scroll. The inscription is engraved in the field with wreath and on the ledge below. Found in Dumanköy, south of Taraklı, where there must have been a rural settlement in the Roman period, given the fact that also our lemmata nos. 1352 and 1359/1360 were found there.

Ἔτους ιγ' | Συρίσκος Συρίσκου ἄλυπε, χαίρει

- 1359: 152/153 no. 20. Epitaph of Attikos, after 212 A.D. Marble stele with pediment and relief of three standing figures, apparently the family mentioned in the inscription engraved below the relief; found in Dumanköy, south of Taraklı.

Αὐρ. Ἀττικός κὲ Γαϊανή
τὸ μνημῖον κατεσ-
4 κευ(ά)σαμεν τῷ υἱῷ Ἀττι-
κῷ ζήσαντι ἔτη ιθ'

I. for Γαϊανή, derived from Γάιος, edd.pr. refer to *IG* X.2.1.516; *MAMA* V 185; VI 274; X 89; *TAM* III 375; *LGPV* II s.v. [now also *LGPV* V.A s.v., including this example, Corsten].

- 1360: 153-155 no. 21. Funerary epigram for Papias and Babou, 3rd cent. A.D. Marble door stele with two round niches, flanked by columns and crowned with a pediment; in the pediments rosettes; between and above the pediments jewelry box, perfume flasks, comb, diptych and writing implements; above, L. 1 of the inscription. In the left niche jewelry box, perfume flasks, folding mirror, and spindle and distaff, in the right double axe and plow. LL 2-6 in the pediments and on the ledge below. Found in Dumanköy, south of Taraklı.

Ἔτους δ' |

4 υἱέες ἔσθλοι | ἀνφοτέροις γονέεσσι τόδ' ἔκτισαν, |
Παπῖα καὶ Βαβου πολλὰ πονησαμένοις;
ὡς ζῶσις δ' ἄν | [ζε]ῦγος ἔην φιλῆς ἀγαπῆσε,
οὕτως καὶ φθιμένοις συνφύτοις θαλάμῃ

The meter is not always correct: in LL 2/3 no shortening in the hiatus, in L. 1 in fine one additional short syllable, edd.pr. II 4. Παπῖα must be read as two syllables ('Papia'), edd.pr. II 4. Βαβου: undeclined name, cf. Zgusta, *KP* 115 § 133-13; P.Frei in H Otten (ed.), *Hieme and Other Anatolian and Near Eastern Studies in Honour of Sedat Alp* (Ankara 1992) 185, M.Riel, *EA* 29 (1997) 38, edd.pr.; dativ of Βαβου(ς), cf. Brixhe, *Essai* 75/76, C.Brixhe, *BE* (2007) no. 480, for πολλὰ πονησαμένοις at the end of a pentameter cf. *Anthologia Graeca* IX 417. 2 and *GV* 1983 L. 8, edd.pr. II 5. ἀγαπῆσε = ἀγαπήσασαι, edd.pr. II 5-6. συνφύτοις with long -υ-, edd.pr.

- 1361: 143 no. 9. Epitaph of Domna, 3rd cent. A.D. Bluish marble stele with round niche below and, separated by a slim ledge, pediment in relief above; the inscription is engraved on a tabula above the pediment (LL 1-3) and on the ledge (LL 4/5); found in the area of Pamukova.

[3-4] τη Καλλέ- 4 θυγατρί Δόμνη ζη-
[ου] ζῶσα ἀνέστη- σάσῃ ἔτη θ' τοῖς ἐπάνω χέρε[ιν]
[σε] τῇ αὐτῆς

5. For τοῖς ἐπάνω χείρειν cf. *SEG* XI.VIII [not XLIX] 931 (Perinthos), *IJznik* 1282, 1450, 1466, 1486, and 1582, edd.pr.

- 1362: 144/145 no. 11. Epitaph of Pol(h)ion and Titha, 3rd cent. A.D. (?) Limestone stele with a rounded niche above and a square recessed field below; in the niche the busts of a couple, pruning knife, wool basket, and mirror; inscription on the ledge between the fields and in the lower field; found in the area of Pamukova/Geyve.

[ὁ δεῖνα] Πωλίω- οντα· χαίρει·
νος κατεσκεύ- 8 εὐσεβίης ἐνεκεν
ασε τὸ μνημῖον
4 Πωλίωνα τῷ πατρὶ
καὶ Τίθῃ τῇ μητρὶ ζή- 6-7. read ἐξηκοντα. edd.pr. II 8.
σαντι ἔτη (ἐ)ζήκ- εὐσεβίης = εὐσεβείας. edd.pr.

- 1363: 161/162 no. 31. Epitaph of a man?, undated. White limestone stele with pediment; in the pediment a patera; provenance unknown, probably from the area of Pamukova. Ζωῖλος Σω[- - -] (five illegible lines)

1364. Nikaia (area of: Pamukova?). Fragment, 2nd/3rd cent. A.D. White marble block, provenance unknown, certainly from the area of Pamukova (Taraklı?), now in the museum at Adapazarı. Edd.pr. M.A. Adak, N.E. Akyurek Şahin, *Gephyra* 2 (2005) 160 no. 29 (ph.).

[- - - -] ΚΟΜΗ[- - - -] ΚΤΩΚΑΠ[- - - -]

Perhaps a tombstone for or erected by a man with the name [Νικηφόρος]; the age of the deceased would then have been 58 years ([δ]εκάτω και ἑντηκοντα), *edd.pr.* for a building inscription or dedication (letter height: 6 cm) by the, e.g., [δ]ίμας ὁ Νικηφόρος [δέων] for [- -]κερ and Π[- -]. Corsten).

1364 bis. Nikaia. Fragment, undated. Fragment of a block (material unspecified) re-used in the city wall, near the gate of Yenisehir; inscription on a protruding fascia; sistrum in relief above. *Ed.pr.* L. Bricault, *RICIS* (cf. our lemma no. 2071) 471 no. 308/0501 (ph.).

NOYMHNIEP[-]

[The reading of the last letter as P is not supported by the ph., which seems to show a Π. Νουμήνιε Π[-]?, Tybout].

1365. Nikomedeia. The cult of Demeter. Mainly on the basis of coins, literary sources, and *TAM IV* 1.53/54, H. Boyana, *JAC* 20 (2005) 99-112, gives an overview of the cult of Δημήτηρ in the city. She concludes that Demeter was 'the main goddess' who 'protected the harbour and the gulf as the representative of the city and facilitated the safety of the Nicomedeians, who ... expected her to bring along fertility and abundance'.

1365 bis. Nikomedeia (area of: Karaman (Ocağ)/Adapazarı). Dedication of a krater by Aur. Roufina, after 212 A.D. Fragments of a white marble krater with continuous relief representing the youthful Dionysos with thyrsos amidst vine tendrils. The inscriptions runs along the rim (L. 1) and on the upper part of the body (L. 2). Mentioned by S. Polat, S. Şahin, *EA* 5 (1985) 103 with note 4; M. Cremer, *MDAI(I)* 38 (1988) 180 (ph.). *Edd.pr.* M. Adak, N.E. Akyürek Şahin, *Gephyra* 2 (2005) 137/138 no. 3 (ph.; German translation).

Ἀγαθὴ τύχη· Ἰ Αὐρηλία Ρουφίνα Χρήστου ἐποίησα τὸν κρατῆρα κώμη Σαυ[- -]

For another dedication of a stone krater, which was used during festivals, cf. *TAM IV* 1.20, *edd.pr.*

1366-1367. Nikomedeia (area of). Epitaphs, Imperial period. Two stelae in the archaeological museum at Adapazarı. *Edd.pr.* M. Adak, N.E. Akyürek Şahin, *Gephyra* 2 (2005) 138-140 nos. 4/5 (ph.; German translations).

1366: 138/139 no. 4. **Epitaph of Pollion and his family, Imperial period.** Marble stele with pediment, in the pediment a rosette; found in the village of Karaçalılık (south of Akyazi); on the 'architrave' two lions seizing an ox; below in a niche, four stan-

ding figures (three men, two of whom embrace each other, and a woman), followed by the inscription; at the bottom of the stele, relief of man on horseback, followed by a servant with double axe, both on a base. *Edd.pr.* date the relief to the 2nd or 1st cent. B.C. and propose that the inscription (in letter forms of the Imperial period) may belong to a re-use of the stele.

Κόιλιος τὸ μνημα τοῖς γονῖσι [- - - -]
[- - - -] Παλλίωνι [- -] καὶ Τίθῃ [- - -]
καὶ τοῖς ἀδελφοῖς Παλλίωνι καὶ Ποπλίῳ

1. γονῖσι = γονεῖσι = γονεῖσι, cf. Brixhe, *Essai* 64, *edd.pr.* II [2. or τίθῃ for τίθη/τίθηθ (cf. *SEG* XXVIII 1018; XLV 1599), Chaniotis] || 3. the iota of τοῖς was added later in smaller script, *edd.pr.*

1367: 139/140 no. 5. **Epitaph of Phillys, Imperial period.** Gray limestone stele with pediment, in the pediment a large patera, found in the village of Yanık (near Sapanca).

Φίλλυς, 4 οἰκονόμος,
Μ. Ιουνίου ζήσας ἔτη ν'
Φαυστείνου χαίρετε

1-4. Phillys was a slave-administrator of the estate owner M. Junius Faustinus, *edd.pr.*

1368. Nikomedeia? (area of?). Funerary epigram for Nomoniane, Roman Imperial period. Undecorated marble sarcophagus with lid of unknown provenance; assigned to the area of Nikomedeia by its style; inscription on front. *Ed.pr.* N.E. Akyürek Şahin, *Olba* 11 (2005) 79/80 no. 2 (ph.; Turkish translation).

Νηπίαχον κούρην μὲ φίλοι θάψαντο τοκήες,
τήθῃ δ' οὖνομ' ἔχω ταῦτό Νομωνιανή·
τις ἂν δ' ἀνύξει τὴν σορὸν ταύτην, δότω ταμείῳ
4 Ἀττικὰς δισχειλίας καὶ τῇ πόλει Ἀττικὰς χιλίας
χαίρετε

1-2 A distichon, *edd.pr.* II 1. θάψαντο = ἐθάψαντο, the augment missing *metri causa*; *edd.pr.* II 2. Νομωνιανή also in *I. Kalchedon* 68; cf. Νομωνιανός in *IG II²* 3990, *edd.pr.* II 3-4. this formula is frequent in Bithynia, *edd.pr.*

1369-1388. Nikomedeia. Lead weights, Roman Imperial period. R. Haensch, P. Weiss, *Chiron* 35 (2005) 443-498 nos. 1-13 (ph.; German translations). (re)publish 13 lead weights. These weights all have on both sides recessed fields framed by edges; on the front there is a mention of the regnal year of an emperor, with titulature; on the back the provincial governor.

the *curator rei publicae* (λογιστής), the urban agoranomos and the weight unit are mentioned. The texts have many ligatures. The weights are likely to come from the province of Pontus/Bithynia; one is said to have been found near Nikomedeia (our lemma no. 1377); the name of the agoranomos in our lemma no. 1376 (Staius Aelius Nicomedianus) may point to the same city. The basic unit seems to have been the λίτρα ἀγοραία of ca. 500 gr. As to the regnal year, edd. pr. point out that it is not always clear whether it is related to the annual transfer of the *trib. potestas* or to the *dies imperii*.

On 479-483 edd.pr. give a summary of what these weights contribute to our knowledge about governors of Pontus and Bithynia, the change of the status of the province, from *provincia populi Romani* to *provincia Caesaris* (probably between 156/157 and 159 A.D., with an inverse change for Lycia-Pamphylia from Imperial to senatorial province: see 454 with note 46, and the app.cr. of B in our lemma no. 1370), the phenomenon of the *curator rei publicae* λογιστής (only three recorded in the whole series which implies that even in the first half of the 3rd cent. A.D. the *curator* was not a regular phenomenon) and about the various agoranomoi mentioned on these weights (most of them were Roman citizens).

For some of their names (our lemmata nos. 1373, 1378, and 1385) there are parallels in Nikomedeia and other Bithynian cities; however, H.-W. argue against too 'schnelle Identifikationen' (483). For Bithynian weights in general see our lemma no. 1335.

In *Chiron* 37 (2007) 183-217 nos. 14-16, R.Haensch, P.Weiss publish three more, similar weights from Pontus/Bithynia; we add these texts to the ones from 2005. In *Chiron* 38 (2008) 243-259 nos. 17-19, F.Dönmez-Öztürk, R.Haensch, H.Sami Öztürk, P.Weiss publish another set of weights from Nikomedeia; *ibidem* 261-265 no. 20 the same authors publish one more weight. Nos. 14 and 16 were offered for sale by Gorny and Mosch, *Auktionskatalog Giessener Münzhandlung* 151, 9 Okt. 2006, nos. 547/548 and are now in a private Collection in the USA. No. 15 was found by divers in the sea off the coast of Sicilian Kamarina (*SEG* L 1008), together with six other weights (*SEG* XLIV 760; XLIX 1294). These weights are likely to have been part of the cargo of a ship that was shipwrecked near Kamarina. On 200/201 reflections on the two systems of the λίτρα ἀγοραία and the λίτρα Ἰταλική.

Nos. 17-19 originally were in two private Turkish collections and are now in the Pera Museum in Istanbul; no. 20 belongs to the collection and Museum Halûk Perk in the same city.

1369: 451 no. 1 = *SEG* XX 786. No new readings. Hexagonal weight, 2600 gr; probably a pentalitra; on the back a bust of Hermes; seen by L.Robert in Istanbul; in 1963 in the private Sammlung Breusch; 113/114 A.D. On 481/482 H.-W. suggest that the name of the agoranomos (Ἱέρωνος Χρήστου) was Hieron, son of Chrestos, instead of a double name; see also our lemma no. 1381 in fine.

1370: 452-454 no. 2. Weight of pedimental shape; 2980 gr (six litrai); on the front (A) in the pediment, representation of a Tyche or city-goddess, on her head a kalathos; in her right hand a steering-wheel; with her left arm she leans on a scepter. Inscription on the back (B). In a private collection in America, 156/157 A.D.

A: Ἔτους κ' · Αὐ-
τοκράτορος
τὸ β' Καίσαρος
4 Τί(του) · Αἰλίου Ἀδρι-
ανοῦ Ἀντωνεῖ-
8 νου Σεβαστο-
ῦ Εὐσεβοῦς κ-
αὶ · Μιάρκου)
· Αὐρηλίου
· Καίσαρος

1 The last three letters engraved on a rectangular elevation; apparently the mould was deepened here in order to change the regnal year; the 20th year = 156/157 A.D. (on the basis of the awards of the *trib. potestas*), edd.pr. II 2-3, the second acclamation as Imperator took place in 142 A.D. II 8-9 M. Aurelius Caesar was co-ruler from 139 A.D.

B: Ταμειούντο-
ς · Α(ουκίου) · Ἰουλίου Λα-
υπέρκου, ἀγ-
4 ορανομοῦν-
τος · Μ(άρκου) Ποντί-
8 ου Σαβεινι-
α-
νοῦ Μενεκ-
ράτους, λείτ-
ρε ἔξ ἀγοραῖε

1-3. L. Iulius Lupercus, previously unattested, was the provincial *quaestor pro praetore* rather than an urban treasurer, edd.pr. who refer to *SEG* XLIX 495 (L 472) for another weight with a *quaestor pro praetore*. A senator Q. Valerius Lupercus Iulius Frontinus, on record in *CHL* XII 1859/1860 (Vienna), may have belonged to the same family, edd.pr., who add that C.Marek, *EA* 6 (1985) 144-152, inferred from *CIG* 4152 (d) (*IGR* III 84) that in 159 A.D. Pontus/Bithynia was administered by an Imperial *legatus Augusti* instead of a proconsul and a *quaestor pro praetore*. The present weight shows that the change in the status of the province is likely to have been realized between 156/157 and 159 A.D. II 5-8. Menekrátous; perhaps the patronymic of the agoranomos, edd.pr. (on 482).

1371: 454-456 no. 3. Octagonal weight; 295 gr (hemilitron); inscribed on both sides (A, B); now in a private collection in America; 199/200 A.D.

A: Ἔτους η' [Αὐτο]-
κράτορος τὸ αἰ'
Καίσαρος Α. Σεπτι-
4 μίου Σεουήρου Εὐ[σε]-
βοῦς Περτί[να]κ[ος]
Σεβαστοῦ Ἀραβικοῦ
Ἀδιαβηνικοῦ Παρθικοῦ
8 μεγίστου καὶ Αὐτοκρά-
τορος Καίσαρος Μ. Αὐρηλί-
ου Ἀντωνεῖνου Εὐσεβοῦς
Σεβαστοῦ καὶ Π. Σεπτι-
μίου Τίτα Καίσαρος
12 νίου τῶν Σεβαστῶν

Many ligatures, especially for OY || same text as in the next lemma under A (the only difference is that in LL 10/11 we have Εὐσεβοῦς Σεβαστοῦ, whereas in *SEG* XLIV 1011 A L 9, we read Αὐτοῦ Σεβαστοῦ) || 1 the 8th regnal year of Sept. Severus would be 199/200 A.D. (if we count according to the *trib. potestas*).

B: Ὑπατεύον-
τος τῆς ἐπαρχεί-
ας τοῦ λαμπροτά-
4 του ὑπατικοῦ Τιβερίου
Κλαυδίου Καλλιππιανῶν Ἰτα-
λικῶν καὶ λογιστεύον-

τος τοῦ κρατίστου λογι-
8 στοῦ Μ. Οὐλπίου Τερτυλλί-
ανου Ἀκύλα, ἀγορανομ-
οῦντος Οὐλπίου Ἀθη-
ναίου, ἡμίλειτρο-
12 ν ἀγοραίων

5. KAYAAII, weight; edd.pr. propose that the mason was confused by the letters KAAKAA. They also point out that a governor Καλλιππιανός is on record in *I.Nikaia* 59 (honorary inscription for [Φουλα]σίαν Πλαυτίλλαν[ν] Σεβαστήν, married to Caracalla until the demise of her father, the *praef. praetorio* Plautianus), the title Σεβαστή points to the period 202-205 A.D.; the texts together support the conclusion that Kallippianos was *leg. Augusti pro praetore* between 199-200 and 202 A.D. He is probably identical with the *leg. Augusti* Ti(berius) Cl(audius) Callippianus Italicus on record in *IG II/III* 4215. K. was preceded as governor of Pontus/Bithynia by Q. Tineius Sacerdos and followed by M. Claudius Demetrius II 6-9, the *curator* M. Ulpius Tertullianus Aquila is related to two homonyms on record in *SEG XXXI* 634 (*proc. Macedoniae* in 212/213 A.D. [for attestations of this proconsul see now *I.Leukopeira* pp. 222/223 s.v., Sverkos; and cf. our lemma no. 2105, Corsten] and *IGR III* 474 (*consularis et curator rei publicae Attaleae*; unknown period [cf. *I.Pr. Cent.* 44 and P.Adam-Veleni, E.Sverkos in B' Πανελλήνιο Συνέδριο Ἐπιγραφικῆς (Thessaloniki 2008) 15 note 4, Sverkos]). Given the relatively long time span between ca. 200 (*curator* in Pontus/Bithynia) and 212/213 A.D., edd.pr. prefer to see in both men next of kin, possibly father and son II 9-11. on the weight in the next lemma, from the same regnal year of Septimius Severus, another *agoranomos* is mentioned; it is well known that in the Roman Imperial period annual magistracies were held by more than one person, each serving for a number of months II on B there are two control stamps: Ulpia (Latin letters, Greek declination) and Ἀθηναίου.

1372: 456-459 no. 4 = *SEG XLIV* 1011 A, B. No new readings. The text on A is the same as that on A in the preceding lemma. On B the name of the provincial governor, on record in B of the preceding lemma, is compatible with the traces of letters.

1373: 459-462 no. 5. Weight in the shape of an ivy-leaf, inscribed on both sides (A, B): 275.08 gr (hemilitron); on B a special line is inscribed parallel to the edge; inscription within this line: L. 15 of B between the line and the edge; many ligatures of OY, now in a private collection in Germany; 211/212 A.D.

A: "Ε-
[τ]-
ους
4 ζι' Αὐ-
τοκρά-
τορος
τὸ δεύτ-
8 ερον Καίσα-

αρος Μάρκου
Αὐρηλίου Ἀν-
ωνείνου Εὐσεβ-
12 ὸς Σεβαστοῦ Βρετα-
νικοῦ μεγίστου, δη-
μαρχικῆς ἐξουσίας
τὸ εἰ', ὕπατος τὸ γ'
16 ἀνθύπατος

The 17th regnal year of Caracalla (LL 1-4) does not square with his 13th *trib. potestas* (LL 13, 15); the latter dates to 211/212 A.D.; this date is consistent with the 2nd acclamation as *imperator* (LL 4-8, the 3rd acclamation dates to Sept. 213 A.D.) and the 3rd consulship (L 15; the 4th consulship was held by Caracalla in 213 A.D.); unless we consider ζι' (L 4) an error, the solution could be that we start counting from the moment Caracalla was promoted to Caesar (196 A.D.). - On A we have a control stamp: Α{ὐρ}ηλίου (left) and [Τι]μειοκράτου (right), for this person see B L. 1213, edd.pr.

B: δ
ιέ-
πον-
4 τος
τῆς ἐ-
παρχείου
τοῦ κρατί-
8 στοῦ ἐπιτρό-

που Ἰουλίου
Πρόκλου (?), ἀγο-
ρανομούν-
12 τος Μ. Αὐ. Τει-
μοκράτου, ἡμί-
λειτρον
ἀγορέον

1-10. The procurator of the province, an equestrian *vir egregius*, functioned as governor, because the regular, senatorial governor had dropped out (died?), edd.pr. τῆς ἐπαρχείου, w. χώρας or ἀρχῆς, edd.pr. II 10-13. this *agoranomus* is previously unattested, edd.pr. [Julius Proculus was no longer governor in the 19th year of Caracalla: see our lemma no. 1383].

1374: 462-466 no. 6. Weight of pedimental shape; 494.06 gr (= 1 libra); inscribed on both sides (A, B); many ligatures; found in Šapine (ca. 20 km. northwest of Viminacium) and now in the museum in Požarevac. Ed.pr. M.Mirković, *ZPE* 152 (2005) 295-298; republished by Haensch-Weiss, with various corrections; 235/236 A.D.

A: ["Ε]-
τους β'
Αὐτοκ-
4 [ρ]άτορος Κ-
αίσαρος Γαίου Ἰουλί-
ου Οὐήρου Μαξιμί-
νου Εὐσεβ(οῦς) - Εὐτυχοῦς

8 Σεβαστοῦ - ἀρχιερέως μ-
εγίστου, δημαρχι-
κῆς ἐξουσίας τὸ β', ὕ-
πάτου, πατρός πατ-
12 ρίδος, καὶ Γαίου Ἰουλίου
Οὐήρου Μαξιμου Καί-
σαρος, υἱοῦ τοῦ Σεβαστοῦ

1-8. The second regnal year of Maximinus Thrax squares with his 2nd *trib. pot.* (LL 9/10): 235/236 A.D., H.-W. II 10-11. Maximinus held the consulate in 236 A.D., edd.pr. II 12-14. Maximinus' son was elevated to the position of Caesar in 236 A.D., H.-W.

B: ὕ-
πατεύο-
ντο[ς] καὶ τ-

4 [ιμ]ητεύοντο-
[ς] τῆς ἐπαρχ[είας]
τοῦ λαμπροτάτου

ὑπατικοῦ Λιουκίου Ῥ[α]νί-
ου Οπτάτου πρε-
σβευτοῦ καὶ ἀντι-
στρατήγου τῶν Σεβ-

αστῶν. [ἀγ]ορανο-
12 μού(ντος) Φλαβίου [Ἰου]λι-
οῦ Ἑρμοδώρου

1-11. The governor (*legatus Augusti pro praetore*) Lucius (or Aulus) Ranius Optatus is also on record in SEG XLVIII 1502, in which Amastris honors him as λαμπρότατον ὑπατικόν (238 A.D.), M. and H. W., who add that Ranius probably was governor for three years (236-238 A.D.); in 235 A.D. C. Furius Sabinus Timesitheus seems to have been deputy-governor of the province (CIL XII 1807; ILS 1330); in LL 1-3 M. suggested reading [ὑ]πατεῦσ[αν]τος [Ἰου]λίου [καί] (σ[α]ρος); for [Ἰου]λίου [καί] (σ[α]ρος) H.-W. refer to *I. Perinthos* 20 (IGR I 796; a governor who held a census in his province (τειμητής)) and *I. Prusias* 9 (IGR III 60; τειμητεύσαντος) || 7. or Α(ῦ)λου. H.-W. II 12-13 Flavius Ostorius, son of Hermodoros?, H.-W. (on 482) [but here the *tria nomina* formula seems preferable: Flavius Ostorius Hermodoros, Pleket].

- 1375: 466/467 no. 7 = SEG XLIV 1008; from the 7th regnal year of Gordian; end 243/ beginning 244 A.D. Cf. also the brief discussion of the weight by P. Weiss in C. Howgego, V. Heuchert, A. Burnett (edd.), *Coinage and Identity in the Roman Provinces* (Oxford 2005) 60/61; see also 66/67 for some reflections on the role of the functionaries mentioned on weights; the local dignitary, often the agoranomos, 'had a direct involvement with the manufacture and inspection of weights', and may well have underwritten the production costs of the weights.

- 1376: 467-469 no. 8. Weight in the shape of an ivy-leaf; 271.33 gr (hemilitron); inscribed on both sides (A, B); many ligatures; seen on the antiquities market in 2001, since 2002 in the Bibliothèque Nationale de France; 244/245 A.D.

A:	Ἔ-		κρατόρων Μ.
	του-	8	Ἰουλίου Φιλίπ-
	ς β' τ-		ου καὶ Μ. Ἰουλίου Φίλ-
4	ων κ[υ]-		λίππου Καίσαρ-
	ρίων ἡ-		ος υἱοῦ τοῦ Σε-
	μῶν Αὐτο-	12	βαστοῦ

Year 2 of Philippus Arabs and his son: 244/245 A.D.; however, since in the next lemma, dated to the same second regnal year of Philippus Arabs and his son, another governor is mentioned, *ed. pr.* assume that not only Gordian's last year (see preceding lemma) but also Philippus' first year may not have lasted twelve months; control stamp on this side: Στα(τίου) Αἰ(λίου) Νεκ(ομηδίου)ν(οῦ) καὶ Αἰ(λίου) Νεκ(ομηδίου)ν(οῦ) (cf. B.L.L. 12-15).

B:	ὑ-		ντος Τ-
	πα-	4	ιβ(ε)ρίου Κλα-
	τεύου-		υδίου Αττά-

λου Πατερκ-
8 λιανού καὶ λο-
γιστεύοντος Κ-
οίντου Τινηίου Σε-
[ο]λήρου Πετρωγιάνοῦ,

12 ἀγορανομού(ν)τος
Στα(τίου) Αἰ(λίου) Νεκ-
ομηδίου καὶ Αἰ(λίου) Νεκ-
ομηδίου

The same governor and *curator rei publicae* as in the preceding lemma.

- 1377: 469/470 no. 9 = SEG XXXIX 1342. No new readings; 244/245 A.D.

- 1378: 470-472 no. 10. Weight in the shape of a leaf; 1040 gr (dilitron); inscribed on both sides (A, B); now in the Römisch-Germanisches Museum in Cologne, which bought it on the antiquities market (*Auktionskatalog Kölner Münzkabinett Tyll Kroha* 72 [2000] 1532). Ed. pr. R. Haensch in B. Klein, X. Loriot, A. Vigourt (edd.), *Pouvoir et Religion dans le monde romain. Autour de l'oeuvre de Jean-Pierre Martin* (Paris 2005) 289-302; republished by R. Haensch, P. Weiss, *Chiron* 35 (2005) 470-472 no. 10; 249/250 A.D.

A:	Ἔτου-		ος Γ(αίου) Μεσσίου Κυ-
	ς α' τ-		ίντου Τριανού
	κυρίου ἡμ-	8	Δεκίου Εὐσεβίου.
4	ων Αὐτοκρά-		Εὐτυχίου Σε-
	τορος Καίσαρ-		βαστοῦ

1-10. The first regnal year of the emperor Decius, probably 249/250 A.D. || control stamp on A Ἀρηλίου καὶ Μαρκιανού (cf. B.L.L. 11/12).

B:	ὑ-		Ἐγνατίου Βικτορος Α-
	πατε-		8 ολλιανού, πρεσβευτοῦ καὶ
	ύοντος		ἀντιστρατήγου τοῦ Σε-
4	τῆς ἐπαρχί-		βαστοῦ, ἀγορανομούοντος
	ας τοῦ λαμπρο-		Αὐρ. Μαρκιανού παλ-
	τάτου ὑπατικοῦ Λιουκίου)	12	αιστρατιώτου

Many ligatures; in LL 8/9 a Latin V instead of Y || 1-10. for this governor see the above mentioned study of ed. pr. R. Haensch, who argues that the governor of Pontus and Bithynia, mentioned on the present weight, may have been the son of the homonymous senator, who is on record in a large number of honorary inscriptions (see SEG L.III 1327/1328), the father was praetorian *leg. Aug. Galatiae* in 218, *proconsul* of Asia in 242/243, 244/245 and *praef. urbi* in 254 A.D., a governorship of Pontus and Bithynia would have to be dated to the late twenties or thirties of the 3rd cent. A.D., if we apply the criteria developed by prosopographical studies for the structure of senatorial careers (but if we allow for irregularities in career-patterns, introduced in a period in which emperors succeeded each other rapidly, Lollianus senior could easily have been governor of Pontus Bithynia in 249 A.D.).

Haensch allows for strategic considerations or financial crises as motives for disregarding career patterns; however, given the dearth of information for the mid-3rd century A.D., absence of evidence is not necessarily evidence of absence. Pleket; see also F. Hurlet, *ZPE* 153 (2005): 271-279; 11. the agoranomos was a veteran; on 482 H.-W. point out that Aur. Marcianus does not carry a patronymic, they suggest that as a veteran he did not belong to a leading family that for generations had been active in urban politics.

- 1379: 473/474 no. 11 = SEG XXXIX 1753 bis. H.-W. print in B Ούλουσέννα, but the photo clearly shows Ούλουσέννα (as in SEG); 253 A.D. On 482 H.-W. suggest that the name of the agoranomos (Αὐρηλιου Ἀβειτιανοῦ Ἀβείτου) may have been Aurelius Avitianus, son of Avitus (rather than the *tria nomina* formula).

- 1380: 474-476 no. 12. Hexagonal lead weight inscribed on both sides (A, B) in different scripts; 489 gr (one litra); now in a private collection in Germany; 259/260 A.D.

A: Ἰ[Ε]τους η' Ο-
υαλεριαν-
ου καὶ Γαλλ-
4 ιηνου Σεβ(αστῶν) κ-
αὶ Σαλωνεῖνου

8 Ουαλεριανου
Καίσα(ρος), διέ[λ]ον[ι].
τ(ος) τῆς ἐπαρχείας)
Σεν[ε]κίου(ος)

1-7. Eighth regnal year of Valerianus and Gallienus (and the Caesar Saloninus Valerianus) 259/260 A.D., edd.pr. II 7-8, a governor Senecio cannot be identified; the cognomen was widely used in the senatorial and equestrian order, edd.pr. [1]a lecture Τ(του) Σεν[ε]κίου(ος) est *specie*, since in 260 A.D. one expects an abbreviated gentilicium, not a praenomen, O. Salomon, *An Ep.* (2005) [2008] no. 1435; we print the text as published by edd.pr., Corsten]

B: ἀγορανομ[ὸν]τος Ποπλίου Αἰλίου Ασκληπιδοδότηου

This agoranomos is previously unattested; control stamp on B: [---] Ασ and κληπιδο(ό)του.

- 1381: 476-479 no. 13 = CIG 8544 (IG XIV 2417, 2; IGR I 524; SEG XLIV 810). In A H.-W. now read Τ(ιβερίου) <Ο>κλατίου Σεουήρου (photo: · T · I Ὡ K A A). H. W. point out that it is by no means certain whether this weight belongs to the Nikomedean series nos. 1-12. As to the provincial governor Tiberius Oclatius Severus Latin inscriptions show that he probably was *consul suffectus* by the end of 160 A.D. (*An. Ep.* 1999 no. 1191). The text mentions a regnal year 14, without the name of an emperor; calculated in terms of the *trib. potestas* the 14th year of M. Aurelius would be end 159-end 160 A.D. Antoninus Pius died March 7, 161 A.D. The 14th year of M. Aurelius may have lasted somewhat longer, i.e., until after March 7. In that case uncertainty as to who would succeed Antoninus (M. Aurelius alone?, M. Aurelius and Lucius Verus?) may explain why the name of an emperor was left out after ἔτους 14. If Oclatius was governor in 161 A.D., he may have held the *suffect*

consulship in *absentia*, H.-W., who add that a definitive conclusion is not possible; they also consider the possibility that we have two Oclatii Severi father and son.

On 481/482 H.-W. suggest that the agoranomos (ἀγορανομῶντος Μενεσθέως Χρήστου) was called Menestheus, son of Chrestos, cf. our lemma no. 1369 (Ἰερου νοσ Χρήστου).

In their commentary on no. 14 (below) they argue that no. 13 is likely to have originated in the same city as the other lead weights, viz. Nikomedeia (cf. also 204-206). They assign year 14 (no. 13) and 15 (no. 14) to the reign of M. Aurelius but now prefer to calculate these years in terms of the emperor's *dies imperii* (and no longer the *trib. potestas*), which yields 23.9, 173-22.9, 174 (14th year) and 23.9, 174-22.9, 175 A.D. (15th year). The correction of 14 into 15 in no. 14 (see app. cr. ad L. 1) is to be related to the fact that in the course of the 14th year Oclatius Severus was succeeded by the new governor P. Herennius, who held his function at least well into year 15. The exceptionally large chronological gap between Oclatius' *suffect* consulship in 160 A.D. and his governorship in 174/175 A.D. may have been due to the effects of the plague raging in the empire in the late 60s of the 2nd cent. A.D. Many obvious candidates may have died.

On 202/203 H.-W. offer some comment on dates on the basis of regnal years, on 214-218 tabular survey of such dates in Nikomedeia, Nikaia and other cities of Bithynia (cf. especially Bithynian epitaphs with ἔτους plus a number but without a reference to an emperor: *I. Iznik* II 1 pp. 39-44).

- 1382: 184-189 (Chiron 2007) no. 14 (ph.). Square weight inscribed on both sides, 468 gr (somewhat less than the average weight of a litra agorai; range from 466-506 gr), suspension-hole of later date. A front, B back.

A: Ἐτους εἰ', ὑπ(ατεύοντος)
τῆ[ς] ἐ[ρ]παρχείας)
Π(οπλίου) Ἑρεννίου Νι-
4 γερο[ς] Ἀττικι-
αν[ου], π[ρ]εσβ[ι]ευτοῦ
καὶ ἀν[ι]στ[ρ]-
ατήγου Σεβα-
8 στοῦ· λείτρα

B: καὶ λογιστῆ-
υτος τῆς μη-
τροπόλεως.
4 ἀγορ[α]νομ[ο]-
υτο[ς] Ποπλί-
ου Μάρκου·
ἀγοραία

A 1. Epsilon of εἰ' corrected from delta; horizontal stroke above εἰ', edd.pr., for the chronology cf. app. cr. of our lemma no. 1381 II 3-5. P. Herennius Niger Atticus is previously unattested as senator, edd.pr., who refer to TAM V 3.1473 (SEG L 1186), in which two *praefectus* Ἑρεννίου Νισσοῦ καὶ Ἀττικὸς honor an equestrian procurator of Antoninus Pius, and to a *diploma militaris* of 134 A.D. recording a *praefectus alae (militariae)* P. Herennius Niger, originating in [Philad]el[phia] (restoration by edd.pr.); they suggest regarding our Bithynian governor as the son of the Philadelphian Herennius Niger, the *praefectus alae* may have belonged to an earlier generation of the family, since it is unlikely that the commander of a prestigious *ala miliaria* would have been satisfied with the

simple title *profectus* in TAM V.3.1473. – B 1-3. μητροπόλεως; only Nikomedeia and Nikaia are known to have carried that title in Bithynia, edd.pr., who point out that in recent studies Nikaia is held to have had the title only during a short period under Hadrian (and perhaps Antoninus Pius). As a result the title carried in an inscription from 174/175 A.D. points to Nikomedeia; this is the first text that records a provincial governor doing the work of or perhaps even holding the function of a *curator rei publicae* II 5-6. Ποκλίου Μάρκου: 'Publius, son of Marcus' rather than Publius Marcus, edd.pr., who refer to the control stamp Ποκλίου on B.

1383: 189-195 (Chiron 2007) no. 15 (ph.), SEG L 1008. Republished by H.-W. on the basis of an electronic version of a photo of the front. A front, B back.

A: Ἐτους θ' Αὐτο-
κράτορος τὸ δ' Καί(σαρος) Μ(άρκου) Α[ὐ]-
ρηλίου Ἀντωνεῖνου
4 Εὐ(σεβοῦς) Σεβαστοῦ Παρθι-
κοῦ μεγίστου Βρετα-
ννικοῦ μεγίστου
8 Γερμανικοῦ με[γ]ί-
στου, ἀρχιερέως μ-
εγίστου, δημαρχι-
κῆς ἐξουσίας [-].
12 ὑπάτου [τὸ] δ', ἀνθυ-
πάτου

B: ὑπα[τε]ύου[ν]τος [τῆς]
ἐπαρχ[ε]ίας [- - -]
[- - - - -]
4 [- - - - -]
[πρεσβευτοῦ] καὶ ἀντι-
[ρατίου] Σεβαστοῦ, λο-
[γιστε]ύου[ν]τος το[ῦ]
8 [- - - - -] Αὐρ[η]-
λίου Ἀντ[ι]όχου Κομμο-
διανθοῦ, ἀγορανομούν-
τος Αὐρ[η]λίου [Β]εγετιανού,
12 [ἡμίλειτρον ἰταλικόν]

A. Many ligatures II 1. θ' or η'; possibly *eta* corrected into *theta*; Caracalla assumed the name Germanicus Maximus (LL 7/8) at the end of 213 A.D. and was emperor IV (LL 1/2) from 214 A.D., year 19 yields 213/9 213-22/9 214 A.D.; since the emperor is already consul IV (I 11), the weight should be dated after Jan. 1 of 214 A.D., H.-W. – B 1-4. Iulius Proculus, governor in Caracalla's 17th year (see our lemma no. 1373), was no longer in office in the emperor's 19th year; at that time the governor was a senator (LL 5/6), H.-W. II 6-10, in the gap in L 8 something like [τοῦ κρατιστοῦ λογιστοῦ Μ(άρκου)], H.-W., who comment on the rather rare name Κομμοδιανός, adopted by people or given to them in honor of Commodus; many may have dropped the name after Commodus' death (for the name Κομμοδιανός see, e.g., H. Solin, *Arctos* 35 (2001) 195, 38 (2004) 169; and 42 (2008) 218, Sverkos) II 12, ed.pr. considered the weight to be a 'penitentiario', rejected by H.-W., who prefer the Italian hemilitron (cf. the ἰταλικὸν δισεῖτρον in SEG XLIV 810).

1384: 195-199 (Chiron 2007) no. 16 (ph.), Weight (263 gr) in the shape of an ivy-leaf, inscribed on both sides; suspension-hole above of later date. A front, B back.

A:	Ἐ- το- υς δ' 4 Αὐτο- κράτο- ρος Καί- σαρος Μ(άρκου) 8 Αὐρηλίου Σε- βου(ῆ) Εὐτυχοῦς Σε- 12 βαστοῦ, ἀρχιερέως μεγίστου, δημαρ- χικῆς <ς> ἐξουσίας, 16 ὑπάτου, πατρός πατρίδος	B:	ὑ- πα- τεῦο- 4 ντος τῆς ἐπα- ρχίας Γ(αίου) 8 Ποντίου Ποντιαν- οῦ Πουφικί- ου Μαξιμου, π- 12 ρεσβευτοῦ Σε- βαστοῦ καὶ ἀντι- στρατήγου, ἀγορα- νομούντος Μ(άρκου) Αὐ- ρηλίου Ἀλεξάν- 16 δρου, ἡμίλι- τρον
----	--	----	---

A. No ligatures; on the inner edge, at right and left, a control stamp: Αὐρηλίου καὶ Ἀλεξάνδρου II 1-12. 4th year of Severus Alexander. 219/224-22/9 225 A.D. II 14. KHE, weight. – B. Many ligatures II 1-10. the governor G. Pontius Pontianus Puficius is previously unattested, edd.pr., who refer to various Pontii Pontiani from the period 200-230 A.D., and in particular to a *curator* from Nikopolis ad Istrum (217/218 A.D.) recording a consular governor Π. Φου. Ποντιανού: Ποντίου Πουφικίου Ποντιανού according to edd.pr., who suggest identifying this man with our Bithynian governor; on 212/213 a tabular survey of governors of the imperial province of Pontus/Bithynia II 16-17 the weight is a ἡμίλειτρον ἀγοραίου (and not ἰταλικόν), edd.pr., who mention hemilitra of 271, 275 and 295 gr. cf. pp. 200/201 for some reflections on the 'market-litra' and the Italian litra.

1385: 244-247 (Chiron 2008) no. 17 (ph.), Quadrangular weight, inscription in a slightly recessed, framed field, broken at left; found in Adapazarı. Weight 191.4 gr.

A (front): [Ἐτους.] Αὐτοκράτο-
[ος] Καί[σαρος] Αἰουκίου Σε[π]τι[μίου] Σε-
[ου]ήρου Περτίνακος
4 [-] πα[τρός] πατρίδος ἀρχ[ι]ερ-
[εως] μεγίστου δη[μα]ρχ[ι]κῆς
[ἐξ]ουσίας ὑπάτου ΠΑΔ
[- - - - -] Α[- - -]
8 [- - - - -] ΝΟΥΚ
[- - - - -] λείτρον

B (back):

ὑπατεῦον[τος]
τῆς ἐπαρχεί[ας]
τοῦ λαμπροτά[του]
ὑπατικοῦ Σειλί[ου]
Μεσσάλα πρεσ[β]-

ευτοῦ καὶ ἀ[ν]τισ(τρατήγου) [τοῦ]
 Σεβαστοῦ, ἀγο[ρ]α-
 [νομ]οῦ[ν]τος [--]
 ΛΕΤΡΑΤΟ[.]ΙΝ[--]

A. Date: under Sept. Severus, before 197 A.D.; in B the governor is the *legatus* of one *Λεβαῖος*, edd.pr. # 2, an alternative reading could be *ΑΞΕΤΕΣ*: *Σε(ν)τε(μιο)ς*, W. # 4-5. [-] *ΙΑΤΑ* [-] *ΙΑΤΡΙΑ* *ΠΡΑΠΧ* [...-] *ΕΓ*, edd.pr. [suppl. Chaniotis] # 6. *ΥΙΑΤΑ*, weight # 7-9, probably a Caesar was mentioned here; perhaps in 8/9 [*Ἀντιόχειον Κλαύδιον*], edd.pr. # B. 3-7, the governor was mentioned here; perhaps in 193 A.D.; he may have been the successor of L. Fabius Cilo (193/194 A.D.) *consul suffectus* in 193 A.D.;

1386: 247-251 (Chiron 2008) no. 18 (ph.). Weight in the shape of an ivy-leaf; found in Adapazarı. Weight 1006.4 gr.

A (front): 'Εἰ τους β' Αὐτοκράτορος Καίσαρος Γ(αίου) Μερσίου Κογίντο
Τραιανού | Δεκκίου Σεβαστοῦ | καὶ Μερσίου Κλούνιντο Ἐρεννίου Ἐτρο-
σκί|λλου Δεκκίου καὶ Γ(αίου) Ὅστιλλιανού Μερσίου Κογίντο Καίσαρον
νῶν τοῦ Σεβαστοῦ

B (back): ὑπατεύοντος τῆς ἐπαρχείας τοῦ λαντροτάτου ὑπατικού Γαίου) |
 Σαβουκίῳ Σεκούνδῳ Πλάτῳ Μοδέστῳ πρεσβευτῷ καὶ ἀντιστρατήγῳ |
 τῶν Σεβαστῶν, ἀγορανομῶντι Αἰλίῳ) Ἀσκληπιοδότῳ τοῦ | καὶ Δροσι-
 νίου ὁμονύμου

A. Year 2 of Decius = 23 Sept. 249-22 Sept. 250 A.D.; since Decius' sons are also mentioned, the weight is to be dated at the end of Decius' 2nd year, *edd.pr.* || B 1-11, the governor is G. Sabucius Secundus Paulus Modestus; three Sabucii are known from Latin inscriptions; G. Sabucius Minor Caecilianus (*cos.suff.* in 186 A.D.), his grandson and a G. Sabucius Perpetuus; our Sabucius is likely to have belonged to that family, *edd.pr.*, who add that on coins of Nikopolis in Moesia Inferior from ca. 241 A.D. a consular governor Sab(---) Modestus is mentioned; he may well be identical with our Sabucius || 11-14. Aelius Asclepiodotos, whose *supernomen* was Αποσιτίος (related to ἑρπός; 'Γαυ'), is not necessarily identical with the P. Aelius Asclepiodotos in our *termina* no. 13B0, *edd.pr.*; ὁμονούρχος = ὁμονούρχης, previously unattested; a function in the context of shared religious festivals/sacrifices and special *theoroi* to such festivals, *edd.pr.*, who add that Νικόμεδα was a *hominis* partner of Pergamon, Smyrna and Perinthos and that the mysterious ὀνόματι on the weight (IG XIV 2417 (1)) may have been an ὁμονούρχης.

1387: 252-254 (*Chiron* 2008) no. 19. Heptagonal weight; inscription in a slightly recessed field; found in Adapazari; on B below the inscription two control stamps. Weight: 461.5 gr.

A (front):

Ἔτους δ'
τῶν κυρίω-
ν Αὐτοκρατ-
όρων Λικιννί-
ου Οὐαλεριαν-
οῦ καὶ Πουπλί-
ου Γαλλιηγοῦ
Σεβασ-
τῶν

B (back):

[ύ]πατεύον-
 τος τῆς ἐπαρ-
 χίας· Μιάρκου· Ἀντινίου
 Ἰέρωνος· πρεσβυτοῦ
 καὶ ἀντιστρατή-
 γου τῶν Σεβασ-
 τῶν, ἀγορανο-
 μούτου· Α[...]
 [-]ΜΑΝΤΙΟΝ [-]ΕΝ[...]
 [-]ΔΗΝ[...]
 [--]ΑΡΤ

A. Date: 4th year of Valerian and Gallienus (23 Sept. 255-22 Sept. 256 A.D.); just between the dates of the weights in our lemmata nos. 1379/1380 II B. the consular governor is M. Antonius Hiero, presumably identical with M. Antonius Memmius Hiero, who in 243/244-245/246 A.D. was consular governor of Cappadocia. In the two control stamps, ΝΕΥΚΟΝ and ΔΟΝΙ., belonging to the name of the agoranomos (cf. our lemma no. 1376).

1388: 261-265 (*Chiron* 2008) no. 20. Triangular weight; inscription in a slightly recessed field; possibly found in Adapazari. Weight: 994.45 gr.

A (front): "Εἰ τοὺς α' τοῦ κυρίου ἢ ἡμῶν Αὐτοκράτορος ἢ Καίσαρος Γλαίου
Μελισίου Κουίντου ἢ Δεκίου Εὐσεβίου Εὐτυχούς Σεβαστοῦ branch

B (back): ὑπαπτευνοντος τῆς ἐπαρχείας τοῦ λαμπροτάτου ὑπατικοῦ | Λ(ουκίου) Ἐγνατίου Οὐλλικτορος Αἰαλλιανοῦ πρεσβυτητοῦ καὶ ἀντιστρατήγου τοῦ | Σεβαστοῦ, ἀγορανομιοῦ[τος] (Μιάρκου) Οὐλλίου | Ιουβεν[τί]ου Σεκουνδιεύου Ρούφου, δῖλειτουργον

A. Date: 1st year of Decius (summer 249-22 Sept. 249 A.D.), cf. our lemma no. 1376, which mentions the same governor; since the agoranomos on the latter weight is different from the one in the present lemma, in Nikomedia several agoranomoi held the office simultaneously the whole year or in succession, edd.pr. II B. 15 Φ; weight, the agoranomos M. Ulpius Iuuentius Secundinus Rufus is likely to have belonged to the same family as Iuuentius Secundinus Gaurus, on record on the weight in our lemma no. 1375.

1389. *Nikomedeia*. Two inscribed moulds for weights, Roman Imperial period. *IGR* III 7/8 (TAM IV 1.37 and 43). Identified as moulds for weights by P. Weiss, *Chiron* 35 (2005) 424/425. No. 8 was described as a 'stèle arrondie en haut'. Weiss points out that this is to be interpreted as a reference to the pedimental shape of the weight.

1390. Amaseia. Epitaph of Tes and Egatheos, 2nd/1st cent. B.C. (1) and (2) *CIG* 8894; *Studia Pontica* III 115/116 no. 95; (2) *SEG* XIII 534. Rock-cut tomb north of Amaseia with two inscriptions, republished by R.Fleischer, *Chiron* 35 (2005) 273-284 (ph.; dr.). (1) is cut above, (2) below a window in the rock.

(1) Της Ἀρχιθερῆος

(2) [καὶ Ἑγάθεος | Με(ν) ἄνδρου]

(1) Date: 2nd cent. B.C. || I. F. confirms the reading of *Studia Pontica* against the previous reading Της, and for the name refers to Zgusta, *KP* 512 § 1550 || 2-3: the office of high-priest was taken over from the Seleukids who established it between 209 and 193 B.C. (cf. *SEG* L 1736). F. || (2) later addition after a new burial in the tomb. F. who assumes that the erasure of the inscription was due to this re-use of the tomb being unauthorized by the tomb owners; perhaps 1st cent. B.C.. Würzle apud F. || I. for the very rare name Ἑγάθεος cf. *ILS* 1529, F. || 1-2. AH. ΘΕΟΣ | A vac. ΚΡΙΣΤΟ, *Studia Pontica*; KA...ΘΕΟΙΣ...ΙΟΥ, *SEG*.

1391. Amisos. Mosaic inscription, 1st half of the 3rd cent. A.D. *SEG* LIII 1427; *LIV* 1255. Republished by D.Şahin in *La mosaïque gréco-romaine* IX (Rome 2005) 413-426 (ph.). The mosaic is now in the local Museum in Samsun. It consists of ten sections: in the central part representation of Achilles and Thetis (with inscriptions Ἀχιλλεύς and Θέτις); in the corners around the central panel busts of the four seasons; four sections along the sides depict Nereids; the bottom section displays a sacrificial scene; below the Achilles-Thetis mosaic the inscription Ὁρέντης ἐνφοῦθῆσα. The mosaic is likely to have come from a Roman villa. On the basis of a comparison with mosaics from Zeugma Ş. suggests dating the Amisos mosaic to the period indicated in the heading. Ş. argues that the mosaic attests the cult of Achilles in Amisos ['this is far from certain', A. Chaniotis, *EBGR* (2005) [2008] 262 no. 137].

On 420-423 comment on the Achilles cult in the Black Sea area (for the cult of Achilles and Thetis see now also M.Oller Guzmán, *ZPE* 167 (2008) 75-80 and P.Cabanes, *REA* 109 (2007) 529-540; cf. also M. Sève, *BE* (2008) no. 84, Pleket].

1392. Laçın (modern; on the river Halys west of Amaseia). Epitaph of Hikesios, 2nd cent. B.C. *CIG* 4178; *Studia Pontica* III 186/187 no. 188. Rock-cut tomb, republished with commentary by R.Fleischer, *Chiron* 35 (2005) 278/279 (ph.; dr.). Ἰκέσιος

The tomb resembles very closely the unfinished tomb of Pharnakes I near Amaseia, and F. assumes the same workshop; Hikesios may have been the master of the castle on the hill. Ἰκερίου, *CIG* and *Studia Pontica*



1393. Kaisareia. Funerary epigram for Priscus, sometime after 138 A.D. *SEG* XLIII 911 (Merkelbach-Stauber, *SGO* II 302/303 no. 10/02/28; cf. *SEG* LII 1164 app. ad LL. 6/7). R. Haensch, *art. cit.* (our lemma no. 840) 261-263, argues that the honorand was a member of the urban elite rather than a simple farmer; the μεγάλη ἀρχή that Trajan gave to him (L. 8) is not the function of a standard-bearer but rather that of the commander of a special force (a vexillatio vel sim.), i.e., of an equestrian officer; ἐστεφάνωσε (L. 9) refers to the corona that the emperor awarded to Priscus for his victorious performance on the battlefield (see νεκροφόρον in L. 8). The σκήπτρον (L. 10), which the emperor gave to Priscus, is the symbol of the 'Befehlsgewalt über eine der Formationen ... die von ritterlichen Offizieren kommandiert wurde'. Finally, H. suggest interpreting L. 3 as an opaque reference to the honorand's adlectio into the senate. For σκήπτρον see our lemma no. 840.

M.P.Speidel, in K.Vössing (ed.), *Biographie und Prosopographie* (Internationales Kolloquium zum 65. Geburtstag von Anthony R.Birley, 28. September 2002; *Historia Einzelschriften* 178; Stuttgart 2005) 80-86 (Greek text; German translation), argues that Priscus may have started his career in an ala and subsequently became a member of the imperial guard, i.e., of the equites singulares Augusti; the στρατιᾶ σύγκλητος in L. 3 may have denoted the latter unit, as already suggested by O.Stoll, *Zwischen Integration und Abgrenzung. Die Religion des römischen Heeres im nahen Osten* (St. Katharinen 2001) 55. The σκήπτρον (L. 9; a σημεῖον βασιλείου (L. 10)) may have been the scepter carried by a soldier of the imperial guard, when the emperor began a campaign. S. refers to a relief representing such a scene. The symbolic function of the scepter is referred to in L. 11: λαὸν δ' ἐφύλασσε: 'he protected the entire army'. The μεγάλη ἀρχή, awarded to Priscus by the emperor (L. 8), may have been the function of decurio in the imperial guard.

In E. Winter (ed.), *Vom Euphrat bis zum Bosphorus. Kleinasien in der Antike* (Festschrift für Elmar Schwertheim zum 65. Geburtstag; Bonn 2008) 423-430, C.Marek (ed. pr. of the text) returns to this inscription. He presents the Greek text, with a German translation. In L. 10 he sticks to the reading οἰο(ν) (OIOI, lapis) and rejects both G.Petzl's proposition οἰαί (see *SEG* LII 1164 app. ad LL. 6/7), pointing out that we have a cursive omega throughout this text, and *SGO*'s οἰοί ('oho!'). M. discusses and rejects the theories of Haensch and Speidel and essentially sticks to the interpretation given by him in his ed. pr. (see *SEG* XLIII 911).

1394. Sebaste (area of: Egerli near Şarkışla). Sculptor's signature, 2nd/3rd cent. A.D. Small marble base with the remains of a marble statue (pair of feet and lower part of the body of what presumably is a lion) inserted in a cutting, around which a snake curls; now in the Sivas Museum; inscription on the front face. Ed. pr. M.Arslan, *Gephyra* 2 (2005) 176/177 no. 4 (ph.; English translation); see now also D.H.French, *EA* 40 (2007) 99/100 no. 44 (ph.; English translation); cf. also M.Sève, *BE* (2008) no. 66.

Σεκουνδίων Ἀσιατὸς τεχνεὺς ἔργον ἐποίησεν

1-2 Ἀσιανός: personal name, ed.pr. and BE; slave living in Asia but born elsewhere, F. II 2. for the standing of τεχνῆται cf. SEG L 1335, ed.pr.

1395. Sebaste (area of: Emlak Karacaören near Şarkışla). Epitaph of the mother of Germanos, 3rd cent. A.D.? Upper part of a marble stele with pediment; now in the Sivas Museum. Ed.pr. M.Arslan, *Gephyra* 2 (2005) 176 no. 3 (ph.; English translation).

Γερμανός | τῇ χρηστῇ | καὶ ἀσυνκρίτῳ μητρὶ [- -] - -

2-3. The same epithets in *Studia Pontica* III 112, ed.pr.

1396-1397. Sebaste (area of)? Epitaphs in the museum at Sivas, 3rd cent. A.D. Two epitaphs of unknown provenance, now in the Sivas Museum. Ed.pr. M.Arslan, *Gephyra* 2 (2005) 173-175 nos. 1/2 (ph.; English translations). Both tombstones were set up by Ti. Kl. Apollōs for his wife and son, and most probably produced by the same mason, given the similarities in style and lettering.

1396. 173-175 no. 1. **Epitaph of Arsinoe.** Marble stele with pediment; floral akroteria; in the pediment a rosette; inscription on the shaft, below wreath and grapes.

Τι(βέριος) Κλ(αύδιος) Ἀπολλῶς 4 κρίτῳ καὶ φιλάν-
Κλ(αυδίου) Ἀρσινόῃ τῇ σε- δρῳ γυναικὶ μνή-
μωτάτῃ καὶ ἀσυν- μ(ν)ῆς ἔνεκα

2-4. The same epithets in *I. Stratonikeia* 1262, ed.pr.

1397. 175 no. 2. **Epitaph of Ti. Cl. Pomponius.** Marble stele, pediment presumably broken off; inscription on the shaft, below wreath and grapes.

Τι(βέριος) Κλ(αύδιος) Ἀπολλῶς 4 ἀσυνκρίτῳ υἱῷ
Τι(βερῖω) Κλ(αυδίου) Πομπωνίῳ μνήμης ἔνεκα
τῷ φρονίμῳ καὶ

GALATIA

1398. Ankyra. Epitaph of the Montanist Trophimos from Pepuza, 5th/6th cent. A.D. Rectangular panel of white-grey limestone, broken in three pieces; re-used for an Ottoman fu-

nerary inscription on the reverse. Provenance unknown, but presumably from Ankyra. Ed.pr. S. Mitchell, *SCI* 24 (2005) 207-223 (ph.; English translation); cf. our lemma no. 2086.

† Τρόφιμος ἀπόσ- τολος Πεπουζεύς καλέσας εἰς τὴν ἀγιοσύνην ἐκοιμ[ι-] θη ὁ ἱδ. γ' ὁ μινὶ Φεβρουαρίου ὁ κ	8 ἡμέρᾳ Σαβαθ- ὑπὲρ εὐχῆς Σευήρ[ου] προστάτου δεκα[νι-] ας ὁ γ' καὶ παντ[ὶ] τοῦ οἴκου αὐτοῦ Α†Ω
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Date: early 6th cent. A.D., most likely 510 A.D., ed.pr. II 1. Τρόφιμος, one of the commonest Phrygian names, ed.pr. II 1-2. ἀπόστολος occurs 'nowhere else in the epigraphic or literary documentation of the Montanists'; the term denotes 'inspired envoys, who transmitted the message of the gospel to new churches', ed.pr. II 2. first epigraphic attestation for the Montanist center Pepuza, ed.pr. II 4. ἅγιοι: members of the Montanist community, whose 'conduct in life had earned them entry into the realm of the New Jerusalem at the second coming', ed.pr. II 5. punctuation mark before and a sign of abbreviation after ἱδ.; punctuation mark before μινὶ (= μιν), ed.pr. II 6. punctuation mark before numeral, ed.pr. II 7. Σαβᾶθ: undecipherable Jewish form (in contrast to the Hellenized Σάββατον), ed.pr. II 9-10. the term δεκάτις ('burial society') also occurs in the Jewish foundation inscription from Aphrodisias (cf. SEG XXXVI 970), ed.pr. [cf. also SEG LII 1416, Sverkos] II 10. punctuation marks before and after the numeral, ed.pr. II 12 'alpha and omega': traditional Christ symbol (cf. Revelation 1.6, 21.6, 22.13), ed.pr.

1399. Pessinous. Corpus. J.Strubbe, with the assistance of F.Schuddeboom, publishes a corpus of *The inscriptions of Pessinous* (IGSK Band 66, Bonn 2005 [abbreviated *I. Pessinous*]), comprising a short introduction to the history of Pessinous, the texts of the inscriptions with translations and commentaries, ancient (literary and non-literary) testimonia, bibliography, concordances, indexes, and photographs [for new texts see our lemma no. 1401 and J.Desrecher, H. Verriest, *Anatolia Antiqua* 14 (2006) 143-151, for comments on several inscriptions see our lemmata nos. 1400 and 1402/1403]. The corpus is divided into 13 chapters, most of them with an introduction, and contains 162 inscriptions (1-162) plus 28 fragments (F1-F28) from the city itself, 30 (163-192) from the territory of Pessinous, eight letters on marble architectural blocks (B1-B8), 49 inscriptions on ceramic vessels and the like (C1-C49), and two inscriptions on stucco (S1/2). Among these 279 texts there are one Greek-Latin bilingual and four Latin inscriptions; 30 items are indita.

Hellenistic period: letters of Attalid kings (1-7), amphora stamp (C28), inscriptions on ceramic vessels (C9/10, C19, C21); *Imperial period:* letters of Roman emperors (8-11, 164), honorary inscriptions (12-19, 170), dedications (20-34, 167, 171, 174), building inscriptions (35-39), milestones (41, 183), boundary stone (166'), inscriptions of various character (42/43, 45/46), epitaphs (47-127, 129-163, 165, 168/169, 172/173, 175-182, 184, 185', 186-192), letters on architectural blocks (B1-B8), inscriptions on ceramic vessels (C6-8, C11-18, C20, C22, C24-27), tiles (C43?, C44-46), graffito (C47), inscriptions on stucco (S1/2), fragments (F1-8, F10-26, F28); *Byzantine period:* building inscription (40), prohibition against requisitioning animals

(44), epitaphs (95?, 108?, 128, 146?), inscriptions on ceramic vessels (C1-5, C23), eulogy ampullae (C29-41), tile (C42), graffiti (C48/49), fragments (F9, F27).

On p. xi, note 10, S. lists five inscriptions which have been wrongly assigned to Pessinous: Merkelbach-Stauber, *SGO* III 147 no. 15/03/01 (from near Iouliopolis, see *RECAM* II 74A), 148 no. 15/03/02 (*SEG* LI 1747) and 150 no. 15/03/06 (both from Kadıncık, belonging most probably to Germa, see J. Devreker, H. Verreth, *EA* 33 [2001] 61 note 16), 149 no. 15/03/05 (*SEG* XLI 1166; from Zeyköy, certainly in the territory of the colony Germa), and *SEG* XLI 1183 (from Koçaş Köyü, belonging to Germa, see S. Mitchell, *Anatolia* [Oxford 1993] II 129 note 48).

Cf. A. Chaniotis, *EBGR* 2005 [2008] 265/266 no. 153; C. Brixhe, *BE* (2006) no. 401.

[Remarks on various inscriptions: 12, 14, and 17: Chaniotis tentatively suggests that the ἀρχιερεῖς served as ἀγωνοθέται when contests took place during their term; 19: Chaniotis argues that the terms γαλατάρχης and ἀρχιερεὺς Γαλατίας designate two separate aspects of the same office, cf. ἀσιάρχης/ἀρχιερεὺς Ἀσίας; 29: dedication for the salvation of Vespasian and his sons, not to the emperor, Chaniotis; 47: in L. 3 perhaps ἱέρεια for ἱέρεια, Brixhe; 56: for καὶ instead of καὶ cf. C. Brixhe, *Bulletin de la Société de linguistique de Paris* 94 (1999) 289, Brixhe; 60: Brixhe doubts the existence of an undeclined name Σουσού and suggests as possible nominative, besides Σουσος and Σουσας (mentioned by Strabbe), also Σουσους; 64: the phrase ὅς ἂν ἐνεχίρησε is a mixture of ὅς ἂν ἐγχειρήσῃ and ὅς ἐνεχίρησε, Brixhe; 110: cf. *IJO* II p. 336 with note 5 (not Jewish), Corsten; 132: see our lemma no. 1402; 159 comm.: read *I. Prusias*.]

Administration et sim.: γραμ(μ)ή (166), γραμματοφύλαξ? (153), δημόσιος (not a slave, 86), παιδονόμος (130), φυλή Σεβαστή (21).

Onomastics: Ἀμβίας (123), Ἀπόλλων (73), Ἀργέος (= Ἀργαῖος, 99, 163), Ἀσκληπία (61/62, 97, 179), Ἀσκληπιάς (63/64, 75, 112, 172), Ἀτατ(α)ίς (64), Ἀφρίνος (176), Βάσιλος (71), Βέλλα (163), Βέλλων (54), Βρικκων (163), Εἰλαράς (92), Εἰμεν (96; rather a form of Ἰμαν, Brixhe), Εἰσκύμνος (= Σκύμνος [cf. our lemma no. 1357], 181), Ἐρεμαστής (110), Ἥλιος (99/100, 105), Θάδεος (123), Ἰσχύμνος (= Σκύμνος, 125), Ἴτρος? (50), Καπυράς? (48), Κεραπάτης (97), Κόκκος (42), Κουλας? (156; perhaps going back to an anthroponym of the Hittite period, Brixhe, with reference to E. Laroche, *Les noms des Hittites* [Paris 1966] 96/97), Λιμνές (= Λιμναῖος, 100; cf. Brixhe: Λιμναῖος > Λιμναῖς > Λιμνές?), Λουσία (84), Μανδνίς? (105), Ματατάς (106), Μομμάν (110), Μομμάν (63), Παιθος (110), Πλατουνίς (= Πλατωνίς, 113), Προσκέντιος? (156), Σαγαρία (172), Σαγάριος (81, 120, 175), Τρος? (50), Τύχιος (173).

Religion and mythology: Ἀταβοκαοί (17/18), Ἄττις (21), Ἄττις ἱερεὺς (18, 36), μέγας θεός Ὑγιστος (23), Μήτηρ Θεῶν Σατυρειναία ἐπίκοος (24), Μήτηρ Μάγνη (171), προπάτωρ (of the city? 27), ὑποκείται τῷ ἐθι τῷ πρὸς τὸν Δία (93).

Christianity: διάκονος καὶ οἰκονόμος (40), δοῦλη τοῦ Θεοῦ (113), δῶσι Θεῷ λόγον vel sim (69, 85, 141 [not necessarily Christian], Chaniotis), ἐχρη τὸν Θεόν (50 [not necessarily Christian], Chaniotis), ἡμέρα κρίσεως (85), Θεοῦ προνοία (40), πρεσβύτερος (66), πρωτοπρεσβύτερος καὶ περιοδεύτης (40).

Military: βιζυλλάριος (124), ἐπαρχος σπειρὴς Ἰτουραίων (17), θεῖον ἀρμάμεντον (44 comm.), τετεμημένος δόρατι καθαρὸ καὶ στεφάνω τευχικῷ (17), χειλιάρχος λεγεῶνος δωδεκάτης Κερανοφόρου (17), χειλιάρχος λεγεῶνος τρίτης Κυρηναικῆς (17).

Topography: Ἀτυνοί (171).

Special terms and vocabulary: ἀμέθυστος (164), διπλωμα (153), ἡλοκύπος (95), ἡμφιβλατόριον (= Latin *infibulatorium*, 8), καπυράς? (48), οἰκοδεσπότης (171), Παριή κίων (60), περίφραγμα (105), σαρδονύχιον (164), σύγκρου(σ)τον (71), σύστημα κηπουρῶν (22), τρίμητος (11), τύποι στηθιαῖοι (43), φλιεῖός (= φλιεῖα? 24).

Varia: τέκνος for τέκνον (79).

Comparatio numerorum with corpora and major collections:

SEG	I. Pessinous	SEG	I. Pessinous
XXVIII	1072 131		1292 174
	1073 115		1293 184
	1074 50		1294 185
	1075 132	XLI	1147 94
	1076 71, 84, 123		1148 74
			1149 52
XXIX	1369 96		1150 60
	1370 54		1151 79
	1371 56		1152 89
	1372 105		1153 142
XXXI	1081 190		1154 137
	1082 187		1155 151
	1083 186		1156 150
	1084 188		1157 152
	1085 189		1159 F17/18
	1086 191		1160 F24
	1088 1-5		1161 C1
	1089 73		1162 C5
	1090 133		1163 C2
	1091 59		1164 C3
	1092 80		1165 C24
	1093 85	XLII	1164 164
	1094 71		1165 90
	1095 113		1166 136
	1096 146		1167 69
XXXVIII	1283 66		1168 80
	1284 87		1169 93
	1285 169		1170 58
	1286 126		1171 88
	1287 112		1172 118
	1288 170		1173 149
	1289 178		1174 157
	1290 180		1175 86
	1291 177		1176 111

SEG	I.Pessinous	SEG	I.Pessinous
	1177 114		1700 104
	1178 145		1701 117
	1179 168		1702 C43
	1181 138		1703 B8
	1182 95	XI.IX	1804 43
	1183 app.cr. 165	LI	1739 39
	1184 C22		1740 F
XLV	1702 F2		1741 98
	1703 23		1742 26
	1704 163		1743 53
	1705 172		1744 160
	1706 175		1745 173
	1706 app.cr. 161/162		1749 F4
	1707 C31, 33,		1750 F19
	34-41,		1751 C28
	S1/2		1752 F26
	1707 (1) C25		1753 C42
	1707 (2) C27		1754 C13
	1707 (3) C6		1755 A C10
	1707 (4) C7		1755 B C19
	1707 (5) C14		1755 C C11
	1707 (6) C15		1755 D C4
	1707 (7) C8		
	1707 (8) C9	CIG	
	1707 (9) C16	III	3822c 63
	1707 (10) C17		4081 19
	1707 (11) C18		4082 22
	1707 (12) C30		(with add. 1111)
XLVI	1627 12		4083 120
	1628 16		4084 37
	1629 38		4085 13
	1630 35		(with add. 1111)
	1631 43		4086 55
	1632 44		4087 110
	1633 31		4088 106
	1634 21		4089 105
	1635 171		(with add. 1111)
	1636 28		4090 109
	1637 45		4091 59
	1638 F1		4092 123
	1639 147		4093 124
XLVII	1699 25		(with add. 1111)

<i>CIG</i>		<i>I. Pessinous</i>		<i>RC</i>		<i>I. Pessinous</i>
	4094	153		55		1
	4095	144		56		2
	Add. 4082b	20		57		3
IV	8822	40		58		4
				59		5
<i>JGR</i>				60		6
III	223	29		61		7
	224	30				
	225	18				
	226	13			<i>Michel, Recueil</i>	
	227	124		45		1-5
	228A	8				
	228B	9		<i>CIP</i>		
	228C	10		II	797	110
	228D	11				
	229	32		<i>Waelkens, Türsteine</i>		
	230	17		724		120
	231	19		726		96
	232	14		728		115
	233	27		729		130
	234	129		730		154
				735		101
<i>RECAM</i>				736		134
II	122	181		738		82
	123	179		739		155
	124	176		742		F25
	125	182		746		148
				753		64
<i>OGIS</i>				763		103
315		1-5		764		81
537		13		765		97
540		17		766		125
541		18		768		127
				772		85
<i>GV</i>				773		84
				774		176
296		91				
<i>Merkelbach-Stauber,</i>				<i>CIL</i>		
<i>SGO III</i>				III Suppl. 1	6771	129
149	no. 15/03/03	60		<i>An. Ép.</i>		
	no. 15/03/04	91		1897	no. 123	17
150	no. 15/03/99	144		1901	no. 160	18

An.Ép.	I.Pessinous	An.Ép.	I.Pessinous
1992 no. 1658	69	no. 1488	31
1995 no. 1532	23	no. 1490	21
no. 1535	172	no. 1491	171
1996 no. 1486	12	no. 1492	35
no. 1487	16	no. 1494	44

1400. Pessinous. Various inscriptions, Imperial period. P.Gatsioufa, *EA* 38 (2005) 140-142, republishes four inscriptions from publications of the 19th cent. with modifications. Partly the same restorations and readings are now suggested in *I.Pessinous* (see our lemma no. 1399) which appeared at the same time as G.'s article.

No. 1. G. restores $\epsilon\iota\delta<\iota>\omega$ (the same in *I.Pessinous* 76); $\epsilon\iota\delta\omega$, ed.pr. (A.D.Mordtmann, *Sitz.Ber.München* 1860, 193 no. 5). – No. 2. See our lemma no. 1402. – No. 3. Almost identical to the restoration in *I.Pessinous* 141, except L. 2: in fine $\text{CAKTO} <\epsilon>\alpha<\nu>\tau<\phi>$, *I.Pessinous*; LL. 3-4: vac. $[\sigma\upsilon\nu\beta\acute{\iota}\omega\ \alpha\lambda\text{---}]$ ($[\kappa\epsilon\ \tau\eta\ \sigma\upsilon\nu\beta\acute{\iota}\omega\ \alpha\lambda\text{---}]$), *I.Pessinous*; LL. 4-5: $\text{τέλ}[ι]νο[ις]$ $\epsilon\alpha\upsilon\tau\acute{o}\upsilon$ ($\text{τέλ}[ι]νο[ις]$ $\epsilon\alpha\upsilon\tau\acute{o}\upsilon$), *I.Pessinous*; L. 8: $[\epsilon]\pi\epsilon\nu\beta\alpha\lambda\epsilon<\iota>\nu$ ($[\epsilon]\pi\epsilon\nu\beta\alpha\lambda\epsilon\nu$), *I.Pessinous*. – No. 4. See our lemma no. 1403.

1401. Pessinous. Letter of Attalos II, 170-159/8 B.C. In their reports on the excavations in Pessinous, J.Devreker et al., *KST* 26.1 (2005) 89, and iid., *Anatolia Antiqua* 13 (2005) 159, announce the discovery of a letter of Attalos II concerning Ariba(d)zos, general of the Galatians of Κλειοννάειον (new toponym) and the colonists of Amorion, who is being authorized to collect the tax on land in the possession of mercenaries; cf. *I.Pessinous* p. 1 note 1.

1402. Pessinous. Epitaph of Venustus (?) and Hagia, Imperial period. *SEG* XXVIII 1075; now also *I.Pessinous* 132. P.Gatsioufa, *EA* 38 (2005) 140/141 no. 2, republishes the inscription with two alternative restorations. Cf. M. Sève, *An.Ép.* (2005) [2008] no. 1477.

Μάρκος Θυένους	or	Μάρκος Θυένους
καὶ Ἀγία γονεύσι		καὶ Ἀγία, γονεύσι,
μνήμης χάριν		μνήμης χάριν

1. OYENOYΣ, ed.pr. (A.v.Domszawski, *Archäologisch-epigraphische Mittheilungen aus Österreich* 7 [1883] 181 no. 41), who restored $\Theta\upsilon\epsilon\nu\acute{o}\varsigma[\tau\omicron\varsigma]$ $\Theta\upsilon\epsilon\nu\acute{o}\varsigma$, Strubbe, *BN* 13 (1978) 376 (*SEG*), $\Theta\upsilon\epsilon\nu\acute{o}\varsigma[\tau\omicron\varsigma]$, Strubbe, *Talanta* 10.11 (1978-1979) 140 note 133 (*SEG*) and in *I.Pessinous*, $\Theta\upsilon\epsilon\nu\acute{o}\varsigma$; genitive (for dative) of $\Theta\upsilon\epsilon\nu\acute{o}\varsigma$, G., who explains this as a variant, previously unattested, of the indigenous name $\Theta\upsilon\eta\varsigma$ or $\Theta\upsilon\epsilon\alpha\varsigma$ II 3. Ἀγία, ed.pr. and *I.Pessinous* [G.'s alternative restorations are unnecessarily complicated, especially through the supposition of an unattested name/variant of a name; given that ed.pr.'s remark '[a]m Ende der ersten Zeile schien nichts zu fehlen' can well mean that the stone was weathered (not that there was no more space), Strubbe's restoration in *Talanta* and *I.Pessinous* is preferable, Corsten; cf. similarly Sève].

1403. Pessinous. Fragmentary epitaph, Imperial period. *MDA(I)* 22 (1897) 51/52 no. 37; now also *I.Pessinous* 143. P.Gatsioufa, *EA* 38 (2005) 142 no. 4, republishes the inscription from the copy of ed.pr. (majuscules only).¹

Gatsioufa		I.Pessinous
{ } ν Ἀνδροσθένου κὲ { . . . }		{ } ν Ἀνδροσθένου κὲ { . . . }
{ } αν κὲ Ἀνδροσθέ[νην]		{ } αν κὲ Ἀνδροσθέ[νης] . . . }
{ } νος ἀνέστησεν [κὲ . . .]		{ } νος ἀνέστησεν { }
[. . .] αὐτοῦ γυναικὶ γλυκυ[τάτῃ]	4	[τῇ αὐτοῦ γυναικὶ γλυκυ[τάτῃ]
[μνήμης] χάριν		[μνήμης] χάριν vacat

Epitaph for three persons (in the accusative, LL. 1/2) and the wife (in the dative, L. 4) of -νος (L. 3) who built the tomb, G.; according to *I.Pessinous*, the three persons in LL. 1/2 erected the tomb for the woman in L. 4.

PHRYGIA

1404. Phrygia. For the name Βέβρυξ see our lemma no. 1315.

1405-1406. Southern Phrygia? Epitaphs. Two white marble stelae, provenance unknown, confiscated and reported to come from the region of Denizli (near Laodikeia on the Lykos), which is consistent with the style of the reliefs [however, Denizli is not in the 'lydisch-ionischen Raum', Corsten], now in the museum at Adapazarı. Edd.pr. M.Adak, N.E.Akyürek Şahin, *Gephyra* 2 (2005) 158-160 nos. 27/28 (ph.; German translations).

1405: 158/159 no. 27. Epitaph of the son of Π(ε)listarchos, 1st/2nd cent. A.D. Stèle in the shape of a naiskos; in the pediment a patera; the relief represents a man leading a horse and holding in his left arm a palm branch; above, three wreaths (to be related to $\text{ἱερὸν}[\text{ἱκῆς}]$ in L. 3); inscription below the relief.

{ . . 4-5 } ας Πλιστάρχου Ν-	4	vacat ἥρας χρῆσ[τε].
[(ε)ικ?]ολάου ὁ καλοῦ[μενος]		vacat χαῖρε vacat
{ . . } εαστος, ἱερὸν[ἱκῆς].		

3 Presumably a victor in hippic contests, ed.pr. II [the restorations do not seem to take account of the space available, and the first preserved letter in L. 3 is certainly not an epsilon, rather something like { . 4-5 } ας Πλιστάρχου [1-2]3-4]ολάου ὁ καλοῦ[μενος] Ἀγαστός (?) κτλ.; Ἀγαστός, 'The Admirable' would be a fitting nickname for a successful athlete (ὁ καλοῦ[μενος] Ἀστος would match the traces as well, but the name Ἀστος is rare, in most cases much earlier, and attested almost exclusively in other regions, cf. our lemma no. 1132 (3) and *EGPY* I, III A/B, and IV); Corsten].

1406. 159/160 no. 28. Epitaph of Attalos, 3rd cent. A.D.? Stele in the shape of a naiskos with an arched niche, in which the relief of a standing man; in the pediment a rosette. The (original) inscription started in the pediment and continued in the relief to either side of the figure; another inscription [not read by edd.pr.] was carved later in the lower half of the niche.

Ἀτταλος (rosette) ἐνθάδε
κεῖται ... ΝΟΣ[-----]
ΝΕΟΣ[-----]
4 ος καὶ Τ... ἄ-

δελφῶ Ν[---]
ΔΙΟΝ (figure) [---]Δ
ΑΚ...Σ (figure) ... Ν
8 ΣΕΝ (figure)

1-2. The beginning could point to the inscription being an epigram, edd.pr.

1407. Aizanoi. Letter of the governor Avidius Quietus to the city, 125/126 A.D. *IGR* IV 571; *OGIS* 502 (cf. *MAMA* IX 178 P 1). M.Christol, T.Drew-Bear in *Le monde romain* 199/200, suggest identifying the ἐπίτροπος τοῦ Σεβαστοῦ Ἑσπερος (LL. 10/11), whom the governor asks to send γεωμέτραι to Aizanoi, with Hesperus, Aug. lib., procurator, on record on a marble block from Lepcis Magna (*IRT* 794 (d) 1-2). They argue that Hesperus, as procurator Phrygiae, administered all imperial property in Phrygia, both the estates and the Dokimeion quarries. He resided in Synnada, with other freedmen procurators, and was subordinate to the equestrian procurator of Asia resident at Ephesos. There was no central administration in Rome responsible for all imperial quarries. The procurator marmorum at Rome (*CIL* III 348; *ILS* 1477) had strictly local responsibilities. [For other freedmen-procuratores Augusti in Phrygia see now T. Drew-Bear, G. Sacco, *Annali di Archeologia e Storia antica*. N.S. 13/14 (2006/2007) 270-273; see also our lemma no. 2004, Pleket.]

1408-1409. Attouda. Honorary inscriptions for members of the family of the Carminii, 2nd cent. A.D. Statue bases, reportedly found in the village of Kuyucak in the lower Maeander valley, but certainly from Attouda; now in the Aydın Museum. Edd.pr. P.J.Thonemann, F.Ertugrul, *EA* 38 (2005) 75-86 (pb; English translation), who examine the connections of the family with the neighboring city of Aphrodisias, the career of several members in their home town and in the Emperor cult, and give an overview and a stemma of the family. Texts and French translations in *An.Ép.* (2005) [2008] no. 1457/1458.

1408. 74 no. 1. Honorary inscription for M. Ulpus Carminius Claudianus. Rectangular statue base with channel on the upper surface.

Ἡ βουλὴ καὶ ὁ δῆμος
ἐτείμησεν Μάρκον
Οὐλίον Καρμίνιον

4 Κλαυδιανὸν τὸν υἱὸν
τῆς πόλεως

2-4. The honorand is not otherwise known, but can be identified either with the honorand of the following text, with the latter's son (*CIG* 2782 LL. 2 and 13-16; *MAMA* VI 74 and 75 LL. 5/6; cf. *PIR*² C 433) or his grandson (*MAMA* VI 74 LL. 1/2). edd.pr.

1409. 75/76 no. 2. Honorary inscription for M. Carminius Polydeuces Claudianus. Rectangular statue base with cuttings for a bronze statue.

Ἡ βουλὴ καὶ ὁ δῆμος καὶ ἡ γερουσία
ἐτείμησεν Μάρκον Καρμίνιον Πο-
λυδεύκην Κλαυδιανὸν ἀρχιερέα
4 Ἀσίας, τὸν υἱὸν τῆς πόλεως, στε-
φανιφορήσαντα καὶ ἱεραιτεύσαντα
καὶ πολλὰ καὶ μεγάλα ἀεὶ εὐεργε- (leaf)
τούντα τὴν πόλιν καὶ ἀναθέντα σει-
8 τωνικὰ χρήματα vacat

2-3. The honorand is to be identified with the man in *CIG* 2782 LL. 2/3 and 10/11, edd.pr., the cognomen Πολυδεύκης is here attested for the first time || 4. the title υἱὸς τῆς πόλεως appears also on coins (F.Imhoof-Blumer, *Kleinasiatische Münzen* I [Vienna 1901] 124/125 nov. 7-11) *SNG von Aulock* 2500), edd.pr. [see now also F.Canali de Rossi, *Filius Publicus - ΥΙΟΣ ΤΗΣ ΠΟΛΕΩΣ* e titoli affini in *Iscrizioni greche di età imperiale* (Rome 2007), Sverkos] || 5. the honorand was most probably priest of Μήτηρ Ἀδράστου, one of the most important deities of Attouda, edd.pr. [in a forthcoming article, R. van Bremen points out that the correct designation of this deity is Μήτηρ Ἀδράστου; this is confirmed by an unpublished inscription, discovered during the Aphrodisias survey (Μήτηρ Ἀδράστου), Chaniotis]

1410. Attouda. Epigram for an athlete, Imperial period. Upper profile of a round altar with a rectangular base on top, formerly in Hisarköy (the site of ancient Attouda), now in the museum at Denizli; LL. 1/2 on the base, L. 3 on the upper, LL. 4-5 on the lower part of the profile. Ed.pr. E.Miranda, *PP* 60 (2005) 388-389 (ph.) [now also edd. in T.Ritti (ed.), *op.cit.* (our lemma no. 1109) 60 (ph.; Italian translation)]

[-----]ΥΠΟ[--- ca. 8 ---]
[---]ΔΕΟΣΟΞΑΠΑΛ[--- ca. 6 ---]
vac. Παιάνος στέφεται Ποί-

4 vacat θι' ἐμῆς π[α] vacat
vacat τρίδος vacat

3-4. Ποιῖθι' for Πύθια(α); these games are known as Πύθια Ἀνδριανθεῖα, later perhaps with the additional epithet Νέα Ἀδράστεια, from *MAMA* VI 76 and 82, ed.pr.

1411. Attouda. Agonistic inscription of Alexandros (?), Imperial period. Fragment of a octagonal marble pilaster or base, formerly in Hisarköy (the site of ancient Attouda), now in

the museum at Denizli; the inscription is engraved on two consecutive faces. Ed. pr. E. Miranda, *PP* 60 (2005) 389/390 (ph.) [now also ead. in T. Ritti (ed.), *op.cit.* (our lemma no. 1109) 61 (ph.; Italian translation)]. [--- ?Αλέξανδρος γ' Ἀττικοῦ νεικήσας ἀνδρῶν πανκρί(α)τιον]

1-2. The honorand is probably related to M. Ἀνρίλιος Ἀττικός Ἀλέξανδρος in *SEG* XXXI 1103, ed. pr.

1412. Attouda. Epitaph of Andronikos, Enas, and Peritas, Hellenistic period. Marble slab, formerly in Hisarköy (the site of ancient Attouda), now in the museum at Denizli. Ed. pr. E. Miranda, *PP* 60 (2005) 387/388 (ph.) [now also F. Guizzi in T. Ritti (ed.), *op.cit.* (our lemma no. 1109) 12 (ph.; Italian translation)].

Περίτας
Ἀνδρόνικος Ενας Μενίππου
Περίτου Ἀπολλωνίου
χαίρετε

1413. Eumeneia (area of: Sarıbeyli Höyük). Epitaph, undated. E. Abay, F. Dedeoğlu, *AST* 22.2 (2005) 43 (ph.), mention an inscribed fragment of a block, found in the ruins of a Hellenistic-Roman settlement on Sarıbeyli Höyük (southwest of Eumeneia). No text, we read from the photograph.

.....
[---] ΜΩΝΟΣΟ [- - - - -]
[---] ΚΑΗΣ.ΑΣ τὸν βωμόν [- -]
[---] ἐν Ἀύρ. Πυθωνίδι [- - -]
4 [---] οὔ ἐπισκόπῳ, καθῶ[ς] [- -]
[ἐπηγγεί]λατο, καὶ Ἀύρ. Τρυ[φ.]ω.[-]
[τῷ ἀδελ]φῷ αὐτοῦ ΑΙ Αὐ[ρ.] Ἀφφί[α] (?)
[τῇ ἀδελ]φῇ αὐτοῦ τ εἰ δέ τις ἔτε-
8 [ρος] ἐπιχειρήσει ἄλλον τινα [- -]
[- -]αι, θήσει προστ[ε]μου * [- -]
[εἰς τ]ὸν Καίσαρος φίσκον [or vacat?]
vacat?

[Date: after 212 A.D. (Aurelii)] The tomb was erected by a man for his 'guardian' (L. 4) and his siblings; this, together with fact that he mentions no parents, possibly means that he was an orphan (cf. ad L. 1); for a similar text, but set up by the guardian, cf. *I Kibyra* 254 ll 1 probably the genitive ending of the father's name of the man who erected the tomb followed by ὀργανός], or the article ὁ to indicate a profession, an office or the like ll 3 the name Πυθωνίς seems new ll 4 the context and letter forms suggest that ἐπίσκοπος designates a guardian, more frequently called ἐπίτροπος, rather than a bishop; if Πυθωνίδι in L. 3 is read correctly, the guardian was a woman ll 4 in fine perhaps [εὐτός]? ll 5 a dot in the center of the line before and after Αὐρ. followed by Τρύφω[ς]? ll 6-7. τ seems to be a dividing mark between phrases, the upper part of the sign in L. 6 resembles the lower part of

an omikron; however, instead of a division marker and the following ΑΙ one expects καὶ ll 8-9, e.g., ἐπὶ βάλαν, ἐνθὲναι vel sim. ll 9 in fine the numeral for the fine is no longer legible, Corsten.]

1414. Hierapolis. Dedication to Tiberius and the demos, 14-37 A.D. *SEG* XLVI 1655. B. Soğut, *AST* 22.1 (2005) 302, mentions this text as an ineditum (ph.; Turkish translation).

1415-1416. Hierapolis. Letters of Hadrian, 117/130 A.D. Marble block from the orchestra of the theater, now in the museum at Pamukkale/Hierapolis; the two inscriptions are separated by an uninscribed surface of about a line's height. Ed. pr. T. Ritti, in *L'Hellénisme* 297-340 (ph.), who assumes that the inscribing of the texts was initiated (and perhaps also financed) by Ti. Iulius Myndius (cf. *SEG* LI 1783) to his own and the city's glory. Text and French translation in *An.Ép.* (2004) [2007] nos. 1423/1424 (B. Puech); cf. also C.P. Jones, *JRA* 19 (2006) 651.

1415: First letter, 117 A.D. Ritti 302-336.

[Αὐτοκράτωρ Καῖσαρ, θεοῦ Τραϊανοῦ] ὁ Παρθικοῦ [υἱός, θεοῦ Νέρονα]
[υἱανός, Τραϊανὸς Ἀδριανὸς Σε]βαστός, δημαρχικῆς [ἐξουσίας]
[Ἱεραπολειτῶν τοῖς ἀρχουσιν] καὶ τῇ βουλῇ καὶ τῷ δήμῳ [χαίρειν].
4 [τὴν τῶν προ]γόνων ἐξηλώσ[α]τε πρὸς θεοὺς εὐσεβεῖαν [τε καὶ]
[...].]ν διὰ τῶν ἐψηφισμένων ἐπιδείκνυσθε προσθ[έ]νετε τὸ
[καὶ] ἐπὶ τῷ περιήκειν εἰς ἐμὴ τὴν πατρῶν ἀρχὴν ἐξαιρέ[τε] τους
[εὐ]χάς τε καὶ θυσίας τοῖς θεοῖς προσαγειν[ο]ύμεναι τὰ μὲν οὖν
8 [το]σαῦτα ἐγένετό μοι προσπνῆ, τὸν δὲ πεμφθέντα ὑπ' ὑμῶν
[χ]ρυσοῦν στέφανον, ἀρκεσθεῖς τῇ τιμῇ, ἀνέπεμψα ὑμῖν ὅσα δὲ
[δι]καία τοῖς τε πατρίοις ὑμῶν θεοῖς ὑπὸ βασιλείαν καὶ αὐτοκ[ρα]τοῦ
[ρ]ων καὶ τῆς συνελήτου, ἐπικυρωθέντα δὲ καὶ ὑπὸ τοῦ θ[ε]οῦ πατρός
12 [μο]ν, περὶ τῆς ἀστυλίας ἐδόθη, ταῦτα καὶ [ἐγὼ βεβαιώ]ω
[διελέ]γχαν Ἰούλιος Μύνδιος φιλο[σ]εβαστοῦς?
εὐτυχεῖτε πρὸ δ' [- - - - - ἀπὸ - - - - -]

The letter is Hadrian's answer to an embassy of the Hierapolitans, who congratulated the emperor on his accession, offered him a golden crown and asked for the confirmation of privileges. ed. pr. ll 1-2 the office of *ponifex maximus* is not mentioned (cf. Oliver, *Greek Constitutions* 58 A and B) since Hadrian preferred to await his official investiture in Rome; as the second consulate is missing as well, the letter must date from before 1st January 118. ed. pr. ll 4-5. εὐσεβεῖαν [τε καὶ] [καὶ] ταυ- [την] διὰ τῶν ἐψηφισμένων ἐπιδείκνυσθε πρὸς θε[ο]ύς?]. Jones, who tentatively suggests at the beginning of L. 5 [τιμῇ]ν or [κρίσει]ν ll 8-9. Hadrian, like several other emperors, sent the golden crown back to lessen the burden on the Hierapolitans. ed. pr. ll 9-12, the usual confirmation of the city's rights that were conferred by previous authorities. ed. pr. ll 10. Jones wonders whether something like καὶ βεβαιῶν αὐτοῖς may have dropped out between θεοῖς and ὑπὸ, since a solitary τε would be odd ll 11-

12 ed.pr. prints $\kappa\alpha\iota\ \theta\epsilon\omicron\upsilon\ \tau\tau\alpha\iota\iota\alpha\iota\omicron\upsilon$ (also in *An.Ép.*), but states in the commentary (307): 'Nella lacuna va inserita l'espressione $\kappa\alpha\iota\ \theta\epsilon\omicron\upsilon\ \tau\tau\alpha\iota\iota\alpha\iota\omicron\upsilon$ | $\mu\omicron\upsilon\lambda\upsilon$, piuttosto che $\kappa\alpha\iota\ \theta\epsilon\omicron\upsilon\ \tau\tau\alpha\iota\iota\alpha\iota\omicron\upsilon$ | $\nu\omicron\lambda\upsilon$ (the photo confirms the existence of $\tau\tau\alpha\iota\iota\alpha\iota\omicron\upsilon$, Corsten) || 12 Hierapolis must have enjoyed *asylia* already in the Hellenistic period, although the city is not mentioned by Tacitus, where its delegation may be subsumed under *aliorum quoque civitatum legationes* (*Ann.* 3.63.1), ed.pr. || 13 $\iota\eta\iota\iota\omicron$, $\delta\epsilon\lambda\eta\gamma\eta\sigma\alpha\iota$ is not otherwise used in this context in the Imperial period, when a form of $\pi\alpha\sigma\epsilon\iota\tau\iota\omicron$ is common instead, ed.pr., instead of $\phi\iota\lambda\omicron\sigma\epsilon\beta\alpha\sigma\tau\omicron\varsigma$, other adjectives beginning with $\phi\iota\lambda\omicron$ - is possible, e.g. $\phi\iota\lambda\omicron\kappa\alpha\iota\sigma\alpha\varsigma$, $\phi\iota\lambda\omicron\tau\iota\mu\omicron\varsigma$, $\phi\iota\lambda\omicron\kappa\alpha\tau\iota\varsigma$, or the name of a second (perhaps even followed by a third) ambassador, ed.pr. || 14. $\iota\eta\iota\iota\omicron$. Hadrian introduced $\epsilon\upsilon\tau\upsilon\chi\epsilon\iota\tau\epsilon$ instead of $\epsilon\pi\omega\sigma\theta\epsilon$ vel sim., ed.pr. [for $\epsilon\upsilon\tau\upsilon\chi\epsilon\iota\tau\epsilon$ see now G.A. Souris in *B' Πανελλήνιο Συνέδριο Επιγραφικής* (Thessaloniki 2008) 226, Sverkos]; given the date of Hadrian's accession and the necessary preparations on the part of Hierapolis, only October, November, or December are possible, perhaps 10 Nov., a day before the emperor responded (from Iouliopolis) to the letter of the $\nu\epsilon\omicron\iota$ of Pergamon (Oliver, *Greek Constitutions* 58 B), ed.pr.

1416: Second letter, 130 A.D. Ritti 336-340.

[Αὐτοκράτωρ Καίσαρ, θεοῦ Τραϊανοῦ [Παρθικοῦ] υἱός, θεοῦ Ν[έρουα]
[υἱόνος, Τραϊανὸς Ἀδ]ριανὸς Σεβαστός, ἀρχι[ερ]εὺς μέγιστος, δημα-
ρχικῆς ἐξουσίας] τεσσαρεσκαίδεκά[της], ὑπατος τὸ τρίτο[ν, πατήρ]
4 [πατρίδος], ἱεροπολεῖ[ων] τοῖς ἀρχουσι καὶ τῇ βουλῇ καὶ τῷ δή-
[μῳ χαίρειν·] ΑΑΑ ἐπαινῶν ἐπέστειλα ΤΗΣΙΙ ΠΤΩΝΗΣΙΙ ΙΙ.ΤΙ[- - -]
[- - - - -]ΙΙ ΤΙ ΙΙ.ΙΟΕ.ΚΑΙΟΝΤΗΙΙΑΠΠΙΓ[νοῦσαι ὑμ[ῖν].]ΑΑ[- - -]
[- - - - -]ΑΙΟΕ.ΒΡΟ.Σ ΑΙΕ[νοῦσατε καὶ παραπεμψα]ΙΙΑ[- - - - -]
8 [- - - - -]ΝΕΝΤΑΑΛΛΙΠΠ[- - -]ΙΕΙ[- - - - -]
[- - - - -]ΤΑτων ΦΟΙ . . Π . ΙΟΥ . . ΤΟ[- - - - -]
[- - - - -]ΤΑ . . . ΚΑΙ . . . ΙΚΑΙΜΕΙ[- - - - -]
[- - - - -]Ο . ΙΙ ΑΑΑΟΡ . Ι ΠΑΙΖΙ[- - - - -]
12 [- - - - -] . Α . Ο . ΟΙΙ . . ΤΚΙΙ[- - - - -]
[- - - - -] ἐν Ἱεροσόλυμοις]

The letter was sent from Jerusalem (L. 13) and is thus to be dated between late spring, when Hadrian continued on to Egypt, and his arrival in Egypt in July/August 130, ed.pr., who adds that the preposition $\epsilon\iota\varsigma$ is unusual for indicating where the letter is sent from, and quotes Oliver, *Greek Constitutions* 18 (L. 42) and 24 B as exceptions, it may have been prompted here by the fact that Jerusalem no longer existed as a city and nor yet as a colony (as the form of the name indicates) so that Hadrian may have sent the letter from the military camp that was situated in Jerusalem. The content of the letter might have been a privilege, perhaps the $\tau\tau\alpha\iota\iota\alpha\iota\omicron\upsilon$ $\tau\omega\upsilon\ \phi\omicron\rho\omega\upsilon$, which was confirmed by Antoninus Pius (*SEG XLIX* 1813) || 6 ἀνοῦσαι ὑμ[ῖν]?, Chanlotis).

1417. Hierapolis. Honorary epitaph for Dionysios, late Hellenistic to Imperial period. *SEG XXXI* 1106. G. Labarre, *EA* 38 (2005) 116-124 (French translation), republishes the in-

scription. He comments on the office of γραμματοφύλαξ (useful list of attestations; this text is the only one where it is related to the $\nu\epsilon\omicron\iota$), the role of archives (also in villages) and the $\nu\epsilon\omicron\iota$, and argues that the findspot (between Denizli and the village of Çal) belonged to the territory of ancient Hierapolis. – P. Gauthier, *BE* (2006) no. 357, tentatively suggests that, in view of the definite ('possessive') article (τὸν γραμματοφύλακα) and the absence of any further indication, the deceased may have been the secretary of the $\nu\epsilon\omicron\iota$.

1418. Kotiaion (area of: Yaylababa Köyü). Dedication to Hosios (and) Dikaïos, 3rd cent. A.D. *SEG XXXI* 1130; *EA* 18 (1991) 24/25 no. 48. H. Malay, *EA* 38 (2005) 42, republishes the text (ph.; English translation). In L.L. 3/4 he reads φιλανπέλων συνβίωσις instead of φιλανγέλων συνβίωσις and compares this association with its namesake in our lemma no. 1291. There is, then, no evidence for the φιλάνγελοι and they are not to be restored in *SEG XLI* 1210.

1419-1424. Kotiaion (and surroundings). Dedications, ca. 150-250 A.D. Ten dedications, six of them with inscriptions, found in the surroundings of Kütahya, now in the local museum. Ed.pr. N.E. Akyürek Şahin, *Olba* 11 (2005) 177-197 (ph.; Turkish translation) [no. 1 four lemma no. 1419] has been published before, Corsten].

1419: 178-182 no. 1. Dedication to Zeus Ampelites, early 3rd cent. A.D. *SEG LIII* 1520. White marble stele with pediment, found possibly in Aluntas. In the pediment a bust of Zeus with his right hand on his chest; on the shaft three reliefs one below the other: at top, man standing between two wide pilasters; below, a pair of oxen with plow; at bottom, two cows with suckling calves. A on the frame of the pediment: L. 1 on the left, L. 2 on the right diagonal frame, L. 3 on the horizontal cornice with the last two letters on the right pilaster of the uppermost relief; B to the left of the two oxen in the middle relief.

A [Αὐρ.] Φιλουμένος
[Αὐρ.] Λαυτωρίου
Ζεμεανός Διὶ Ἀνταλεῖται εὐχ-
4 ης

B ἄγας λατῶ-
ρος Ἀντα-
λεῖτος
4 ἐκοί-
εἰ

A 1-2 [- - -]Α ΝΥΝΟ[- - -]ΑΠΙΝΟΥ [?], *SEG* II 2 Laetorius is a Roman nomen, ed.pr. || 3 [- - -] εανος, *SEG*, Ζεμεανός = Ζεμειανός, cf. *SEG XLIX* 1845, ed.pr., who adds that the name of the village is preserved in the modern village's older name Zemine (now Çayırbaşı), near Aluntas, where some ancient remains were found, cf. *MAMA X* pp. 61-66 || B 2-3, cf. Ζηλίας Τεμενίου καὶ Ἀλέξανδρος Ἀταπινίς in Waelkens, *Tursteine* 97 no. 228 (*IGR IV* 538) ethnic Ἀταπινίτης, *IGR*, cf. Zgusta, *KON* 106 § 113-7) or father's name (cf. Zgusta, *AP* 109 § 114-16), ed.pr. || 4-5 εἰ ὁκλειται, *SEG*

- 1420: 182/183 no. 2. Dedication to Zeus Thallos, ca. 200 A.D. Marble bust of Zeus, found in Aslanapa (?); inscription on a ledge below the bust.

[Μ]όσχος Διὶ Θ[άλ]λῳ εὐχῆν

- 1421: 183/184 no. 3. Dedication to Zeus. Marble bust of Zeus, found in Güzüngülli (Gediz/Kutahya); inscription on a ledge below the bust.

Σωκράτης Ἰδαμᾶ εὐχῆν ἀνέθ(η)κ(α)ν

3. ANEΘAN, lapis.

- 1422: 186 no. 6. Dedication to Zeus Alsenos, ca. 150-225 A.D. (?). Marble stele with tenon, pediment and akroteria; provenance unknown, perhaps Kurudere (Emirdağ/Afyon), given the frequency of dedications to this god in the region. In the pediment a rosette; in the relief below, three donkeys (two at top, one at bottom); inscription on either side of the single donkey and below the lower border of the relief: Σώφελος Ἰδεὶ Ἀ(λ)ισηνῶ εὐχῆν

4. Read Δι, ed.pr.

- 1423: 187 no. 7. Dedication. Fragment of a marble stele with representation of a donkey (or a dog?), found probably in the region of Kutahya; inscription above the animal.

[...] εὐχῆν

- 1424: 188/189 no. 9. Dedication. Small marble altar, found in the region of Kutahya. On the front, bust of Zeus and inscription (L. 1 on the upper, LL. 2-3 on the lower moulding); on the other sides an ox head, a sheaf of wheat, and a grape.

Πατρίας Ἰθεοῖς εὐχῆν

1. *Ἰθεοῖς* is very frequent in Phrygia, cf. Zgusta, *KP* 409/410 § 1199-5, ed.pr. II 2, ed.pr. attempt to explain the surprising plural by suggesting that the dedication was addressed to gods worshipped together with Zeus.

1425. Laodikeia on the Lykos. Dedication to Septimius Severus, 193-211 A.D. Fragment of an architrave block of the Nymphaion, mentioned by C. Şimşek, *KST* 26.1 (2005) 310/311 (ph.). No text; we read from the photograph: [...] Καίσαρι Ἀ(ουκίῳ) Σεπτίμῳ [...]

[Possibly part of I.Laodikeia am Lykos 17, given the apparently identical architectural decoration. Corsten.]

1426. Laodikeia on the Lykos. Honorary inscription for Antonia, 1st cent. A.D. I.Laodikeia am Lykos 53; SEG LIV 1346. The stone has been moved to the museum at Denizli. E.Miranda, *PP* 60 (2005) 382-385, suggests reading in LL. 1-3 A. Ἀν[τωνίου] Ἰζη[νίου] Μέν[τα] ἀρχιεπ[ίσ]τ[ου] μὲν τῆς [Ἀσίας κτλ.] (μεγ[ίσ]του ἀρχιεπ[ίσ]τ[ου] ἑ[α]ς, I.Laodikeia; ἀρχιεπ[ίσ]τ[ου] SEG) and identifying the man with the honorand of our lemma no. 1109. [For Μέν[τα] as a personal name, B.Puech, *An.Ép.* (2005) (2008) no. 1464, refers to Bechtel, *HPN* 300.]

1427. Synnada. Epigram for the boxer Andronikos, Imperial period. Fragment of a statue base, found in Şuhut (ancient Synnada), mentioned by T.Drew-Bear, *AST* 22.2 (2005) 213 (ph.). No text; we read from the photograph.

	πυγμαχίην ΕΚ	8	Ἀνδρόνεικος ἀγα-
	ΚΩΝΤΑ πατρ. [- ἔ]-		θός, δι' ὃν ἐξέπ-
	στεγεν με ΒΙΑ		νουν τόδε ἔργον-
4	[vac.?] βειψ' vacat		εἰκόνα ΔΕ[2-3]ΗΓΕΝ
	οὔνομα ταύτων	12	σαγρος πανυπ[ε]-
	[ἔ]χοντα ἐμψ πατ-		[ρ]σχος ἄλλων [vac.]
	[ρί]· γείνατο γάρ με	 ?

[The restorations are based on the assumption that the margins on both sides are more or less preserved, as can be deduced at least from LL. 5-8; the epigram would then consist of three or four hexameters: LL. 1-4 (7), 5-7, 8-10, and 11-13. Corsten II 1-4. perhaps πυγμαχίην νικῶντα πατρὶς ἑοστενὲν με βραβείῳ. Chaniotis II 5-6. the boxer and his father were homonymous. D.-B. II {9-10. If correct, the subject of the clause 'through whom (Andronikos) they constructed this monument' (implying that A. commissioned and financed the monument) is not expressed II 11-13. perhaps the sculptor of the boxer's statue was mentioned, whose name (L. 12 initio) may have been Εὐ/Μύ/Σάγρος, for πανυπείροχος cf. *MAMA* 1306. Corsten II 11. perhaps εἰκόνα δ' ἐ[κο]ίηεν. Chaniotis II 13. the epigram may have ended with this line. Corsten.]

1428. Toriaion (Mahmuthisar). Letters of Eumenes II to Toriaion, 187-159 B.C. (probably very soon after 188 B.C.). I.Sultan Dağı 1393 (SEG XLVII 1745; LIII 1504*). In *Citoyenneté* 10-15, I.Savalli-Lestrade offers brief reflections on the transformation of the original settlement into a πόλις.

H.Müller, *Chiron* 35 (2005) 355-384, argues that the term ἡμιόλιος (L. 44), the origin of which is not clear, is neither a nickname for Ἡρώδης (edd.pr.) nor does it indicate a 50% higher salary (P.Gauthier, *BE* [1999] no. 509); it is rather the title of the financial administrator of the Attalid kingdom. The office goes back to Alexander's organization of his empire and was, like that of the ἀρχιεπ[ίσ]τ[ου], inherited by the Attalids from the Seleukids, where it presumably pertained to a part of the kingdom (cf., again, the ἀρχιεπ[ίσ]τ[ου]). In the same line, M. reads ἐτέρῳ (scil. πρόσοδον: Herodes shall allocate the city another source of income from which to buy oil for the gymnasium than the ἀπὸ τῆς ἀγορανομίας πρόσοδος; ἐτέρῳ, edd.pr.).

[3-4. The name is derived from the male name Διομέδων (seven examples in *LGPN* I-IV; see also, e.g., Ramsey, *CB* 1.1 p. 146 no. 34; *Iaso* 269 L. 10; Marek, *Stadi* 201 no. 56, Sverkos) and is apparently otherwise unattested; *CB* 1.1 p. 146 no. 34; *Iaso* 269 L. 10; Marek, *Stadi* 201 no. 56, Sverkos) and is apparently otherwise unattested; tested 114. Μισαΐδων seems to be another name (supernomen?) of the honored woman (not in D.-B.'s translation), otherwise unattested; cf. Zgusta, *KP* 319 § 928-1, who cautiously considers also a nominative Μισαΐδα. Corsten II 11. [...] v Κολοφῶν(?) ..., Sterrett.]

1433. Unknown provenance. Epitaph for Laïs, Imperial period. Upper part of a column with bust on top (head missing), inscription below the bust; provenance unknown, now in the museum at Isparta; mentioned by T. Drew-Bear, *AST* 22.2 (2005) 215 (ph.; Turkish translation). No text; we try to reconstruct the inscription from the photograph and the translation. Στράτων Ααΐδι μνήμης χάριν

PISIDIA

1433 bis. Pisidia. Cities in the Imperial period. G. Arena, *Città di Panfilia e Pisidia sotto il dominio romano* (Catania 2005), publishes a study of the two indicated regions with chapters on each city, including a short summary of their history and a useful list of literary, epigraphic, and numismatic sources as well as modern literature. [This overview seems thorough and is, in most cases, fairly complete. Some minor omissions are inevitable; see, e.g., 258 s.v. 'Alastos': the correct reading of this place name is 'Alasos'; cf. *SEG* XLVIII 1601 and 1605. Corsten.]

1434. Pisidia. Macedonian presence in the Hellenistic period. E. Kosmetatou, *Historia* 54 (2005) 216-221, examines the presence of Macedonians in Hellenistic Pisidia, discussing the evidence of 'Macedonian shields' (217-219) as well as Macedonian personal names in Pisidian inscriptions from the Hellenistic and Roman periods (219/220); she concludes that 'Macedonians did settle at or near certain Pisidian cities, like Sagalassos, but they probably never claimed to have refounded old Pisidian cities' (221).

1435. Adada. Honorary inscription for Attalos, Imperial period. Fluted column with inscription in a tabula, found in Sutçiller near Adada; mentioned by T. Drew-Bear, *AST* 22.2 (2005) 215 (ph.; Turkish translation). No text; the photograph shows only a part of the inscription, dealing with the erection of a statue of Ἀτταλος by another Ἀτταλος, son of Ὀρέατης. Κότης, son of Παμμένης and grandson of Μάρων; and Ὀπλων, son of Ὀπλων and grandson of Οὐλίου.

1436. Antiochia (area of: Egei). Dedication of a building, mid-6th cent. A.D. Fragments of a white marble arch with inscription on the upper moulding, in the museum at Yalvaç. Ed. pr. V. Ruggieri, *AST* 22.1 (2005) 12/13 (ph.).

† Εὐχὴ χωρίου Πίδριον ἐστὶ τὸ ἔργον ἐπὶ Δωρουέου (?) ἡγουμένου καὶ Ἀσκληπιο[- -]

The cross is inscribed above the first letter; the village Pidron/Pidra cannot be identical with the homonymous village visited by Theodore of Sykeon, ed.pr.; (the name of the abbot is apparently misprinted (photo unintelligible) since ed.pr. calls him 'Dorotheus', hence Δωροθέου, Corsten); in fine a form of either Ἀσκληπιόδοτος or Ἀσκληπιός, ed.pr.

1437. Antiochia. Christian epitaph, 5th cent. A.D.? Part of a marble architrave (?), in the museum at Yalvaç. Ed.pr. V. Ruggieri, *AST* 22.1 (2005) 15 (ph.). [- -]TAONOMATAYΔEN †

[part of the Christian formula ὃν (ὁ) Θεὸς εὐδεν τὰ ὀνόματα vel sim., Pickett].

1438. Antiochia. Monograms on late antique and early Byzantine unguentaria. E. Laflin, *AST* 22.2 (2005) 175-188 (dr.), publishes several unguentaria in the museum at Yalvaç, some with complicated monograms.

1439. Kağılcık. Two epitaphs. *SEG* XLVIII 1541/1542. In a report on their survey in Pisidia, M. Özsaıt, G. Labarre, N. Özsaıt, *Adalya* 8 (2005) 171/172, republish these two epitaphs (ph.; French translation), found in Kağılcık, a village northwest of Olbasa. In 1541 they read Λευκίου Ἀστράντιου ἡ Τειμοθέου (rightly, cf. photo: Λευκίος, *SEG*). Timotheos was a (descendant of a) freedman of Astranius, the latter being probably a negotiator; the *nomen* Astranius is attested several times in the region (Kornasa: Milner, *Survey* 70/71 no. 155; Hadrianoi: *SEG* XLVIII 1525; Kibyra: *I. Kibyra* 48; Laodikeia on the Lykos: *IGR* IV 1587 L. 13). O. L.-O. provide a detailed description of 1542 and explain the astral motifs on the tombstone in the context of the eschatological beliefs prevailing in the region, in which the Sun and the Moon played an important role. From this inscription and several dedications they deduce that the indigenous religion did not become hellenized and remained alive until the end of paganism.

1440. Keretapa? Honorary inscription for Panagoas, ca. 150-1 B.C. White marble stele with pediment; on the shaft the inscription, below which there are four wreaths, seen in the town of Yeşilova, provenance unknown. Ed.pr. T. Corsten, *Gephyra* 2 (2005) 115-125 (ph. of squeeze; German translation). Now also *I. Burdur-Mus* 327 (ph. of stone, English and Turkish translations).

vacat Ἐτους γ' ζ' ἱεροῦ Σανδικου' ιν
οἱ ἐν Ιερὰν κατοικούντες ἐστέφανον

- σαν Παναγόαν Ὑσαγέτου χρυσῶ vac
 4 στεφάνῳ καὶ εἰκόνι γραπτῇ καλοκαγ-
 αθίας ἐνεκεν vac ὁμοίως δὲ καὶ τῶν παρα-
 κειμένων τόπων οἱ ὑπογεγραμμένοι·
 Κησαεῖς, ν Ναννακωμήται, Νεαυλίται, νν
 8 Ατταπολίται, ν Κρ[ι-2]λλεῖς, [1-2]σοαπολίται, ν
 Παφιοκωμήται, ν Πασιντεῖς

1. Year 67, but the era is uncertain, perhaps one starting in 189 or 188 B.C. (cf. Ariassos: W. Leschhorn, *Antike Ären* [Stuttgart 1993] 390-392; *I.Pisid. Cen.* 110 and 116) or the Sullan era, thus yielding 123/122, 122/121 or, less likely (letter forms), 19/18 B.C.; an unknown local era is not to be excluded either. ed.pr.: Sullan era, 'which suits likely (letter forms)', *I.BurdurMus*; ἐραῦ most probably belongs to Ἐρανδικοῦ, but it is unparalleled in connection with a month's name, ed.pr. II 2. the place name Ἱεραζή (Ieraze/Hieraze) is previously unattested, ed.pr.; οἱ ἐν Ἱεραζῇ, *I.BurdurMus* II 3. the personal names Παναγός and Ὑσαγέτας/ης occur here for the first time; for the first cf. Ἰλαγόν/Ἰελαγόν (Zgusta, *KP* 157/158 § 321-1; H.Devijver-M. Waelkens in M. Waelkens, *J. P. Biometre, Sagalassos IV* [Leuven 1997] 300 no. 2.2; *SEG LII* 1397), Ἰαγόν (Zgusta, *KP* 189 § 448-1), and Ἰαγόν (ibid. 443 § 1319a), as well as Παναμάς/Παναμάς, Πανάβλημις, and the female name Παναθία (ibid. 405 § 1197-3-1197-6), for the second cf. Μοσγέτης (C.F. Eilers, N.P. Milner, *AS* 45 [1995] 85-86; *La Carie* pp. 77 and 381 no. 193; *I.Erythra* 111 (c), LL. 9 and 23) and Οσσεῖς (Zgusta, *KP* 383/4 § 1117-1-1117-3), ed.pr., who adds that Panagosa, given his name and the lack of a title, was certainly not an Attalid or Seleukid official, 'local aristocrat', *I.BurdurMus* II 3-5. the language is derived from Greek honorary inscriptions, which shows the 'Hellenization' of the rural region, ed.pr. II 5-9. a hierarchical order between the places mentioned or between them and (H)ieraze is not recognizable, the different endings -πολίται and -κωμήται do not point to a difference in status, ed.pr. II 7-9. three names are plain ethnics the origins of which are unknown: Κησαεῖς, Κρ[ι-2]λλεῖς (Κραυλλεῖς, *I.BurdurMus*), Πασιντεῖς (Πασμτεῖς, *I.BurdurMus*), Ναννακωμήται, Ατταπολίται, [-]σοαπολίται (νν Ὑσαπολίται, *I.BurdurMus*); the first parts are either indigenous place names or derived from indigenous personal names, ed.pr., for Ναννακωμήται cf. Νονοκωμὴ northeast of Ikonion (Zgusta, *KON* 426 §900), *I.BurdurMus*; for Νεαυλίται, 'New Coun', cf. Ζεὺς Σαυούζιος Νεαυλίτης near Philadelphia in Lydia (*TAM* V.3.1540); Παφιοκωμήται apparently the 'Village of people from Paphos', perhaps descendants of soldiers in Ptolemaic service, this could indicate that the Ptolemies, presumably in the early Hellenistic period when they tried to conquer parts of southwestern Asia Minor, may have advanced more to the north than hitherto assumed, ed.pr.

1441-1443. Parlais-Prostanna (area of). Boundary markers, undated. Several roughly cut inscriptions on rocks on the Katran Dağ (mentioned in N. Mersich, *Tabula Imperii Byzantini* 7 *Phrygien und Pisidien* [Vienna 1990] 209/210 s.v. Bedre). Ed.pr. G. Labarre, M. Özsaıt, *N.Özsaıt, Anatolia Antiqua* 13 (2005) 252-254 (ph.), who for similar (or the same?) inscriptions refer to OMS III 1451 and 1455.

- 1441: 252 no. 1 At Karakuş Taşı mevkii, northwest of Bedre.

1. The first three letters in ligature, ed.pr.

ΠΡΑΙΣ
 PAR

- 1442: 252/253 no. 2. At Küçük Katran Başı mevkii, west of Bedre. The Greek name is written retrograde, and the two parts of the inscription are about 60 cm apart. Θεοβουλ(- -) vacat PARLAIS

- 1443: 253 no. 4. At Koca Katranın Başı, west of Bedre. Θεοβουλ(- -)

Θεόβουλ(ος), Mersich; Θεοβουλ(ούπολις), ed.pr., which they suggest identifying with a Hellenistic and Roman settlement site at Karpıcak.

1444. Sagalassos. The imperial cult. On the basis of archaeological, numismatic and epigraphic evidence, P. Talloen and M. Waelkens, *AntSoc* 35 (2005) 217-249, continue their study of emperor worship in Sagalassos (for part I see *SEG LIV* 1376), outlining the establishment and development of the imperial cult in Sagalassos from the early principate to the later Roman Empire.

1445-1446. Sagalassos. Dedications to Asklepios with votives of body parts, Imperial period. Two statues found in the Nymphaeon on the Upper Agora, possibly originally set up in the sanctuary of Apollo Klarios (doubts expressed by M. Sève, *BE* (2006) no. 41). Ed.pr. S. Mägle, *MDAI(I)* 55 (2005) 289-307 (majuscule texts; ph. of the statues only).

- 1445: 291/292. Signature of Glykon, reign of Trajan or early in the reign of Hadrian. Statue of Asklepios (head missing) of Dokimean marble; on the plinth a miniature bronze foot. The inscription is carved on the scrinium next to the god's left leg.

Γλύκων | Ἀλκίμου | δοκιμεὺς | ἐποίησεν

- 1446: 295/296. Dedication to Asklepios epekoos, Severan period. Statue of a woman (head missing), two miniature bronze feet to the right of the woman's left foot, inscription on the front of the plinth.

Ἀσκληπιὸς ἐπηκόω | τὴν Κορωνίδα | Αὐρήλιος Νέων

1. ΑΣΚΛΗΠΙΩ, ed.pr. (per err.?) II 2. Κορωνίς: Asklepios' mother. ed.pr. II 3. i.e. Αὐρήλιος, Corsten].

1447-1449. Tymbrida (area of: Zindan Magarasi). Inscriptions in the sanctuary of the Mother of Gods Veg(et)inos, ca. 150-180 A.D. During the excavations at Zindan Magarasi ('Zindan Cave'), directed by J. Dedeoğlu (cf. *Gephyra* 2 [2005] 95-102), 17 inscriptions were found; three of these that are directly connected with the sanctuary are published by B. Takmer,

N. Gökalp, *Gephyra* 2 (2005) 103-113 (ph.; English translation). For other inscriptions of the sanctuary see *SEG* XXXV 1407/1408 and 1410/1411.

- 1447: 105-107 no. 1. **Dedication of the temple and the triclinium, 169-180 A.D.** Limestone block with moulded *tabula ansata*.

✠ Ἀγαθῇ vac τύχη· ✠
Μέμνων Βιάνορος ἱερεὺς Μητροῦς
θεῶν Οὐγεγίνου, θεᾶς ἐπιφανοῦς,
4 φιλόπατρις, ✠ ἀρχιερεὺς τῶν
Σεβαστῶν, τὸν ναὸν καὶ τὸν
ἐπ' αὐτῷ τρίκλεινον σὺν τῷ παντὶ
αὐτῶν κόσμῳ κατασκευάσας
8 ἀνέθηκεν ✠ τῇ θεῷ ✠ καὶ τῇ
vacat ✠ πατριδί ✠ vacat

Dated by *edd.pr.* to the same time as the following inscription II 2-3, the cult of Kybele/Meter Thenn is known from coins of Tymbrida, *edd.pr.* (with references); they suggest a relation of Μητροῦς θεῶν Οὐγεγίνου with Μητροῦς Οὐγεγίνου from Kolkorum (a village a few km north of Amblada; A.S.Hall, AS 18 [1968] 75 no. 19) and with Μητροῦς Ὀρεῖα in the village of Bağılı in the territory of Tymbrida (J.R. Slidington Sterrett, *The Wolfe Expedition to Asia Minor (Papers of the American School of Classical Studies at Athens III)*; Boston 1888) 280/281 no. 400) and deduce from the latter that the epithet *Vegetinus* may have been derived from the name of a mountain [however, this would have to end in -νή or -νῆ; with Isotacism, -(e)νή for a goddess; moreover, the epithets Οὐγεγίνος and Οὐγεγίνου are not that close, and every village had its own gods, Corsten].

- 1448: 107-109 no. 2. **Dedication of further parts of the sanctuary, 169-180 A.D.** Limestone block with *tabula ansata*, re-used in a later wall.

✠ Ἀγαθῇ vac τύχη· [✠]
Αὐτοκράτορι Κυσαρι Μ. Αὐρηλίῳ
[Ἀντωνίνῳ Σ]ε[βα]στῷ καὶ
4 Μητροῖ θεῶν Οὐγεγίνῳ ἡ πόλις
τὸν τε κατὰγειον οἶκον, δει-
πνιστήριον καὶ vac τὸν κατ' αὐ-
τοῦ τρίκλεινον ἐκ τε προσόδων
8 τῶν δεδομένων ὑπὸ Μέμνωνος
Βιάνορος καὶ ἐξ ἄλλων κατασκευ-
[άσας], προνοητῶν ἡ Διοδώρου Νεάρχου
[καὶ?] Ἀπίου Οὐάλλωνος νέου τῶν καὶ ἀρξαμέ-
12 νων καὶ τῶν πάντων, ἀνέθηκεν

Dated by *edd.pr.* to the sole reign of Marcus Aurelius (not Caracalla given the absence of Aurelii in all three texts), which corresponds well with the other datable finds from the cave and its surroundings II 4: the πόλις is Tymbrida, cf. the following lemma, and the findspot was a rural sanctuary controlled by the city, *edd.pr.* II 4/5: rather οἶκον δειπνιστηρίου, Chaniotis II 5: the subterranean room may have been used for storage and activities of work personnel, *edd.pr.* II 5-6: the deipnisterion may have been used for meals during festivals frequented also by visitors from neighboring cities, *edd.pr.* [however, a deipnisterion with a triclinium was probably not large enough to accommodate masses of people; moreover, *edd.pr.* refer for the visitors to the inscription from Bağılı, on which see our lemma no. 1447 *app.pr.* II 6, from the photo, traces of letters of an ivy leaf within the *vacat*?, Corsten] II 10-12: the προνοηταί (L. 10) were most probably civic magistrates, *edd.pr.* [or just supervisors of the construction works? *Edd.pr.* translate προνοητῶν τῶν καὶ ἀρξαμένων καὶ τῶν πάντων as 'supervisors of both the subjects and the whole', but L.L. 10-12 may have tried to convey the message that the men have taken care, from the beginning, of everything concerning the construction, Corsten; cf. C. Brixhe, *BE* (2007) no. 489: 'Les trois dernières lignes et leur traduction ne laissent pas d'inquiéter.' II 11: 'Ἀπίος', son of Valon the Junior', *edd.pr.* [or is Apis the *nomen gentile* Ἀπ(π)ίος, thus 'Ἀπ(π)ίος Valon the Younger?']

- 1449: 109-112 no. 3. **Honorary inscription for Samos and Abas, mid-2nd cent. A.D.** Round limestone base.

Τιμ[βριαδέων ὁ δῆμος]
Σάμον, Ἀβάντα

4 Πανέλληνας
παρὰ Πρίην

1. The city name is attested as Τυμβρίαδα, Τυμβρίαδα, and Τυμβρίας, *edd.pr.* II 3: Samos and Abas were the representatives of Tymbrida at the Panhellenion, *edd.pr.* II 4: Πρίην = Πρίη, *edd.pr.* who add that the Panhellenes naturally called the Mother of Gods *Vegetinus* by her Greek name Rhea.

PAMPHYLIA

- 1449 bis. **Pamphylia. Cities in the Imperial period.** Cf. our lemma no. 1433 bis.

1450. **Perge. Bienus Longus, late 1st cent. A.D.** *I Perge* 56 (*SEG* XXXIX 1388); *SEG* LIII 1627. Cf. our lemma no. 2059.

1450 bis. **Perge. Statue and inscriptions of Plancia Magna, 2nd cent. A.D.** *I Perge* 86, 89-100. C. de Grazia Vanderpool, in J. Pollini (ed.), *Terra maritima* (Oxford 2005) 12-29, compares the statue of Plancia Magna with the evidence of the inscriptions. Given the 'gentle, serene

ne, almost childlike' face and her 'modestly draped, almost matronly figure' on the one hand and, on the other, the 'imposing personality described in the words of the ... inscriptions'. she states that there is an 'apparent disjunction between the epigraphic information and that conveyed by the statue'. [No reference to *I. Perg.*, Corsten.]

1451. Side. Dedication of doors in a watch-tower, Imperial period. *I.Side* 375. F.Hild, *AAWV* 140 (2005) 82 fig. 30, publishes a photograph and remarks that the tower could also have been the center of a village.

LYCIA

1452. Lycia, Treaty between Rome and the Lycian League, 46 B.C. Bronze plaque of unknown provenance in the collection of M.Schøyen (MS 2070). Ed.pr. S.Mitchell, in R.Pin-taudi (ed.), *Papyri Graecae Schøyen (P.Schøyen I)*. *Papyrologica Florentina* XXXV (Florence 2005) 165-258 (ph.; English translation). M. places the text in the context of Rome's treaties with other states, discusses their standard clauses, and examines the clauses specific to this treaty, which was probably arranged in 48 B.C. during Caesar's journey from Pharsalos to Egypt. Cf. J.-L.Ferrary and D.Rousset, *BE* (2006) no. 143; G.Kantor, *VDI* 259.4 (2006) 50-77 (esp. 60-66 on the legal aspects of LL. 26-43); C.Schuler, in id. (ed.), *Griechische Epigraphik in Lykien. Eine Zwischenbilanz* (Vienna 2007) 51-79; P.Sanchez, *Chiron* 37 (2007) 363-381 (on the legal aspects in LL. 32-45, Greek text and French translation); *An.Ép.* (2005) [2008] no. 1487 (text, French translation, brief commentary); T.P.Wiseman, *Remembering the Roman People: Essays on Late-Republican Politics and Literature* (Oxford 2009) 198/199 (discussion of political context). [C.Habicht points out (per litt.), that the inscription, found in Peiraieus (P.Foucart, *BCH* 6 [1882] 278; quoted by M. on 227/228), has been republished several times, and that the honorand is not an 'anonymous Lycian admiral', but the Athenian naucharch of 103/102 B.C., Kephisodoros; see C.Habicht, *Athens from Alexander to Antony* (Cambridge/Mass.-London 1997) 284/285.]

[Ὅρκος]

[Ἐπὶ Γαίου Ἰουλίου Καίσαρος δικτάτορος] τὸ τρίτον καὶ Μάρκου Λεπιδου ἱπάρχου.

Λε-

[υκίου Ουόλκακίου Τύλλου στρατηγοῦ] καθεσταμένον ἐπὶ τῶν πολιτῶν καὶ Λευ-

κίου Ρωσ-

4 [κίου] ... στρατηγοῦ καθεσταμένον ἐπὶ τῶν πολιτῶν καὶ Ξένων πρὸ θ' καλάνδων

Σεξ-

[τελιῶν τοῦτο τὸ ὄρκον] μόσιον συνετελέσθη κατὰ τὸν νόμον τὸν Καίσαρος ἐν τῷ κο-

μετι-

[φ' ὑπὸ τῶν Ῥωμαίων] καὶ Λυκίων τῷ δήμῳ τῷ Ῥωμαίων καὶ τῷ κοινῷ τῶν Λυκίων

φι(λ)ι-

[α καὶ συμμαχία καὶ] κοινωνία τὸν ἅπαντα χρόνον ἀσφαλῆς καὶ ἀμετάθετος ἔστωι

8 [νευ δόλου πονηροῦ· εἰρήνην τε κατὰ γῆν καὶ κατὰ θ(ά)λασσαν αἰώνιος ἔστωι τῷ τε

ἄ-

[μαίων καὶ] τῷ κοινῷ τῶν Λυκίων· τήν τε ἐξουσίαν καὶ ὑπεραρχὴν τὴν Ῥωμαίων

δήμῳ τῷ Ῥω-

[βεβαί]ως καθὼς πρέπειν ἔστιν διατηρεῖν τῶν Λύκιοι διὰ παντός ἀξίως ἑαυτῶν τε

καὶ τῶν δήμου τοῦ Ῥωμαίων· τοὺς τε πολέμιους καὶ ὑπεναντί(ου)ς τοῦ δήμου τοῦ

Ῥωμαίων

12 Λύκιοι διὰ τῆς ιδί(α)ς χώρας ἔτι (δὲ) καὶ τῶν ὁρίων πρὸς ἐπὶ τούτοις δὲ καὶ ἡς ἂν αὐ-

τοὶ χώ-

ρας ἄρχωσι μὴ παρειέτωσαν μηδὲ ἐπιδεχέσθωσαν μηδὲ ποιεῖτωσαν δημοσίαι

βουλῇ μηδὲ [v] δόλῳ πονηρῶι, ὅσπερ τὸν δήμον τὸν Ῥωμαίων καὶ τοὺς ὑποταγμέ-

16 νους αὐτῷ πάντας ἔτι δὲ καὶ τοὺς συμμάχους πολεμηθῆναι, καὶ μὴτε χρήμασιν μὴτε

ἐφοδίοις μὴτε ὅπλοις μὴτε πλοίοις μὴτε ἄλλῳ μ(η)δενὶ συνυπη(ρη)ρετεῖτωσαν Λύκιοι

δη-

μοσίαι βουλῇ δόλῳ πονηρῶι· ὁ δῆμος ὁ Ῥωμαίων τοὺς πολέμιους κα(ὶ) ὑπεναντίους

τοῦ

κοινῶν τῶν (Λ)υκίων διὰ τῆς ιδί(α)ς χώρας καὶ τῶν ὁρίων ἡς τε ἂν αὐτοὶ χώρας κρα-

τῶσι καὶ

20 ἄρχωσι μὴ παρειέτωσαν μηδὲ ἐπιδεχέσθωσαν δημοσίαι βουλῇ μηδὲ δόλῳ πονηρῶι,

ὅσπερ τὸ κοινὸν τὸ Λυκίων καὶ τοὺς ὑποταγμένους τούτῳ πα(λ)εμηθῆναι, καὶ μὴτε

χρή-

μασιν μὴτε ἐφοδίοις μὴτε ὅπλοις μὴτε πλοίοις συνυπηρετεῖτωσαν δημοσίαι βουλῇ

δόλῳ πονηρῶι· ἂν τις τῷ δήμῳ τῷ Ῥωμαίων ἢ τοῖς ὑ(π)οτασσόμενοις τούτῳ ἢ τοῖς

συμ-

μάχοις αὐτοῦ πολέμου προκατάρξῃται, τὸ κοινὸν τὸ Λυκίων βοιωθεῖται τῷ δήμῳ τῷ

24 Ῥωμαίων κατὰ τὸ ἐνδεχόμενον· ἂν τις τῷ κοινῷ τῶν Λυκίων ἢ τοῖς ὑποτασσόμε-

νοισι τούτῳ καὶ τοῖς συμμάχοις τοῖς τούτῳ πολέμου προκατάρξῃται, ὁ δῆμος ὁ Ῥω-

μαίων τῷ κοινῷ τῶν Λυκίων βοιωθεῖται κατὰ τὸ ἐνδεχόμενον· ὁ ἂν παρ' ἑκατέρων

28 αὐτῶν(ω) κοινῇ ἀπηγορευμένων ὑπάρξῃ, τοῦτο μὴτε κατὰ γῆν μὴτε κατὰ (θ(ά)λασσαν

ἐξαγέτωι μηδὲ εἰσαγέτωι μηδεὶς· ἂν δέ τις ἐπιλήμῃται τούτων τι πεποιηκὸς

ἐπ' αὐτοφῶρῳ, τοῦτον ὁ εὐθύνων ἐπὶ τὸν στρατηγὸν ἀγέτωι τὸν τοῖς ξένοις καὶ πο-

32 λείταις δικα(ι)οδοτοῦντα· ἂν δέ τις ἐν Λυκίαι ἐφάπῃται τινος ἐπὶ τὸν πῆν μεγίστην

ἀρχὴν ἔχοντα τὸν εὐθυνόμενον ἀγαγέτω πρὸς ἕτερον δὲ μηδένα· ὁ ἂν ἢ ἱζῆιον κατὰ

τοὺς νόμους τοῦτο ἔγιον ἔστωι, τὰ δὲ λοιπὰ χρήμ(α)τα μὴ ἔστωι· ἂν τις τὸν εἰλε(υ)-

θερον

ἀποκτείνῃ ἢ καὶ ἑκὼν ἀποδῶται ἢ κα(ὶ) τις δόλ(φ) πονηρῶι τούτων τι ποιήσῃ, εἴ τε

καὶ

πρᾶγμα κεφαλικὸν ἐπιτελέσῃται, τοῦτο κεφαλικὸν ἔστω· περὶ τούτων τῶν πραγμά-

των

ἂν πολεῖταις Ῥωμαῖος εὐθύνῃται ἐν Λυκίᾳ, κατὰ τοὺς ἰδίους νόμους ἐν Ῥώμῃ κρινέ-

σθω, ἀ(λ)-

36 λαχῇ δὲ μὴ κρινέσθω· ἂν δὲ Λύκιος πολίτης εὐθύνῃται, κατὰ τοὺς ἰδίους νόμους

ἀλλαχῇ δὲ μὴ κρινέσθω· ἐὰν δὲ τις περὶ ἐτέρων πρ(αγ)μάτων Ῥωμαιῶς (παρ)ὰ Λυκίῳ κρινέσθω, μεταπορεύεται, κα(τὰ) τοὺς Λυκίον νόμους ἐν Λυκίᾳ κρινέσθω, ἀλλ(α)χῇ δὲ μὴ κρινέσθω· ἐὰν δὲ Λύκ(ι)ος παρὰ Ῥωμ(α)ίου μεταπορεύεται, ὅς (ᾧ)ν ἄρχων ἢ (ἀ)ντάρχων τυγχάνῃ δικαιοδοτεῖν κ(ρ)ιτήριον συνιστανέτω, διδόντω τε τῇν πᾶσαν ἐργασίαν ὅπως περὶ τούτου τοῦ πράγμ(α)τος ὥς ὅτι τάχιστ(α) τὸ κρί(τ)ηριον καθῶς ἂν αὐτῷ φαίνεται δικ(α)ιον εἶναι καὶ καλῶς κ(ρ)ιτῆσαι.

44 χον συντελεσθήη· ῥύσιον λαβεῖν μὴ ἐξέσται· ἐάν δέ τις λαβῇ, ἐπιτεί-
 μιον ἔσται ἐκάστης ἡμέρας ἕως ἀν ἀπαθῇ τὸ ῥύσιον σπαστερτίους νόμους πεν-
 τακοσίους· ἐάν Ῥωμαῖος Λύκιον ἢ Ἀγκίος Ῥωμαῖον ἐκ πολεμίων λυτρώσῃται, τὸ κε-
 φάλαιον
 τοῦ χρηματος ἀποδίδου· ἐ(άν) Ῥωμαῖον πολέμο(ι) λαβῶσιν καὶ μετὰ ταῦτα Λύ-
 κιοι τοῦτου ἐνκρατεῖς γενηθῶσιν, ἀποδιδότωσιν Ῥωμαίοις τοῦτον, ὡς ὁμοίως
 48 δὲ καὶ Ῥωμαῖοι Λυκίοι ἀποδιδότωσαν, ἐάν τι τοιούτων συμβῇ· ἐάν τις ἐκ πο-
 λεμίων ἀνάσῃται ἵππον ἄνθρωπον πλοῖον, ἀποκαθιστάται καὶ διδόνται, τὰ δὲ
 λοιπὰ χρήματα αὐτοῦς ἐχέτω· ἐάν Λύκιος ἐκ πολεμίων ἀνασθῇ εἰς Ῥώ-
 μην παραγίνηται, ἐλεύθερος ἔσται, ὡς ὁμοίως δὲ καὶ Ῥωμαῖοι τὸ αὐτὸ δίκαιον
 52 ἐν Λυκίᾳ ἔσται· αἱ πόλεις, κῶμαι, ὀχυρώματα, φρούρια ἤτε χώραι καὶ οἱ λιμένες
 οἱ ἐν τοῖς τῆς Λυκίας ὁρίσι ὑπάρχοντες· ὅσα τε μετὰ ταῦτα Λυκίοις δεδομένα
 καὶ ἀποκοιθεταμένα ἔστιν· Τελμησσός, Χῶμη, Ἀλμής, Σίλουα Σερρα, Λίσ-
 σα, οἱ ἐν τοῖσι καὶ αἱ οἰκοδομαὶ ἤτε χώρ(α) καὶ οἱ λιμένες οἱ ἐν τοῖς τούτων
 56 τῶν πολιτειῶν (ἁρίοις) ὄντες μετὰ Λυκίαν ἔστωσαν· Ὀλιν(α)σσός, Ὀξύλιθος, Ἐρε-
 μνα, Ἀστραγάλου κόμη[ι], Μουλινδα χωρία τε ἐν Ναυλισσῶι, Κιλλαρα[ι], Μαρμυ-
 ρα,
 Τυρμηα, Μασα Ὅρος, Μαρακανδα, Ουαντα, Τετρυμυργία, Ἐλβησσός, Ἀκαρυσός,
 Φι

60 λεῖτα. Τερπονέλλα, Τερπς, Κοδοπα, Μεικρὸν Ὅρος, Ἀκαρσάσιος, οἱ τε τόποι καὶ αἱ τοῦτων οἰκοδομαὶ ἤλιντε χωρεῖν ὅσα ἐντός τοῦτων τῶν ὁρίων ἴσταν Λυκίαν ἔστασαν· Λύκιοι τε ταῦτα κατεχέτωσαν κρατίτωσαν καρπύεσθωσαν διὰ παντός καθὼς Γάιος Καῖσαρ αὐτοκράτωρ ἔκρινεν ἢ τε σύνκλητος δογματισσάσα συνεπικύρωσιν τῷ τε νόμῳ τῷ Καίσαρος πεφυ-

64 λαγμένῳ καὶ κατασφαλισμένῳ ἔστιν· ὁ δῆμος ὁ Ρωμαῖος ἄρχοντες ἦ καὶ ἀντάρχοντες ὡς ὁμοῦς Ρωμαῖοι τὸ τε κοινὸν το Λυκίῳ ἄρχοντες τε καὶ ἀντάρχοντες τοῦ κοινοῦ τῶν Λυκίαν τοῦτο το ὁρκωσίσμῳ καὶ τὴν συνθήκην χίτρον μη ποιείτωσαν διόλῳ παντὶ καὶ μηδὲ παρῃυρ(έ)σαι μηδεμίαι· τού-

68 τῳ τῷ ὁρκωσίσμῳ ἔάν τε κατα τὴν ἐκατέρωθεν γνώμην φρένῃται προσθῆναι ἀφελῆν ἐντάξει περιγράφει εἰλεσται, ἐ-

72 ἂν τι προστεθῇ γραφῇ ἐνταγῇ πρὸς τοῦτο τὸ ὀρκωμόσιον
 ἐξέσται· ἂν τι πάλιν ἐξαρθρῇ ἢ περιγραφῇ ἐκ τούτου τοῦ
 ὀρκωμοσίου καὶ τοῦτο ἐξέσται· τούτοι τῶι ὀρκωμοσίοι καὶ τῇ
 συνθήκῃ δόλος πονηρὸς ἀπέσται· ὑπὲρ τοῦ ὁμοῦ τοῦ Τραμυῖαν
 76 τοῦτο τὸ ὀρκωμόσιον ἔτεμεν Λεύκιος Βιλλυήνης Γαῖου υἱὸς φυλῆς Οὐβ-
 λει(α), ἐτελείωσεν Λεύκιος Φαβρίκιος Λευκίου υἱὸς Μεννίου Λικινός· πε-
 ρὶ τοῦ κοινοῦ τοῦ Λυκίων ἔτεμεν Ἰλρίστιππος Φιλατρίου υἱὸς πρεσβυ-
 τῆς, ἐτελείωσεν Ἀδείμαντος Ἀδείμαντου υἱὸς πρεσβυτῆς, συναρτήν
 Ναυκράτης Ναυκράτου υἱὸς πρεσβυτῆς

[illegible]

by the addition of συνθήκη, the usual term for a Greek treaty, the Roman *foedus*, ed.pr., who refers for the use of both words to *I.Kibyra* 1 L. 3, *IG XII.2.510* L. 15 (Canali de Rossi, *Ambascerie* [our lemma 1121] 321), and *IG XII.3.173* L. 43 (*RGDE* 16; Canali de Rossi, *Ambascerie* [our lemma no. 1121] 442) and *IG XII.151* 135 has αὐ συνθήκη, and *I.Knidos* 33 (Canali de Rossi, *Ambascerie* [our lemma no. 1121] 440) have only ὅρκιον 9-11, the 'Maiestatsklausel' (E. 2.35 (Canali de Rossi, *Ambascerie* [our lemma no. 1121], a Polybios 21.32 (Livy 38.11); Taubler, *Imperium Romanum* (Berlin 1913) 64) with which Rome's superiority is recognized, ed.pr., who refers to the few other treaties with this clause: *I.Knidos* 33 (cf. our lemma no. 1121), a Polybios 21.32 (Livy 38.11); he rejects the hypothesis that it occurred only in treaties that contained privileges for Rome's ally, and that it implied that the allied community lay within the boundaries of Roman provinces (J.-L.Ferrary, in L.Canfora, M.Liverani, C.Zaccagnini (edd.), *I trattati nel mondo antico* (Rome 1990) 226-235; cf. also Sanchez 378/379 || 11. 13, the seemingly redundant definition of the Lycians' territory alludes to the newly acquired regions mentioned in LL. 53-61, ed.pr.; however, Rousset, *BE*, pointing out that this is a normal clause in such a treaty, refers to *I.Thrac.Aeg.* E168 (*SEG XXXV* 823) LL. 14/15 and 23/24 (Maroneia) || 13-19, μηδέ(v), ed.pr., who refers to the same expression in L. 19; Schuler 75 sees in μηδέ the required object of ποιεῖσθαι and, on the basis of the otherwise perfect parallelism, suggests reading in L. 19 μηδέ ἐπιτελέσθαι (μηδέ ποιεῖσθαι) δημοσίαι βουλή μηδέ(v) δόλαι νομιστῶν || 26-32, a clause concerning the import and export of forbidden goods, which does not exist in the other extant treaties of this kind, but was, according to the wording, a common detail. Its aim is most probably to prevent the avoidance of paying taxes rather than to prevent the import and export of banned goods (although the phrasing would point to the latter meaning), cf. the Customs Law from Ephesos (*SEG XXXIX* 1180 [see now M.Cottier et al. (edd.), *The Customs Law of Asia* (Oxford 2008)]) LL. 53-56; this interpretation is supported by LL. 31/32 where imports for religious purposes are exempted, ed.pr.; 'il est difficile de déterminer l'objet précis de cette clause', Rousset, *BE*, Kantor 61/62 stresses that (unlike LL. 32-43) this clause does not make any distinction between Romans and Lycians and strictly follows the *forum delicti* principle, which shows the importance accorded to the issue || 26-27, καὶ ἑκατέρωv αὐτῶν, ed.pr.; καὶ ἑκατέρωv αὐτῶν(v), Rousset, *BE*, and Schuler 75 || 32-43, ed.pr. considers the treaty 'as defining the normal legal relationship between Rome and her free allies', which is doubted by Ferrary, *BE*, because there was no law that defined the privileges connected with liberty || 32-37, administration of criminal law; Romans and Lycians were to be tried according to their own laws in their respective country, which differs in some way from the practice prescribed in the honorary inscription for Menippos from Kolophon (*SEG XXXIX* 1244 col. 1 LL. 27-31; see also our lemma no. 1247), ed.pr.; Kantor 62/63 discusses differences with Colophonian and Chian (*RGDE* 70 LL. 17/18) privileges in some detail, εὐθύνωv has here the meaning of κατηγορεῖσθαι and not that of the Classical period; both terms translate the Latin *accusare* in the context of private law, cf. Oliver, *Greek Constitutions* 8 LL. 9/10 and 11 LL. 67/68, Sanchez 365-368, who points out that the rules apply only to disputes between Romans and Lycians that originated in Lycia and that, owing to Rome's superior power, Roman citizens have the privilege of being tried in Rome; the treaty partners were thus not on equal footing (375-379), Kantor 66-68 discusses the possibility that the annexation of Lycia by Rome in 43 A.D. was provoked by a violation of this clause of the treaty (ed.pr. 201) and comes to a skeptical conclusion || 32-34 Kantor 62 discusses the difficulties with the definition of the *res capitales* made in the treaty and suggests a possibility of mistranslation from Latin, providing parallel texts from Roman legal sources || 37-43, legal action in a civil dispute, brought forward by a Roman against a Lycian, should be dealt with in Lycia according to Lycian law; in the opposite case, a Roman (pro)magistrate was to be in charge; μεταπορεύεσθαι (LL. 38-40) means 'bringing a legal action in a civil suit' (*petere, petitiō*), cf. the *SC de Asciapedis* (*RGDE* 22) LL. 11-13 and 17-19, ed.pr.; Kantor 63 and Sanchez 368-372 argue that the procedure should be the opposite, as is usually the case; μεταπορεύεσθαι κατὰ corresponds to Latin *petere ab* ('reclaim

quelque chose en justice à quelqu'un'), which entails that the official in charge and the law applied conforms to the accused || 37-38, μετὰ Αὐκίου lapis; Sanchez 371 suggests that μεταπορεύεσθαι μετὰ is used to translate *agere cum*; Ferrary and Kantor (63 note 46) believe that μετὰ may be a scribal error for κατὰ under the influence of μεταπορεύεται later in the same line || 38 κατὰ τοῖς, ed.pr.; 'on peut garder l'apocope κατὰ τοῖς', Ferrary || 42, τάχιστα: for later Roman provisions for speedy provision of justice cf. *C.Th.* 1.12.1 (313 A.D.), Kantor || 43-45, seizure of goods or persons (in the context of a war) to secure claims is forbidden and will be fined 500 sesterces per day; ῥήσιν λαβεῖν translates the legal phrase *pignus capere*, ed.pr.; Sanchez 372-374 denies any connection with a state of war and places this clause in the context of the preceding paragraph on private legal disputes || 45-48, ransoming of captives and slaves. Since Rome and the Lycians are supposed to be friends and allies, this can only refer to the ransoming of captured members of the respective allied community from enemies, for which the buyer will be reimbursed. In the case of buying a person who was enslaved by enemies, the freed person should pay back his ransom (τὸ κεφάλαιον, i.e. the capital cost only, without any other costs that may have accrued in the meantime), ed.pr. || 48-50, objects of military importance (horses, slaves, ships), recovered from the enemy, had to be returned to their original owners, whereas other items could be kept, ed.pr., who sees behind this clause the aim of particularly protecting Roman publicani, who in the Customs Law from Ephesos (*SEG XXXIX* 1180 [see now M.Cottier et al. (edd.), *The Customs Law of Asia* (Oxford 2008)]) L. 76 were likewise exempted from paying dues on ships and slaves || 50-52, this seemingly unnecessary phrase is owed to a difference in the status of slaves between Greek and Roman law; it states that Roman law will be applied, according to which an enslaved Roman or Lycian had to be regarded as free as soon as he entered allied territory, ed.pr. || 52-64, territorial clauses with two lists of places (including their respective subsidiary settlements, cf., e.g., the *SC de Stratonicensibus* [*RGDE* 18] L. 53; cf. LL. 98 and 105) which were attached to Lycia as a result of the treaty: the cities Telmessos, Choma, Phaselis, which from then on constituted Lycia's northern boundary (L. 54), two hitherto contested places (Silva Serra, Lissa; LL. 54/55), cities and minor settlements (LL. 55-59), ed.pr., who for the known names refers particularly to the *Stadasmus provinciae Lyciae* (*SEG* LI 1832), and discusses frontier disputes as well as the question of Lycia's northern boundary on 227-230; it appears from the list that neither Balbura and Boubon nor Oinoanda belonged to Lycia before 46 B.C., as is generally believed on the widely held assumption that the three cities were detached by Murena from the Kibyratan tetrapolis around 84 B.C. and assigned to Lycia || 53-55, the settlements of the first list, except Silva Serra (if not 'Silvaserra' or 'Silva' and 'Serra'), are known. Telmessos (Fethiye, western frontier of Lycia), Choma (Hacımusalar near Elmali), Phaselis (eastern frontier of Lycia), Lissa (a minor place, known only through Pliny, *NH* 5.101, and identified with a site south of Kalynda, cf. TAM II 158-160), ed.pr. He prefers to read 'Silva Serra', meaning 'Serra forest' (cf. a similar toponym in Livy 37.56.2, where *Regiae Sylvae* in Mysia are mentioned as being given to Eumenes II) and suggests identifying it with the forested range between Kaunos and Telmessos, which was in turn probably identical with the *ager Ptolemaei Telmessi* in Livy 38.39.3 (assigned to Pergamon after 188 B.C.); Rousset, *BE*, compares the toponym Σιλαίων near Kibyra (Polybios 21.34.11; Schuler 77) excludes the possibility of a Latin term and argues for one or two indigenous toponyms, i.e. Σιλαϊονισσάρρα or Σιλαϊον and Σαρρα || 55-61, thirteen of the smaller places are known from other sources: Eremina, Killara, Mornyra, Tymema, Masa Oros, Marakanda, Ouaut, Elbessos, Akarassos, Philetta, Terponella, Terpis, and Kudoppe; the remaining seven are here attested for the first time, ed.pr., who recognizes three groups, arranged from west to east: west of Oinoanda (LL. 56-58), south of Oinoanda (L. 58), and around Elmali (LL. 58/59) || 56 (ὀπίσις), Rousset, *BE*, and Schuler 77 || 56-58, west of Oinoanda (for three reasons: a) the two other adjacent groups are more or less securely located and they are ordered from west to east, b) none of the toponyms is known from eastern Lycia; c) Killara can be identified with a place west of Oinoanda, see infra); Οὐλασσός is, as is shown

by the ending -ασός, an indigenous place name. – The name 'Οξύλιθος, 'Sharp Stone', was certainly derived from the physical appearance of the place. – Έρμυναί is most probably the Lycian Έρμυναί in Steph. Byz. s.v.; cf. the Cilician city of Erymna (W. Ruge, *RE* VI [1909] 570 s.v. Erymna and Erymna). – Ασπραγάλλου κώμη is unknown; its name 'Village of the Knuckle Bone' alludes to the dice oracles, popular in this region of Asia Minor (see now J. Nollé, *Kleinasiatische Losorakel* (Munich 2007)). – Μομλάνδα κωρία τε ἐν Ναυλίσσῳ probably translates Latin *Momlanda agrique in Naulisso* and designates 'the houses and lands of the residents of Momlanda located in a neighbourhood called Naulissos', for *κωρία* cf. Worrie, *Stadt und Fest im kaiserzeitlichen Kleinasien* (Munich 1988) 139 and 142, and Schuler, *Ländliche Siedlungen und Gemeinden im hellenistischen und römischen Kleinasien* (Munich 1998) 49–53 and index s.v. (p. 322). – The place name Κίλλαρα is derived from an Anatolian root (cf., e.g., the Κίλλάντων πεδίων in Pisidia), but cannot refer here to the Carian city of this name (also spelled Κίλλοπα; cf. *I. Mylasa* 961; *SEG* XLII 994 and LI 1496 L. 13; Zgusta, *KON* 259 § 510); the adjectival form of Κίλλαρα can confidently be restored in an inscription found at Drekoy between Kadyanda and Araxa (see our lemma no. 1457), where there are remains of a Hellenistic fortified settlement, so that Killara is most probably to be sought there. – Μορμυρα is previously unattested, but could designate the region or settlement of the Μαρμαρις, who attacked Alexander the Great (Diodorus 17.28.1); they lived in a rock stronghold near the borders of Lycia, which matches the situation represented in the present treaty. Mormyra may have to be located to the east in the direction of Maso Oros, if the list displays a geographical order, whereas it has formerly been searched for in the surroundings of Phaselis, especially on the evidence of Arrinn, *Anab.* I.24.3–6. – Τυμηνία is taken by ed.pr. to be identical with Τυμηνίον, κώμη Λυκίας (Steph. Byz. s.v.); comparing place names such as Τυμηνίον (Zgusta, *KON* 641 § 1384–2) and (Μήτηρ) Τυμηνήνη, he suggests regarding the spelling with *ny* the right one. ed.pr., Rousset, *BE*, doubts the identification since Tymena is located near Patara and thus too far away from the frontier (cf. 58, south of Oinoanda: Μασο Όρος is the mountainous region between Tlos and Termessos, 'Maso' presumably meaning 'mountain' in Anatolian languages; cf. an inscription found in the Letoon (cf. C. Le Roy, *CRAI* 1996, 971), in which an agreement was reached concerning possession and use of the area; as the present treaty shows, the area was again disputed in the mid-1st cent. B.C. – Μαρακανδα and Ουαντα (neither located) are mentioned in *SEG* XXXVIII 1462 L. 75 (125 A.D.) as an administrative unit (in reverse order). – Τερπαργία: a toponym with several occurrences in Asia Minor, designating a fortified settlement with towers; cf. C. Schuler, *Ländliche Siedlungen und Gemeinden im hellenistischen und römischen Kleinasien* (Munich 1996) 6970 and 300 B.46. – The name Έλβησσός, also named in *SEG* XXXVIII 1462 L. 75 and in G.E. Bean, *Journeys in Northern Lycia* 1963–1967 (Vienne 1971) 48, apparently survives in the modern toponym 'Elbiş Dağ' in the territory of Oinoanda, ed.pr. 58–59 around Elmalı: Ακαρρασός (strangely listed twice [unless Ακα(λι)σσός is to be read in L. 59, Rousset, *BE*]) and Κοδοππα are also mentioned in the *Stadiasmus* (*SEG* LI 1832 B.LL. 37–39), which shows that Akarassos was situated between Kodoppa and Sokla (perhaps at modern Elmalı); otherwise, Akarassos occurs only in Byzantine sources (J. Darrouzès, *Notitiae Episcopatum Ecclesiae Constantinopolitanae* [Paris 1981] I 262, II 324, III 374 etc. (between Kasinos and Xanthos); E. Schwartz, *Acta Conciliorum Oecumenicorum* II 6 [Berlin, Leipzig 1938] Index V pp. 81 ff.; Steph. Byz. s.v.; G. Anrich, *Hagios Nikolaos* [Leipzig, Berlin 1913, 1917] I 18 and II 533/534); in the latter it is placed in the Kabalitis, a region hard to define; Schuler (77) attributes this status between the treaty and the *Stadiasmus*; the same applies to the following Τερπονέλλα and Τερπις, which are attested in an epitaph of the 2nd cent. A.D. (*SEG* XLI 1364; cf. below). – Φιλέττις was a neighbour of Terponella, as the boundary marker *SEG* LII 1430 shows, and may be located near the modern village of Macan on the north slope of the Elmalı Dağ (G.E. Bean, *Lycian Turkey* [London 1978] 157); it still existed in the Byzantine period (Conat. Porphy., *De Thematis* 14.38, J. Darrouzès, *op.cit.* VII 343, IX 225, X 274, and XII

278) – Τερπονέλλα is mentioned in *SEG* XLI 1365 and, together with Τερπις, in *SEG* XLI 1364 (both as ethnics); they were most probably situated north of Elmalı (for their status see above). – Κοδοππα, according to the *Stadiasmus* (see above; there spelled with only one pi) a settlement in the Milyas and between six and seven km north of Choma, may have been near the modern village of Mürsallar; Lycian interest in the region is evident already in the 4th cent. B.C. as is proven by a Lycian inscription mentioning the dynast Pericles of Limyra and two Lycian-type rock-cut tombs at Kizilca (Bean, *op.cit.* 156 [cf. now also K.A. Gray, T. Corsten, *AS* 56 (2006) 57/58]). – Κοδοπ(π)α is also attested in an inscription from Arykanda (see our lemma no. 1456), in which a woman has the ethnic of both Kodoppa and Arykanda (equally a settlement of the Milyadeis, according to Pliny, *NH* 5.95). – Μεικρόν Όρος is previously unattested; it may have been 'the late hellenistic stronghold of Gilevci Kale at the north end of the Elmalı plain' which, given its situation on a hill, was well suited to guard Lycia's northern frontier, ed.pr. 62–64. Caesar made sure that his decision was sanctioned by the senate and the people (Caesar's decree, ratification by the senate, *lex fulta*, mentioned in chronological order), although this was, strictly speaking, not necessary because of Caesar's powers, Ferrary, *BE*, cf. Schuler 75/76 II 68–69, τοῦτον τῶν ὀρκωσίων: ἔάν τι κτλ., ed.pr.; Schuler 75, argues that τοῦτον τῶν ὀρκωσίων belongs to the following phrase, the dative replacing the usual πρός (cf. *I. Knidos* 33 B.L. 6) II 73–78, conclusion of the treaty through an oath and animal sacrifices by representatives of both parties, none of which is attested otherwise, ed.pr., who for the formula refers to *I. Knidos* 33 II 74–76. L. Billienus C. f. Vel. and L. Fabricius L. f. Men. Licinus were presumably senators holding priesthoods, thus *fetiales*, who usually seem to have been senators of second rank; only two members of the *gens* *Billiena* are known as praetors, in 107 and 105 B.C. (T.P. Wiseman, *New Men in the Roman Senate* [Oxford 1971] 217 nos. 66 and 69); the Fabricii are not attested as senators at all, but L. Fabricius Licinus may be identical to the Licinus who was promoted to the senate by Caesar (T.P. Wiseman, *CQ* 14 [1964] 132/133), ed.pr. II 76–77. (ὁ)νήρις II?, Rousset II 76–79, the nomenclature of the Lycian representatives follows Roman practice with the addition of *viōs* after their father's name; they were probably leading men in the Lycian League, the first one perhaps even the lyciarch of 46 B.C.; Naukrates, who accompanied the two other men in an unofficial capacity (συμπληρῶν), is certainly identical to his namesake in Plutarch, *Brutus* 30.3–5, on whose initiative the Lycians resisted Brutus in 43 B.C., and may have played a leading part in the negotiations for the treaty, ed.pr., who also refers to a list of donations with a Ναυκράτης Ναυκράτου (*SEG* XLIV 1219 B.L. 28; ca. 150 B.C.); Schuler (78) suggests that they belong to the same family since the name is not frequent in Lycia; similarly, Αδείμαντος Αδείμαντου υἱός may be the father of his namesake in *TAM* II 550 L. 28 (early Imperial period).

1453. Vacat.

1454. Akalissos. Epitaph of Aneketos and his family, Imperial period. *TAM* II 896. S. Akat, *EA* 38 (2005) 54, points out that Παρθενοῦντι is the dative either of Παρθενός or Παρθενοῦς (not Παρθενοῦν as in the index).

1455. Aperlai. Building inscription, 80 A.D. *JGR* III 690; *SEG* XLI 1339. Cf. our lemma no. 2059.

1456. **Arykanda. Epitaph of Ge, undated.** TAM II 794; I.Arykanda 147. On the basis of Rome's treaty with the Lycians (L. 59; our lemma no. 1452) and the *Stadiasmus provinciae Lyciae* (SEG LI 1832 B L. 37 [see now S.Şahin, M. Adak, *Stadiasmus Patarensis. Itinera Romana provinciae Lyciae* (Istanbul 2007) 39 L. 37], S. Mitchell, in R. Pintaudi (ed.), *op.cit.* (our lemma no. 1452) 221, restores in L. 6 Κοδοπηνή (ΚΟΛΟΠΗΝΗ, Κολοπηνη, ed.pr.).

1457. **Dereküy (between Kadyanda and Araxa). Regulation concerning the cult of Zeus, 138 A.D. or shortly thereafter.** SEG XLVII 1806. Referring to the place name Κιλλαρα in Rome's treaty with the Lycians (L. 57; our lemma no. 1452), S. Mitchell, in R. Pintaudi (ed.), *op.cit.* (our lemma no. 1452) 224, suggests restoring in fragment A L. 6 ἐν τῇ Κιλλαρεῖ[αν] χώρῃ (no restoration in SEG [A L. -33]).

1458. **Kibyrtis. Estate management, markets, and social and religious life in the Imperial period.** Mainly on the basis of epigraphical sources, T. Corsten, in S. Mitchell, C. Katsari (edd.), *op.cit.* (our lemma no. 1999) 1-51, presents a case study of land management in Asia Minor. In the region to the north of the city of Kibyra and in its territory lay two estates, one owned by the family of the Claudii Polemones (2nd cent. A.D.), the other first by the consular L. Marcius Celer M. Calpurnius Longus (mid-2nd cent. A.D.) and later by the family of the Ummidii (2nd-3rd cent. A.D.). The first estate was situated near the city, and their owners lived on their estate and had a close connection to Kibyra. The owners of the latter, on the land of the Ὀρμελεῖς and centered around the ancient village of Ἀλασσός, were absentee landlords. The Calpurnii had their land managed and administered by their own freedman, whereas the Ummidii used slaves for this. The estate was divided into three parts and worked by native peasants who were neither exploited nor oppressed, but were able to accumulate some wealth, which they used to make donations for social and religious purposes or even to rent one of the three parts of the estate. In an appendix (28-42), the following inscriptions are quoted in full: SEG XLVIII 1585-1587, 1605/1606, 1609; LIV 1399; BCH 2 (1878) 53-64 no. 1; 250-255 nos. 9/10, 16 (1892) 418 no. 42; JHS 8 (1887) 240-247 no. 23; Ramsay, CB I.1.288 no. 125; 289 and 310 no. 126; 309 no. 124; 312 no. 129; J.R.S. Sterrett, *An epigraphical journey in Asia Minor* (Papers of the American School of Classical Studies 2 [1888]) 50-52 no. 43, 65-79 nos. 52-55; 91/92 no. 59; 100-109 nos. 72-75; Merkelbach-Stauber, SGO IV 107 no. 18/04/01.

1459. **Kibyra. Honorary inscription, 2nd cent. A.D.** Two fragments of a block, found in the stadium of Kibyra. Ed.pr. T. Corsten, AST 22.1 (2005) 31 no. 3 (ph.; German translation).

Ὁ δῆμος ἀ[2-4] . . . ὡσεν καὶ ἐ[στεφάνωσεν]
Τατὰν Ὀρέστου Πολέμωνος, [γυναῖκα]
δὲ Ὀρέστου Καλλιπλέους ΤΟ[- - - - -]
χρυσὸν στεφάνον καὶ εἰκόνι χρ[υσοῦ] - - -

[4. In fine, or χ[αλκῆ]. Chaniotis.]

1460-1461. **Kibyra. Building inscriptions, shortly after 180/181 A.D.** Two blocks of an architrave, presumably from a gate, found in the 'lower agora' in Kibyra. Ed.pr. T. Corsten, AST 22.1 (2005) 29/30 nos. 1/2 (ph.); full publication now by id. in O. Tekin (ed.), *Ancient History, Numismatics and Epigraphy in the Mediterranean World. Studies in memory of Clemens E. Bosch and Sabahat Atılan and in honour of Nezahat Baydur* (Istanbul 2009) 91-98 (ph.).

1460: 29/30 no. 1 (German translation). [- - -] καὶ Πολυδεύκης, οἱ υἱοὶ [- - -]

Right part of I.Kibyra 21; combined text [- - -] καὶ Πολυδεύκης, οἱ υἱοὶ [τοῦ Διὸς - - -]; this alludes to the myth of Kibyra's descent from Sparta, also evidenced in SEG XLVI 1709 (II), albeit in a different way (descent from an otherwise unknown heros Κλέανδρος); this myth must have been invented in order to be able to claim Greek descent with the aim of becoming a member of Hadrian's Panhellenion. ed.pr.

1461: 30 no. 2.

[- - -] ἐκ πάλαι ἀσύλης καὶ ΤΟΥΣ[- - -]

[- - -] ἔτ(ους) ζῆν[τ] γραμματεῦντος Δημο[- - -]

1. First attestation of Kibyra's asylos, ed.pr. II 2. In fine δημο[φελῶς - - -], ed.pr. in AST, corrected by id. in O. Tekin (ed.), *op.cit.*

1462. **Kibyra. Epitaph, Imperial period.** Left part of an architrave, found in the town of Gölhisar. Ed.pr. T. Corsten, AST 22.1 (2005) 31/2 no. 5 (ph.; German translation).

Κλ. Σαγάρης κατεσκευάσεν [ε.γ. τὸ μνημεῖον ἑαυτοῦ]
ζῶν καὶ τῇ γυναικὶ Στρατονεῖῃ [καὶ - - - - - τῷ τέ]-
κνῳ, ἐτέρῳ δὲ μηδενί· ἐάν δὲ βιάσῃται τις - - - - -]
4 κεν τινα, δώσει τοῖς πατρὼναι[ς] - - -

1. Σαγάρης = Σαγάρης, cf. Brixhe, *Essai* 49/50, ed.pr. II 4. The deceased was probably a freedman who assigned the fine for misuse of the tomb to his former masters who may have given him the plot, ed.pr., who refers to I.Kyzikos 248 and 407.

1463. **Limyra. Building inscription, 83/84 A.D.** IGR III 729; SEG XLII 1381. Cf. our lemma no. 2059.

2-4. The honorand and his family are known from a tomb in Olympos which they erected for their slave Εριστηνος (TAM II 1068), edd.pr., who assume that they were inhabitants of this city and point to the fact that an ethnic is not mentioned in either text.

- 1469: 14-15 no. 10. Honorary inscription for Aur. Pamphilos, ca. 200-250 A.D. Marble base with moulding, rescued from the western harbor; on the top surface cuttings for a statue.

	Αὐρήλιον Πάμφιλον		καὶ τῆς ἡμετέ-
	Απολλωνίου τοῦ		ρας πόλεως
	Πίργητος, τὸν ἀξι-	8	vac. ἡ βου[λή]
4	ολογώ[ατον Λυκί]-		καὶ ὁ δῆ[μος]
	άρχην, ἐξυεργέτην		

1-3. The honorand is known from TAM II 771 (Ameai), edd.pr.

- 1470: 11/12 no. 8. Honorary inscription for [- - -] Rufus, procurator of Lycia-Pamphylia, 3rd cent. A.D. Limestone statue base, rescued from the harbor; on the top surface cuttings for a statue.

	[- - -] Ρ' οὐφον		[τῶν ἡ βου[λή] καὶ ὁ
	[τὸν κράτ]ιστον		[δῆμο]ς, τὸν εὐ-
	[ἐπιτρο]πον Λυ-	8	[εργέτ]ην ἐν πᾶ-
4	[κίας [Ια]μ]φυλίας,		[σιν]
	[Φαση]λεί-		

1. Rufus may be identical with the Rufus who had a vaulted building erected in Attaleia; Merkelbach Stauber, *SGO* IV 131 no. 18/12/07, edd.pr.

1471. Phaselis. Dedication to Paulina Augusta, ca. 121 A.D.(?). Upper part of a limestone base with moulding, found next to Hadrian's Gate; on the top surface two dowel holes for a bronze statue. Edd.pr. M.Adak, N.Tüner Onen, S.Şahin, *Gephyra* 2 (2005) 10/11 no. 7 (ph.; German translation). Παυλείνα Σεβαστῆς τῇ

The statue represented Domitia Paulina, Hadrian's sister, who may have accompanied the emperor on his first journey; edd.pr., who refer to another statue in Attaleia (*IGR* III 773) II 2, in the center a square hole.

- 1472-1473. Phaselis. Two statue bases for victors in the themis of Eukratidas, 3rd cent. A.D. Edd.pr. M.Adak, N.Tüner Onen, S.Şahin, *Gephyra* 2 (2005) 6-8 nos. 4/5 (ph.; German translation); dated by the letterforms. Both texts, as also our lemma no. 1474, are for citizens of Phaselis from which edd.pr. infer that the contest was local.

1472. 6/7 no. 4. Limestone block, found re-used in the thermal baths.

[τὸν δεῖνα τοῦ δεῖνος]	[ἦν κατέλι]πεν ὁ κάππος
[τοῦ Εὐκρατίδου],	[αὐτοῦ Εὐκ]ρατίδας Ἀ[κρί]του
[Φασηλίτην, νεικήσαντα]	[τοῦ Ἀκρίτου], Φασηλείτης,
4 [ἀνδρῶν πόλιν θέμιδος]	8 [ἄπτωτον], ἀμεισολάβητον

5-7. For contests founded by individuals, edd.pr. refer to TAM II 1206 and 1207, the last of which mentions the agon in this text II 8. cf. *I.Pistd.* Gen. 127 and *I.Perge* 315, edd.pr.

- 1473: 8 no. 5. Limestone statue base, rescued from the sea.

[- - - -] συνστεφ[θεῖς]	4 [δος τῇ]ν ἀνδρῶν πόλ[ην].
[νική]σας, καθὼς τὸ π[λῆ]-	[ἦν κατέ]λιπεν Εὐκρατί[δ]ας
[θος ἐπ]εβοήσατο, θέ[μι]-	[Ἀκ]ρίτου β', Φασηλί[της]

1. The fight ended in a draw, edd.pr. II 2-3. the decision was reached by the spectators not the referees. edd.pr., who for ἐπιβοάουσαν refer to *SEG* XXVII 938 (Tlos) and C.P.Jones, *PAPHOS* 143 (1999) 597.

1474. Phaselis. Statue base of Kougas, 3rd cent. A.D. Limestone base with moulding, found re-used in the quay wall of the southern harbor. Edd.pr. M.Adak, N.Tüner Onen, S.Şahin, *Gephyra* 2 (2005) 9/10 no. 6 (ph.; German translation).

[Αὐρ.] Κούγας Ὀνιάλλεος	[ἦν κατέ]λιπεν ἡ ἀέθλο-
[τοῦ κα]ὶ Πονεσέλλμου Κολα-	8 [γοιότη]τῇ γυν[ὴ] Αὐρ. vac.
[λήμε]ος, Φασηλείτης,	[Ἀφρία Κολαλή]μος δις ἑμ-
4 [νε]ικήσας ἐνδόξως ἀν-	[βρομου] δις Φασηλείτης,
[δρῶν πόλιν τ]ὸν ἀγῶ-	[λαβὼν ἀθλον] τοῦς ἀνδρ-
[να Παλλαδείον] θέμιδος,	12 [άντας]

Dated by the letterforms; restorations based on TAM II 1206/1207, edd.pr. II 1. Aur. Kougas is mentioned in TAM II 1207 as victor in the themis of Eukratidas (for this agon cf. our lemma nos. 1472/1473), edd.pr. II 6 the name of the agon is derived from Pallas Athena, Athena Polias was the main goddess of Phaselis; edd.pr. (Παλλὰδεῖον, edd.pr., but the term belongs to ἀγῶνα (cf. TAM II 1206), Corsten)

1475. Phaselis. Donation of a mosaic floor, 3rd cent. A.D.(?). Mosaic on the floor of the palaestra in the thermal baths; inscription surrounded by geometric motifs. Edd.pr. M.Adak, N.Tüner Onen, S.Şahin, *Gephyra* 2 (2005) 15/16 no. 12 (ph.; German translation).

	[ό δεινα τοῦ]	[ραν]όμοι τ[ῆ]
	[...δυνα[...]	[πατ]ρίδι τῆν
	[κ]αὶ Ζώσι[μος]	vac. ψηφοθε-
4	[ἀ]σνος ἀ[γο]-	8 vacat σίαν vacat

2. Possible names are διδυμαρχος, διδυμίδης, διδυμαίος, διδύμανδρος, διδυμάνθης, edd.pr. for διδυμαχῆς (LGPN 1s.v.), Sverkos] 7-8. for ψηφοθεσία, ψηφοθετίω and ψηφοθέτης cf. *I.Smyrna* 733, edd.pr. (and SEG I 1315, Corsten).

1476. Phaselis. Dedication to Helios, 4th cent. B.C. Dark limestone block, found in the palaestra of the thermal baths. Edd.pr. M.Adak, N.Tüner Önen, S.Şahin, *Gephyra* 2 (2005) 3/4 no. 1 (ph.; German translation).

Σαπῆς Ἐλλοκράτεος Ἀλίου ἰ καὶ τοῖς ἄλλοις θεοῖς πᾶσι ἰ vac. ἱερητεύσας Ἀλίου vac.

Dated by the letterforms, edd.pr., who refer to TAM II 1185 with almost identical lettering 11 and 3, the god's name is in Doric, the verb in I. 3, however, in Ionic, edd.pr.; since Helios was the ancestor of the Rhodians and Phaselis was a Rhodian foundation, the god must have been one of the main deities of Phaselis as well, edd.pr. 1 the name Ἐλλοκράτης is not otherwise attested, but may correspond to Ἐλλανοκράτης, edd.pr., who refer to LGPN IIIA for many examples from Central Greece, names starting with Ἐλλα- were apparently fashionable in the border region of Lycia and Pamphylia during the 5th and 4th cent. B.C., cf. Ἐλλατίφιλος in SEG XLVIII 1561, who was a Lycian, whereas Heliokrates was most probably a Greek (but see C. Brihaie, *BE* (2007) no. 474: no relation with Ἐλλανοκράτης; names in Ἐλλο/Ἐλλο- were popular in Cyprus and Pamphylia).

1477. Phaselis. Dedication to Apollo Iatros, 4th cent. B.C. Small limestone altar, found on the settlement hill in the ruins of a Byzantine house south of the temple of Zeus Boulaios. Edd.pr. M.Adak, N.Tüner Önen, S.Şahin, *Gephyra* 2 (2005) 4/5 no. 2 (ph.; German translation). Letters almost stoichedon.

	[...γένης,	4	παῖδες Κόπριος,
	[Κλ]εόμβροτος,		Ἀπόλλωνι ἱατρῶν
	Κλέανδρος,		

Dated by the letterforms, edd.pr. 1. e.g. Αισγίνης, Ξαιγίνης, Θεογίνης, edd.pr. 4. Κόπριος is rare, cf. SEG II 73 [not 721] (Sparta) and IG XII 9 152 (Euboea), edd.pr. [a few more examples in LGPN I and IIIA, Corsten, cf. also SEG XXXIV 685 and XLVI 2319, Sverkos] 5. Apollo Iatros is known from Ionian regions, cf. SEG XXXIX 1851, edd.pr.

1478-1480. Phaselis. Epitaphs, late Classical-Hellenistic period. Edd.pr. M.Adak, N.Tüner Önen, S.Şahin, *Gephyra* 2 (2005) 16-18 nos. 13-15 (ph.; German translation); dated by the letterforms. The names have Doric forms.

1478: 16/17 no. 13. Epitaph of [- -]ares, late Classical-early Hellenistic period. White marble stele with tenon, found in the excavations, now in the Antalya Museum.

[...ἰάρεος τοῦ] [Δ]αμοκράτεος

1. possible names are Παντάρης, Ἐπιχάρης, Εὐχάρης, Θεοζάρης, edd.pr.

1479: 17 no. 14. Epitaph of Menedamos, late Hellenistic period. Limestone stele with moulding, found in the northern settlement close to the Hellenistic fortification.

[Μ]ενέδαμος ἰ [Τ]ιμακλείδα

1480: 17/18 no. 15. Epitaph of Epikratidas, 2nd/1st cent. B.C. Limestone stele with tenon, kept in the Antalya Museum.

vac. Ἐπικρατίδας vac. Ἀναξικ[ρ]άτεος vac. Ρόδιος vac.

2. For genitives in -εος cf. K.A. Grah, *A Grammar of the Ionic Inscriptions from Eretria: Phonology and Morphology* (Meisenheim am Glan 1978) 91, edd.pr. [normal Doric form, Chaniotis].

1481-1491. Phellos. Various inscriptions. C.Schuler, *MDAI* 55 (2005) 250-269 nos. 1-11 (translations), (re)publishes the following inscriptions found or re-discovered during the exploration of the ruins of ancient Phellos. One text (our lemma no. 1491) was found in Ortaköy. For other texts from (the territory of) Phellos see SEG I III 1696 1703 and C. Schuler in F. Kolb (ed.), *Lykische Studien 7: Die Chora von Kyaneai* (Tübinger Althistorische Studien Band 2; Bonn 2006) 151-165.

1481: 251-254 no. 1 (ph.; dr.) Dedication of the theater, Hellenistic period (2nd cent. B.C.?). Large limestone block found east of the agora; originally the block may have been built into the southern corner of the cavea.

Ἀντίδωρ[ος] ἰ Ἀλεξάνδρ[ο]υ ἰ τὸ θέατρον ἰ Διονύσιον ἰ καὶ τῶν δῆμων

No apices, at: three horizontal strokes, smaller omega 11 for dedications of (part of) a theater to Dionysos and the demos ed.pr. refers to *I.Iasos* 249 and *I.Pergamon* 236, ed.pr. lists various inscriptions recording the financing of building operations in theaters, either by private persons or through an ἐπίδοσις.

- 1482: 254-257 no. 2 (ph.). **Honorary inscription for Lucius Cornelius [...]** Dionysios, 2nd/3rd cent. A.D. Circular limestone base with upper moulding; on top cuttings for a statue; found near a large cistern west of the 'Stadtberg'.

Δο[ύ]κιον Κορνήλιον
 Α[...]ιον Διονύσιον
 Νεικ[ισ]τορ[ισ]τος (Φε)λλεΐτην
 4 καὶ Πα[τ]ρ[ε]α, τ[ὸν] ἀξιολογώτα-
 τον ἀρχ[ι]ψύ[λ]λακα τοῦ λαμπρο-
 τάτου Α[ν]κίαν ἐθνους
 8 Φελλεΐτων ἡ πόλις ν τὸν
 ἐν πᾶσιν προστάτην καὶ εὐερ-
 γ[έ]την ν βουλῆς καὶ δήμου
 vacat κρίσει vacat

2. Traces of letters fit a reading Αὐρ[ε]λήιον, ed.pr., who adds that a combination of the two gentilia Cornelius and Aurelius is very rare; Dionysios' ancestors may have been enfranchised under Cn. Atrius Cornelius Proculus (governor of Lycia/Pamphylia ca. 138-140 A.D.) or Q. Cornelius Priscus (governor of Lycia under Tiberius), ed.pr. || 3. for reasons of space ed.pr. prefers Neikophon to Neikophon || 5-6. archipylakes advanced the money owed to the fiscus and subsequently recovered it from the cities (see *OGIS* 565 (*IGR* III 488)); they belonged to the top of the provincial elite, ed.pr. || 9-10. cf. *SEG* XLIX 1912, *TAM* II 188-190, 311, 427, 672, and our lemma no. 1483, ed.pr.

- 1483: 257-260 no. 3 (ph.). **Honorary inscription for Aurelius Straton, after 212 A.D.** Large rectangular limestone statue-base with upper and lower moulding; found in front of the stoa; cuttings for statues on both the lower and upper side; obviously the base has been turned around for reuse; the original statue was not accompanied by an inscription.

Αὐρήλιον Στράτων Μαυσώλου
 τοῦ Στράτωνος Φελλεΐτην
 καὶ Ἀντιφελλείτην, νεανί-
 4 αν εὐγενῆ καὶ σώφρονα
 καὶ φιλόπατριν, ζήσαντα
 ἔτη πέντε καὶ εἴκοσιν.
 Αὐρήλιος Μαύσωλος Στράτω-
 8 νος Φελλεΐτης καὶ Ἀν-
 τιφελλείτης, ἀμφοτέ-
 ρων τῶν πόλεων βου-
 λευτῆς καὶ διὰ πάσης ἀρχῆς
 12 ἐληλυθώς, τελέσας καὶ
 ἱερωσίτην Τιβερίου Καί-
 σαρος Αὐκίαν τοῦ κοι-
 νοῦ, τὸν γλυκύτατον

- 16 υἱὸν φιλοστοργίας καὶ
 μνήμης ἔνεκεν θεοῖς,
 βου(λ)ῆς καὶ (δ)ήμου κρίσει ☩

Various ligatures || 3-6. ed.pr. refers to *TAM* II 742 (νεανίαν εὐγενῆ καὶ φιλόπατριν) and 672 (παῖς καλὸς καὶ εὐγενής); the honoree died at 25, without having held any offices; possibly 25 was the minimum age for the holding of municipal offices, ed.pr. || 9-15. ed.pr. points out that many Lycians were citizens of, held offices and owned land in more than one city; διὰ πάσης ἀρχῆς ἐληλυθώς; cf. the word παντάρῃων in *TAM* II 349, 382, 1204, ed.pr. [but see our lemma no. 2124]; for the cult of Tiberius ed.pr. refers to *IGR* III 474 (*SEG* XXXVIII 1450; 3rd cent. A.D.; Balboura); Tiberius may have benefited Lycia substantially, e.g. by rejecting the reduction of Lycia to the status of *provincia* and fostering the region's autonomy, ed.pr., who refers to Baland, *Fouilles de Xanthos* VII no. 47 [cf. *SEG* XXXI 1316]; honorary inscription for Q. Cornelius Priscus, κροβευ- τῆς Τιβερίου Καίσαρος Θεοῦ Σεβαστοῦ || 18. ΒΟΥΔΗΕΚΑΙΗΜΟΥ; delta and lambda may have been corrected by paint, ed.pr.

- 1484: 260-262 no. 4 (ph.). **Honorary inscriptions for the married couple Arsinoe and Menekles, ca. 1st cent. B.C.** *IGR* III 867 (only text A). Rediscovered by S. between the so-called Heroon 2 and the theater: sarcophagus on a podium; on three sides of the sarcophagus an unscripted tabula; on one side of the podium an inscription in two columns (A, B); no traces of cuttings for statues above the texts; possibly the inscriptions were engraved later on the otherwise rather weathered podium.

A: Ἀρσινόη Ἀριστοδήμου ἀσπὴ | Μενεκλῆν ν Μενεκλέους τοῦ | Σκύμνου
 Πομαλίτην | τὸν ἐναυτῆς ἄνδρα || γενόμενον ἱερεᾶ Ῥώμης | πρὸ πόνλευς θεοῖς

B: Μενεκλῆς Μεννεκλέους | τοῦ Σκύμνου Πομαλίτης | Ἀρσινόην
 Ἀριστοδήμου ἀσπὴν || τὴν ἐαυτοῦ | γυναῖκα ννν θεοῖς

A 3. Νομαδίτην. *IGR*; corrected by S. on the basis of a squeeze and autopsy of the stone || B 2 (and A 3). Πομαλίτης probably a demos on Phellos' territory || B 4 (and A 1). ἀσπὴ, reference to an urban phyle; see *I.Arykanda* 54 (ἀσπὴς as members of a phyle) and more generally *SEG* XLIX 1912 app.cr. for the relation between φυλαὶ καὶ δήμοι in Lycia, ed.pr.

- 1485: 262/263 no. 5 (ph.). **Epitaph of Demanthis, 2nd/1st cent. B.C.** Remains of a free-standing heroön; only the façade completely preserved and divided by a horizontal central beam into two cassettes; on top of the ground beam of the right cassette a hole into which a stele could have been fixed; inscription on the front of the ground beam; on the stele presumably a painted or sculpted representation; the late-classical heroön was reused in the Hellenistic period.

Πτολεμαῖος | Δημανθίδι | τὴν στήλην

- 1486: 263/264 no. 6. Epitaph of Menekles alias Hoplon, ca. 2nd cent. A.D. Sarcophagus on a hypsorption near the large cistern in the northeastern part of the city; on one side a tabula ansata with inscription.

Τὸ μνημεῖον κατεσκεύ[ε]σεν ἡ Μενεκλῆς ὁ καὶ Ὁπλῶν Ἑρμοκράτου |
[Φ]ελλεΐτης ἐα[υ]τῷ καὶ τῇ γυναικὶ αὐτοῦ | - LL 4-7 illegible - | [- - - -] ἐα[υ]τῷ δὲ
[τις ἐν]κηδεύ[σ]η, ὅποτεῖσαι Φε[λλε]ϊτῶν τ[ῇ] ν[ὴ] πόλει[- -] | - vacat - ?

- 1487: 264/265 no. 7. Epitaph of Agathon and relatives, ca. 2nd cent. A.D. Sarcophagus on a hypsorption and podium; on one side tabula ansata with inscription.

Τὸ μνημεῖον Ἀγάθω-
νος β' Φελλεΐτου καὶ
ν' Ἀντιφελεΐτου, εἰς ὃ
4 κηδε[υ]θήσεται [...] ΑΧ.
[ἡ γ]υνὴ αὐτοῦ [κ]αὶ Δειο[κ]λῆς
[κ]αὶ Εὐδο[κ] - καὶ? -
καὶ τ[ῶ]ν γ[υ]ν[α]ικῶν καὶ τ[ῶ]ν
8 τέκνων· ἄλλω δὲ μηδε[ν]ί
ἐξέστω ἐνκηδεύσαι [τινα]
ἢ ὀφειλέτω Φελλεΐτων
τῷ δήμῳ [...] ὧν ὁ ἐλέν-
12 [ξ]ας λ[η]μ[ν]εται τὸ τρίτον ἢ ἡμισυ
- - vacat - ?

1. Ligature NH II 4 in fine, probably -μαχ[η], ed.pr. II 6. Εὐδο[ξος] or Εὐδό[κιμος], ed.pr.

- 1488: 265/266 no. 8 (ph.). Epitaph of the slave Eutyches and relatives, ca. 2nd cent. A.D. Funerary chamber in a rock ('Felswand'); on a large block in the façade a tabula ansata with inscription.

Εὐτύχης δοῦλος
Κκληστράτου
δὲς Μυρέος (!) ν' κατε-
4 σκεύασεν τὸ μ[ν]η-
μεῖον ἐαυτῷ καὶ
γυναικὶ καὶ τέ-
κνοις καὶ τοῖς ν' ἐ-
8 νὴ ἀνεννίων·
ἐὰν δὲ ν' τ[ῆ]ς παρὰ ταῦτα
ποιήσῃ, ἀμαρτωλὸς ἔστω θεοῖς καταχθ-
ωνίοις vacat

For slaves as owners of tombs ed.pr. refers to TAM II 338, 967, 1005, 1019, 1026, 1032, 1044, 1062, 1150 and 1156; Eutyches may have been the *oikonomos* or *pragmateutes* of estates of Kallistratos, citizen of Myra, in Phellos' territory, ed.pr.

- 1489: 266/267 no. 9 (ph.). Epitaph of Philon and relatives, late 2nd/3rd cent. A.D. Sarcophagus; inscription on a smoothed field.

[Τὸ μν]ημεῖον κατεσκεύασεν Φίλων δις
Φελλεΐτης, εἰς ὃ ἐνκεκήδευται αὐτός,
ἐνκηδευθήσεται δὲ καὶ ἡ γυνὴ αὐτοῦ
4 Αὐρηλία Ἀρσασίς Βρασίδου καὶ τὰ τέκνα αὐτῶν
καὶ αἱ τοῦτων γυναῖκες καὶ τὰ ἐξ αὐτῶν τέ-
κνα· ἄλλω δὲ οὐδενὶ ἐξέσται ἀνεψῆσαι
vacat ἢ ἐνκηδεύσαι τινα vacat

- 1490: 267-269 no. 10. Epitaph of Nikanor and relatives, ca. 2nd cent. A.D. Sarcophagus found in one of the necropoleis of the city; inscription in a tabula ansata.

Τὸν τάφον κατεσκεύασεν
Νεικάνωρ Σθενέλου Φελλεΐτης
ἑαυτῷ καὶ τῇ γυναικὶ αὐτοῦ
4 Ἀρσασί Σαρπηδόνας, θέσει
Ἀπολλωνίου, Φελλεΐτιδι, καὶ
τέκνοις καὶ τοῖς τοῦτων
τέκνοις [κ]αὶ [τοῦτων τέ-
8 κνοις κ[αὶ]] οἷς ΣΥΝΧΩΡΟΥΝ
ΤΟΣ καὶ τῇ πιάτρᾳ Ἀρσασί [Ε] - 78 -
[-]· ἐὰν δὲ τις ἕτερος
[ἐν]κηδεύ[σ]ῃ τινὰ ἢ συνχωρ[ῇ]-
12 [σ]ῃ ἐντὸς τοῦ κάτω ση[κοῦ],
δώσει τῷ Φε[λλε]ϊτῶν δῆ[μ]ῳ - - -
Συντύχ[η] - καὶ - ο -
[δ]ότω ἐξέ[σ]τω ἐνκηδεύ[θ]ῃναι
16 (traces of three or four illegible lines)

8-9 The syntax is obscure; something like οὗς ἂν ἐγὼ συνχωροῦμαι or οὗς ἐμοὶ συνχωροῦντος ἐξέσται was probably meant, ed.pr. II 9. πιάτρα: 'daughter-in-law', ed.pr., who refers, inter alia, to TAM II 847, 848 and 870 [see also SEG LIV 1454, Pleket].

- 1491: 269 no. 11. Epitaph of Stratonides and relatives, ca. 1st cent. A.D. Sarcophagus found in Ortaköy; on the corners pillars; on the narrow sides representations of a

round shield with six-petalled flowers; inscription in a tabula ansata on one of the long sides.

• Τ[ὸν] τάφον κατασκε[υ]άσατο Σ[τ]ρα[τ]ὶν ζωνίδης [- - - -] ἱ[ε]ρα[τ]ῶ κα[τ]...
 - JEN[TH].N [- - - -] ἡ[τ]ῇ γυναικὶ α[ὐ]τ[ῆ]ς τοῦ [- - - -] Ερμ[ῆ]ας [- - - -]
 - traces of five further lines

1492. Rhodiapolis. The Opramoas inscription, ca. 123-152 A.D. TAM II 905; SEG L 355. H.Engelmann, *ZPE* 152 (2005) 121-124, re-examines the inscription and argues that Opramoas had just been elected to the office of ἀρχιφύλαξ when the first decree was passed by the assembly of the Lycian League. E. thus suggests restoring τὸν εἰσιόντα in L. 13 of the following part of the inscription (II F, LL. 9-17):

Λυκί[ων] τὸ κοινὸν ἐτεί-
 μησεν [ταῖς] πρώταις τε[ι]μαῖς, εἰκόνι χαλκῇ καὶ
 12 εἰκόνι γραπτῇ ἐπιγράψας Ὀπραμόαν Ἀπολ-
 λωνίου δις τοῦ Καλλ[ι]άδου Ῥαδιαπολεῖ-
 [την, τὸν] εἰσιόντα ἀρχ[ι]φύλακα Λυκίων, ἄν-
 [δρα] φιλότειμον καὶ μεγαλόφρονα, ἐν μὲν
 16 [τῇ] πατρίδι πρῶτον, ἐν δὲ τῷ ἔθνει ἐκ τῶν
 [πρωτευόντων, τελέσαντα τ]ῇν ἀρχ[ὴν] ἐν σε-
 [μνῶν] ---

13. [την, τὸν] γενόμενον ἀρχ[ι]φύλακα, TAM: [την, τὸν] ἄξιον ἀρχ[ι]φύλακα, C.Kokkinia, *Die Opramoas Inschrift von Rhodiapolis* (Bonn 2000).

E. furthermore argues that the second decree (III D 12-III G 16) passed one year later refers to the time when Opramoas had successfully fulfilled his tasks as ἀρχιφύλαξ. E. reconstructs the term of office for the ἀρχιφύλαξ (123) and explains the phrase ὁ προεξίων ἀρχιφύλαξ Λυκίων (III E 2; III G 14-5) by pointing to the different terms of office for the ἀρχιφύλαξ and the assembly of the Lycian League: 'während die übrigen Mitglieder der Zentralregierung bis zum Jahresende in ihrem Amte verblieben, übergab der Archiphyllax sein Amt bereits bei der Herbsttagung des Bundes an seinen neugewählten Nachfolger' (124). E. also gives a characterization of the tasks and duties of the ἀρχιφύλαξ (124).

In his study of the term κοινὴ ἐκκλησία in Diodorus, J.Rzepka, *Tyche* 20 (2005) 133/134, speculates that the formula κοινὴ τοῦ Λυκίων ἔθνους ἀρχαιρεσιακὴ ἐκκλησία may either have been influenced by literary models or that 'the representative assembly [in the period of Opramoas] developed from the much older (i.e. Hellenistic) primary assembly of the Lycians'.

1493. Sidyma. Decree, 2nd cent. A.D. TAM II 175. H.Engelmann, *ZPE* 154 (2005) 181/182, rejects the idea of a double dating of the decree after both the archiereus and the

lykiarch (cf. LL. 9-10: ἐπὶ ἀρχιερέως τῶν Σεβαστῶν Διογένης γ' τοῦ Μητροδώρου; LL. 12-13: ἐκοιμήθη ἐπὶ τοῦ αὐτοῦ λυκιάρχου), arguing that ἐπὶ has no temporal meaning but must be understood as 'in the presence of someone'. He suggests the following translation of LL. 12-13: '(die Antwort) wurde überbracht in der Gegenwart desselben Lykiarchen' (182).

Id., *ZPE* 158 (2006) 183-185, publishes an inscription for M. Αὐρ. Διονύσιος, ἀρχιερέως τῶν Σεβαστῶν καὶ γραμματεὺς τῶν Λυκίων τοῦ κοινοῦ (republished by S.Şahin, *Gephyra* 3 (2007 [2007]) 37/38 no. 5), and infers from the fact that he is thanked for his generosity during his tenure as lykiarch (ἐπὶ τῇ πρὸς τὴν λυκιαρχίαν φιλοτιμίᾳ) that the latter title encompassed both the office of archiereus and of secretary. The lykiarchy was thus not an office and it was not identical with the office of archiereus, but it was used as a title for those who held simultaneously the two highest offices of the Lycian koinon.

S.Şahin, *Gephyra* 3 (2006) [2007] 29/30 rejects this explanation and argues that the lykiarchy usually began with the tenure as secretary and continued with that of archiereus by the same person in the following year, although a simultaneous holding of both offices is also attested.

Cf. now M.Zimmermann, in C.Schuler (ed.), *Griechische Epigraphik in Lykien. Eine Zwischenbilanz* (Vienna 2007) 113/114, who subscribes to the view that λυκιάρχης was a title granted to the archiereis after the end of their tenure, but also often used to designate the latter.

1494. Trebenna. Inscriptions. F.Onur, in N.Çevik, B.Varkivanc, E.Akyürek (edd.), *Trebenna. Tarihi, Arkeolojisi ve Doğası - Its History, Archaeology and Natural Environment* (Adalya. Supplementary Series 1; Antalya 2005) 16-18, republishes 18 inscriptions (Turkish translations): no. 1: IGR III 767; nos. 1-6: K.G.von Lanckoronski, *Städte Pamphyliens und Pisidiens II* (Vienna 1892) 223-224 nos. 183-186; nos. 3/4 and 7-18: R.Paribeni, P.Romanelli, *MonAL* 23 (1914) 207-224 nos. 149-162. Photos are given for nos. 1 (fig. 66) and 3 (fig. 65). In addition, there are four photographs of unpublished texts that will be published in a second volume on Trebenna (our lemmata nos. 1495-1498 (a fifth one (fig. 63) is too badly preserved to be read from the photograph)).

1495. Trebenna. Statue of Hadrian, 129-138 A.D. Statue base, from the southeast corner of the acropolis and found in the city center; mentioned in N.Çevik et al. (edd.), *Trebenna* (our lemma no. 1494) 37 (Turkish) and 180 (English). No text, we read from the photograph.

Αὐτοκράτορα Καίσα[ρα]	τὸν πατέρα πατρίδος
θεοῦ Τραϊανοῦ Παρ[θη]	Τροκόνδου[ς] Μόλε[ος]
κοῦ υἱόν, θεοῦ Νέρο[υ]	8 Τριταίου Ἡρακλείδου[ν]
υἱώνων, Τραϊανὸν Ἀδ[ρι]	ἱεραστῆμονος τῶν Σε[β]
ανὸν Οὐλύμπιον Σεβ[ασ]	vacat βασιλῶν vacat

Dated on the basis of the epithet Olympios for Hadrian, which he assumed in 129 A.D. Cf. et al. 17 cf. Μόλις Τροκόνδου in our lemma no. 1498, Corsten).

1496. *Trebenna. Epitaph of Aur. Dionysophanes and Calpurnia Chresime, Imperial period.* Sarcophagus in the Dereözü Necropolis, mentioned in N.Çevik et al. (edd.), *Trebenna* (our lemma no. 1494) 72 (Turkish; not mentioned in the English summary on 189). No text, we read from the photograph (fig. 151).

Αὐρ. Διονυσοφάνης Παρμενί-
δου ἐαυτῶ καὶ τῇ γυναϊκὶ μου

4 Καλπουρνία Χρησίμη τὴν θήκην
vacat τοῦ σώματος vacat

1497. *Trebenna. Epitaph of C. Valerius Sulpicius, Imperial period.* Fragment of an ostheke in the Dereözü Necropolis with the representation of a woman and a (slightly smaller) man standing on a base, on which the inscription is engraved; mentioned in N.Çevik et al. (edd.), *Trebenna* (our lemma no. 1494) 74 (Turkish, partial translation) and 191 (English, partial translation). No text, we read from the photograph (fig. 169).

Ὅστοθήκη Γαίῳ Οὐαλερί(ο)ν Σουλπικίου (οὐ)ετρανοῦ

[2 The omikron seems to have been forgotten by the stonemason || 3. presumably haplography, Corsten.]

1498. *Trebenna. Epitaph of Moles, Imperial period.* Conical lid with square base from a rock-cut ostheke in the Elmin Necropolis, carelessly scratched inscription; mentioned in N.Çevik et al. (edd.), *Trebenna* (our lemma no. 1494) 78 (Turkish) and 193 (English). No text, we read from the photograph (fig. 180).

4 Μόλης
[Τ]ροκύν-
δου Δ.
Γ...

8 κατεσ-
κεύασ[ε/α]
τὴν ὀστοθήκην ἐαυτοῖς
καὶ τοῖς ἰδίοις

[1-3. cf. Τροκύνδης Μόλους in our lemma no. 1495 || 3-4. Several illegible letters, perhaps a second person, given the plural in L. 7. Corsten.]

1499. *Trebenna. Epitaph of M. Aur. Torquatus, (late?) 3rd cent. A.D. SEG LI 1837; cf. LIV 1463.* The heroön to which the inscription belonged is illustrated in N.Çevik, B.Varkivanc, S.Bulut, I.Kizgut, *AW* 35 (2004) 47 fig. 10 (cf. *An. Ép.* (2005) [2008] no. 1533 b), and in N.Çevik et al. (edd.), *Trebenna* (our lemma no. 1494) figs. 94-102 (inscription [illegible] in fig. 99) with description on 56-58 (Turkish) and 186 (brief English summary).

1500. *Xanthos. The 'Inscribed Pillar', late 5th/early 4th cent. B.C. TAM I 44 (CEG 177); cf. SEG XXXVII 1231; XLV 1827. M.Domingo Gyax, W.Tietz, AS 55 (2005) 89-98, repu-*

blish the Greek epigram (*TAM I 44 c LL. 20-31*; English translation of *LL. 20-27*) and attempt to understand the history of the monument. They conclude that several men must have been responsible for its erection since in the epigram it is Γέργις, son of Ἀρπαγός and father of Ἀρπίνας, whereas the Lycian A inscription (*TAM I 44 a LL. 1-3 and 30/31*) mentions someone else whose name is not completely preserved, but cannot be restored to Gergis. They argue that the pillar was erected by Gergis, who is mentioned in the Greek epigram, with the contents of which the reliefs on the tomb chamber correspond; the Lycian A inscription was added later by a man presumably called Merehi (perhaps a younger brother of Gergis), who held an important position during the rule of Arbinas.

1501. *Xanthos. Joint decree of the Xanthians and the perloikoi concerning the foundation of a cult for Βασιλεὺς Καύνιος, 337 B.C. SEG XXVII 942; XLVIII 1741*; cf. LIII 1717. I.Benda-Weber, *Lykier und Karer. Zwei autochthone Ethnien Kleinasien zwischen Orient und Okzident* (AMS 56; Bonn 2005) 349, infers, after a personal communication by H. Eichner, from the error ΕΣΤΩ for ΕΣΤΩ (ἐστω) in L. 33 that the mason must have been a Lycian, who did not know Greek, since a Greek would not have committed such an error (however, such errors do occur in inscriptions written by Greeks or those who knew the language, Corsten).*

E.Raimond (see our lemma no. 1119) suggests seeing in Ἀργεσιμας (*LL. 7/8, 16, and 23*) a god of a Carian city or a village with the name 'Arggazuma' (which is also his name in the Lycian version of the inscription) and the 'paredros' of Βασιλεὺς Καύνιος.

1502. *Xanthos. Honorary inscription for the Xanthian Ptolemaios, early 1st cent. B.C. Cylindrical statue base built into the wall of the Byzantine church in the Roman agora. Edd.pr. P.Baker, G.Thériault, REG 118 (2005) 351-366 (ph.; French translation), with copious line-by-line commentary, with special reference to the family of the honorand (stemma on 359, which we do not summarize) and the historical context. Text and French translation in *An.Ép.* (2005) [2008] no. 1511; cf. a brief mention of the text in *SEG LI 1456 bis no. F.**

ν ν ν Πτολεμαῖον Ἀπολλοδότου Σαρπηδότιον
Αἰχμῶν Ἀπολλοδότου τὸν ἐαυτοῦ ἀδελφόν
καὶ Οὐλᾶ? Πτολεμαίου τὸν ἐαυτῆς υἱὸν καὶ
4 Πασεμῆ Πτολεμαίου τὸν ἐαυτῆς πατέρα καὶ
Λεωνίδης καὶ Πτολεμαῖος καὶ Τληπόλεμος
οἱ Αἰχμῶνος τὸν ἐαυτῶν θεῖον καὶ Ἀρσινόῃ Αἰχμῶνος
κατὰ δὲ θυγατροποιῶν Ἀλκίμου τὸν ἐαυτῆς ἄνδρα
8 καὶ Τληπόλεμος καὶ Κεννατουδα[ε?] οἱ Τληπόλεμος
καὶ Τληπόλεμος Πτολεμαίου τὸν ἐαυτῶν ν ν ν
ἀδελφιδὸν κ[αὶ] Σ[τασίθεμις καὶ Λεωνίδης καὶ Κα
οἱ Λεωνίδου τὸν ἐαυτῶν ἀδελφιδόν καὶ ἐπὶ τρόκον
12 καὶ Ερπιδασα Ε[ύελθ?]οντος τὸν ἐαυτῆς πατρίων
vacat ἱππαρχήσαντα Λυκίων vacat

16

vacat ἐκ πάντων καὶ πρεσβεύσαντα vacat
vacat πρὸς τὴν σύνκλητον vacat
vacat τὴν Ῥωμαίων παρὰ τοῦ κοινοῦ vacat

1. Σαρπηδόσιον, demoticum, edd.pr., with references to other Xanthian inscriptions; an ineditum from Xanthos (cf. SEG LIV 1464 (17)) records members τοῦ δήμου Ὀβατειῶν and shows that the interpretation of the Σαρπηδόσιον, Ὀβατειῶν καὶ Ἀστικοῦ as members of Xanthian tribes (cf. SEG XLIV 1218 app.cr. ad LL. 3-6; see also XLIX 1912 app.cr. ad L. 4 in fine) must now be rejected || 3. the mother's name is probably either Οαλα or Οαδα (cf. the attested male names Οαλος καὶ Οαδας), edd.pr., who add that the absence of the honorand's father Apollodorus may be due to his death || 4. Πασεμη, unattested before in Asia Minor, edd.pr., who refer to the Egyptian names Πασέμις/Πασήμις/Πάσημα || 6-7. Arsinoe, the honorand's wife, was his niece, i.e., daughter of his brother; this type of marriage is attested in other Lycian texts, edd.pr. || 8. Κεννατουδάς: previously unattested, edd.pr., who refer to the toponym Κεννατίς [the names Κεννα and, for that matter, Ερπίδας (cf. L. 12) in SEG LI 1456 bis no. F are to be deleted, Plectet] || 10. In fine Κα; edd.pr. refer to names like Λα, Πα and Τα in Lycian inscriptions || 11. ἐκτεροπον: the honorand probably administered the possessions of Stasithemis c.s., edd.pr. [cf. I.Tralles 195 ((ἐκτεροπον) κατὰ τὴν διαθήκην), Corsten] || 12. for Ερπίδας edd.pr. refer to inscriptions recording an Ερπίδης: πατρίδος: 'oncle paternel', edd.pr. on 360 || 13. ἱππαρχήσαντα: second position after that of Λυσιάρχης, edd.pr., who refer to TAM II 261 n (Xanthos; 1st cent. B.C.) and 508 (Pinara; 1st cent. B.C.); TAM II 575 (Tlos; period of independent Lycia); I.Arykanda 34-36 and 65 (hipparchoi διὰ προγόνων; end of the Hellenistic period/beginning of the Roman Imperial period); other inscriptions are later than 43 A.D. and refer to ancestors who were hipparch during Lycia's independence; in Balland (cf. SEG XXXI 1316) no. 76 edd.pr. suggest restoring [ἱππαρχή]σαντων instead of [λυσιάρχης]σαντων || 14. ἐκ πάντων: 'hipparque de tous les Lyciens', the same formula in TAM II 265 (Xanthos) and in two texts from Oinoanda (OGIS 566; BCH 24 [1900] 388 no. 1) || historical context: Ptolemaios may have been active in the same political context as his brother Aichmon (L. 2), who is on record in two dedications and one epitaph from the beginning of the 1st cent. B.C.; TAM II 264 (OGIS 553) and 265 (OGIS 552) and TAM II 319 (OGIS 554); for all three texts cf. SEG XLV 1828. B.-T. opt for the period of Mithridates' operations against Rhodes and Lycia ca. 88/87 B.C. and suggest, like C.Marek (cf. SEG XLV), that Mithridates may have been supported by Cilician pirates, against whom Aichmon led military operations. They locate Ptolemaios' embassy to the Senate in the same context and refer to a similar embassy on record in TAM II 261 a.

1503. Xanthos. Honorary inscription for the demos of the Xanthians, ca. 85 B.C. Rectangular limestone block built into the fortification wall of the acropolis. Edd.pr. P.Baker, G. Thériault, REG 118 (2005) 334-351 (ph.: French translation), with copious commentary, both line by line and on the historical context. Text and French translation in An.Ép. (2005) [2008] no. 1510.

ν Λυκίων τὸ κοινὸν ἐτίμησεν vacat
τὸν δῆμον τὸν Ξανθίων χρυσῶι στεφάνῳ |
ν καὶ εἰκόνη χαλκῇ κολοσσικῇ ἐμ πάσαις
ταῖς στρατείαις ἡγωνισμένον ἐπ' ἀνδρῶς
ν ν ὑπὲρ τε τῆς Ῥωμαίων ἡγεμονίας vacat
καὶ τῆς πάντων Λυκίων ἐλευθερίας vacat



8

vacat εἰσενέγκαντα δὲ καὶ χρήματα τῷ κοινῷ
εἰς τὸν ἐνστάνα πόλεμον πρὸς βασιλέα
vacat Μιθριδάτην ὑπὲρ τῆς Ῥωμαίων ἡγεμονίας
{καὶ τῆς πάντων Λυκίων ἐλευθερίας}

3 χαλκῇ, edd.pr. [surely a misprint]; edd.pr. adduce parallels for κολοσσός and κολοσσικός/κολοσσιστός: 'la distinction réside dans l'attitude de la statue, non dans son format' || 4. ἐπ' ἀνδρῶς: most parallels occur in inscriptions from the late 2nd/early 1st cent. B.C., edd.pr., who adduce, *inter alia*, TAM II 585 (Tlos; honorary inscription for a citizen who performed ἐν τοῖς πολέμοις ἐπ' ἀνδρῶς; cautiously dated by edd.pr. to ca. 130-120 B.C.) || 5. ἡ τῶν Ῥωμαίων ἡγεμονία = *imperium populi Romani*, edd.pr., referring to Sherik, RDGE 23 (Oropus [I.Oropos 308]; 73 B.C.), Aphrodisias and Rome 2 (88 B.C.) and I.Ephesos 134 (Syll.³ 742, 86/85 B.C.) || 8. for τὸν ἐνστάνα πόλεμον edd.pr. refer to SEG XVIII 570 (Ataxa, Syll.³ 568 (= Chiron 28 [1998] 116-121) and 569 (Kos); 'la guerre engagée' || 9. edd.pr. offer some parallels for and reflections on Μιθριδάτης or Μιθριδά-της; SEG XLV 1825 (Patara: a close parallel to the present inscription) gives Μιθριδάτην || 10. for the restoration edd.pr. refer to I.Ephesos 134 L. 11 || historical context: edd.pr. suggest dating SEG XLV 1825 to the period summer 88 B.C. (Kos captured by Mithridates) – winter 86/85 B.C. (liberation of Kos). That text and the present one both refer to operations during the summer of 88 B.C.; our text was probably erected after the Peace of Dardanos in 85 B.C., given the fact that ἐμ πάσαις ταῖς στρατείαις refers to several campaigns [edd.pr. initially (346 note 43) criticize the comments of the editor in SEG XLV 1825 (app.cr. in fine) but do not comment on the meaning of παραφυλάξαντα δὲ καὶ τὴν τῶν Κόων πόλιν; since C.Marek, the ed.pr. of the Patara text, dated the actions of the honorand somewhere between summer and winter 86/85 B.C., i.e., before the liberation of Kos, he suggested interpreting παραφυλάξαντα as referring to 'reconnaissance operations', which is, to say the least, a rather unusual meaning of the verb; a translation 'and having watched closely the city of Kos' (cf. LSJ s.v. παραφυλάττω) yields an activity which may not have been glorious enough for it to be praised explicitly. The παραφυλάξαντα-clause was the main reason why the SEG-editor cautiously suggested that the honorand's action may have to be dated just before Mithridates captured the island, i.e., just before summer 88 B.C. (and not necessarily in the winter of 89/88 B.C. as B.-T. write (346 note 43)). If we give παραφυλάσσω its usual meaning (cf. C.Brélaz, *op.cit.* [see our lemma no. 2057] 123), the 'protection of Kos' is to be dated either before Mithridates' occupation of the island or after its liberation when the island was to be protected against a possible return. On 350 B.-T. seem to have forgotten what they wrote on 346 note 43. They now all of a sudden consider the former solution and seem to reject Marek's translation of παραφυλάξαντα; the contradiction with their initial comment is obvious but strangely enough remains unnoticed by B.-T., Plectet] || edd.pr. offer some reflections on the federal Lycian army and the contribution of member cities.

LYKAONIA

1504. Konya. Epitaph of Christian priests, 6th cent. A.D. McLean, Konya Museum 222. G.Kiourtzian, *art.cit.* (cf. our lemma no. 1879) 381-391, republishes the inscription (ph.: French translation). He dates the text to the 6th cent. A.D., i.e. to the period of the monophysite controversy, but sees no evidence for it to be placed in this context.

1505. Konya. Inscriptions on sarcophagi, Imperial period. E. Schwertheim, in R. Özgan, *Die kaiserzeitlichen Sarkophage in Konya und Umgebung* (AMS 46; Bonn 2003) 87-92, (re)publishes several texts (ph.; German translations), some of which are also published in McLean, *Konya Museum* (cf. SEG LII 1458). For the new texts see our lemmata nos. 1510-1512, for the others the following *comparatio numerorum*:

McLean	AMS	McLean	AMS
179	92 no. 8	182	87 no. 1 (our lemma no. 1506)
180	87/88 no. 2 (our lemma no. 1507)	183	89/90 no. 4 (our lemma no. 1509)
181	88/89 no. 3 (our lemma no. 1508)		

1506. Konya. Epitaph of *Futia Aelia Domnilla* and *Aelius Nonius*, ca. 200 A.D. (or late 3rd cent. A.D.). McLean, *Konya Museum* 182. Republished with some differences by E. Schwertheim in *op.cit.* (our lemma no. 1505) 87 no. 1 (ph.; German translation).

Θ Φουτία Αιλία Θ Δόμνιλλα
ζῶσα καὶ φρονούσα
κατεσκεύασε τὴν σο-
ρὸν Δοκιμητὴν ἐαυτῇ
καὶ τῷ ἀνδρὶ αὐτῆς

Αἰλίῳ Νωνίῳ ὅς δὲ
ἂν ἐπισβιάσῃτε, ὑπο-
κεῖσεται τῷ ταμείῳ
Θ 1* .γφ' Θ

1. Φουτία = Futia, S. for Φωτία, M.; the woman could be a relative of *Futius Aelius Martyri(u)s* in our lemma no. 1509, S. [for the *nomen gentile* *Futius* see *Solin, Salomies, Repertorium* 84 (CIL VI 9214), *Sverkos*] || [9. the vertical stroke before Θ is missing in McL. and left unexplained by S., Corsten.]

1507. Konya. Epitaph of *Aelia Paulina* and *Publius Aelius Cyrilus*, ca. 200 A.D. (or late 3rd cent. A.D.). McLean, *Konya Museum* 180. Republished by E. Schwertheim in *op.cit.* (our lemma no. 1505) 87/88 no. 2 (ph.; German translation); he reads in L. 6 in fine δαί for δέ (δ' [A]), McL.)

1508. Konya. Epitaph of *Aelius Zoilus* and *Aelia Zoa*, ca. 200 A.D. (or late 3rd cent. A.D.). McLean, *Konya Museum* 181. Republished by E. Schwertheim in *op.cit.* (our lemma no. 1505) 88/89 no. 3 (ph.; German translation). He reconstructs the man's name as Αἴλιος Ζώιλος [rather Ζωέλως, Corsten] Νεολαύσα Πάρις, proposing to interpret Νεολαύσα as a name supplement (ΝΕΟΓΑΥΣΑΠΑΡΙΣ, ethnic?, McL.); P. Thonemann (see SEG LII 1458) suggested reading Αἴλιος Ζωέλως νέος γανυσπάρ(ος) ('a maker of *gausape*, woollen frieze').

1509. Konya. Epitaph of *Futius Aelius Martyri(u)s* and *Aelia Zoa*, ca. 200 A.D. McLean, *Konya Museum* 183. Republished by E. Schwertheim in *op.cit.* (our lemma no. 1505)

89/90 no. 4 (ph.; German translation). In L. 7 read ἐπισβιάσῃται (ἐπισβιάσεται, S., but see ph.); the linebreak between LL. 8 and 9 is correct, whereas M. combined them into a single line.

1510. Konya (area of: Kervane Höyük). Epitaph of *Aurelius Patrokles*, 3rd cent. A.D. Yellowish-white limestone sarcophagus with inscription in a tabula ansata; found near Kervane Höyük, now in the village of Hayiroğlu (ca. 38 km east of Konya). Ed. pr. E. Schwertheim in *op.cit.* (our lemma no. 1505) 90 no. 5 (ph.; German translation).

Αὐρηλία Πρεῖτου ἐκ
Πατροκλέους Αὐρη-
λίῳ Πατροκλεῖ τῷ

4 ἀνεψιῷ αὐτῆς ἐ-
ποίησεν τὴν λάρ-
να καὶ τειμῆς χάριν

1. For the female name Πρεῖταις see McLean, *Konya Museum* nos. 59 and 220; cf. Zgusta, *KP* 441 § 1305-5. 1305-7, S. [or nom. Πρεῖτου? (cf. Βαβυλ(ος) in our lemma no. 1360), Corsten] || 1-2. Patrokles was Preiis' brother, S. [rather an ancestor of Aurelia, Corsten].

1511. Konya (area of: Başarakavak). Epitaph of *Fl. Antoninus* and *Aelia Ge*, 2nd or 3rd cent. A.D. Blue-gray limestone sarcophagus with inscription in a tabula ansata; provenance unknown, now in the village of Başarakavak. Ed. pr. E. Schwertheim in *op.cit.* (our lemma no. 1505) 90/91 no. 6 (ph.; German translation).

Φλ(ά)υ(ιος) Ἀντωνγίνος
καὶ Αἰλία Γῆ κατεσ-
κεύασαν τὴν σορὸν

4 σὺν τῷ πρῶτῳ ζών-
τες μνήμης vacat
vacat χάριν vacat

1512. Konya (area of: Konya-Sefa Köy). Epitaph of *Aur. Timotheus* and *Aur. Tata*, 3rd cent. A.D. Limestone sarcophagus with inscription in a tabula ansata; found along the street from Konya to Sefa Köy (ca. 35 km west of Konya), now in the Ethnographic Museum at Konya. Ed. pr. E. Schwertheim in *op.cit.* (our lemma no. 1505) 91 no. 7 (ph.; German translation).

Αὐρήλιος Τειμόθεος Πλουτί-
ωνος ζῶν κατεσκεύασεν τὴν
σορὸν Αὐρηλία Τατα τῇ συμβίῳ
4 αὐτοῦ καὶ ἐαυτῷ τὴν δὲ ἐκ-
βάσμωνιν τῇ σορῷ κατεσ-

κεύασεν Αὐρήλιος Νεικομάς
τοῖς γλυκευτάτοις κορυβαίν-
8 ὅς δὲ ἂν εἰσβιάσῃται, δάσκει τ-
vacat φ θεῷ λόγον vacat

4-5 ἐκβάσμωνις: a stepped platform, cf. IGR IV 514, ed. pr.

1512 bis. **Laodikeia Combusta. Early church building by Ἰούλιος Εὐγένιος, ca. 340 A.D.** M. Lequien, *Oriens Christianus* I (Paris 1740) 794. Republished by J. Dresken-Weiland, *JBAC* 48/49 (2005/6) 67-76 (German translation). The text is inscribed on a marble sarcophagus. The current location of the inscription is unknown. D.-W. discusses the inscription in the context of church building in Asia Minor in the 4th cent. A.D. She analyzes the different architectural terms mentioned in the inscription (e.g. τετράστοον, σταυρί, ζωγραφία, κεντήσεις, ὕδρεϊον, πρόκυλον) and explains their possible meanings against the background of parallel archaeological and literary evidence from the Greek East.

CILICIA

1513. **Cilicia. The province.** T. Schmitt, in T. Schmitt, W. Schmitz, A. Winterling (edd.), *Gegenwärtige Antike – antike Gegenwart. Kolloquium zum 60. Geburtstag von Rolf Rölliger* (Munich 2005) 189-222 [see *An.Ép.* (2005) [2008] no. 1534], rejects the generally accepted theory that between 43 B.C. and Vespasian Cilicia did not exist as a *provincia*, Tracheia being ruled by client kings and Pedias belonging to Syria. S. holds that in the above-mentioned period there was a *provincia* Cilicia, comprising only the Cilician Plain. In the process he discusses the following inscriptions: *IGLS* 718 (*RDGE* 58; *SEG* LIV 1625; Tarsos is mentioned before Antiochia, because it belonged to the same province as Rhosos, viz. Cilicia); *JÖAI* 18 (1915) Beibl. 51 (*An.Ép.* 1920 no. 71) (Hierapolis Kastabala); *I.Side* 55; *I.Napoli* 50 (*IG* XIV 746; *IAG* 67).

1514. **Central Rough Cilicia. Epitaph of Zacharias, 6th cent. A.D.** Fragment of a gray limestone stele; now in the museum at Mersin, provenance unknown; traces of red paint in some letters. Ed.pr. H. Şahin, *EA* 38 (2005) 73/74 (ph.; German translation).

[Μνήμα δι-]
[ἀ]φ'ερων
Ζαχαρία
4 λαχανο-

πούλου· ἔ-
χ<ι> π{τ}ρὸς(ε) τὸ κ-
ρίμα [(ἀπό) τοῦ θεοῦ?]

1-2. Μνήμα or ὀνήμα; for the formula cf., e.g., Hagel-Tomaschitz, *Repertorium Kory 89*; MAMA III 408; G. Lamminger-Pascher, *Index grammaticus zu den griechischen Inschriften Kilikiens und Isauriens II* (Vienna 1974) 65; *IdC* 8, ed.pr. [ed.pr. translates μνήμα διαφ'ερων by 'Das hervorragende Denkmal' (which would exclude the supplement of a female word like ὀνήμα); in fact, διαφ'ερων is the neuter participle of διαφέρω, 'to belong to', Consten?]

4-5. read λαχανοπούλου, cf. G. Lamminger-Pascher, *op.cit.* 21, ed.pr., who refers to the only other greengrocers in inscriptions from this region: Hagel-Tomaschitz, *Repertorium Kory 89* (Korykos) and Mer 6 (Moryemlik) II 5-7, cf. MAMA III 577a, ed.pr. [but he mistranslates it by 'widersetzt sich der Regel [Gottes?]', rather 'encourir le Jugement de Dieu', D. Feissel, *BE* (2006) no. 560].

1515. **Elaioussa Sebaste. Epitaph of Antas, late 1st cent. B.C.-late 1st cent. A.D. (or 2nd/3rd cent. A.D.?).** Round limestone altar, found 'near the entrance to one of the rock cut tombs to the north of the agora'. Ed.pr. E. Borgia, *Adalya* 8 (2005) 135-150 (ph.; dr.; English translation); discussion of the origin and function of funerary monuments like the present one (tombstone and altar). The altar is also mentioned (and dated) by E. Equini Schneider, *KST* 26.2 (2005) 182 (ph.). O. Salomies, *An.Ép.* (2005) [2008] no. 1550, dates the inscription to the 2nd/3rd cent. A.D. (on the basis of the onomastics).

ν Ἀντῆτι Ποπλᾶ νίφ
ὁ ἀδελφὸς Σέλευκος
ν καὶ Ἀργεντάρης καὶ Διογέ-
4 νης οἱ ἀνεψιοὶ μνήμης
vacat χάρις vacat

1. Ἀντῆς and Ποπλᾶς are hypocoristic forms of a name beginning with Ἀντι-, such as Ἀντιόχος or the like, and Πόπλιος, respectively. ed.pr., who refers to numerous parallels II 3. Ἀργεντάρης(ος), for Latin *Argentarius*, ed.pr., with parallels for the common omission of -ο- in the ending -ίος I 4. ἀνεψιοί: 'nephews (or cousins?)', ed.pr., who, after discussing the term, suggests seeing in *Argentarius* and *Diogenes* the sons of *Seleukos* and thus *Antas*' nephews.

1516. **Flavioupolis (area of: Karasis). Mason's marks, Hellenistic period.** M.H. Sayar, *AST* 22.2 (2005) 220 (ph.), reports on several mason's marks on the 'Lower Castle' on Mount Karasis.

1517. **Kelenderis. Inscribed seal impression, undated.** In their report about the 2003 season of excavations in Kelenderis, L. Zoroğlu et al., *KST* 26.1 (2005) 339, mention the finding above the diazoma of the theater of blocking material (apparently clay) for the opening of a vessel with a seal impression: EYTYX EIPHNE, which they transcribe as 'Eutykhe Eirene' (perhaps a benediction, cf. our lemmata nos. 1216/1217, e.g. εὐτύχ(ει) εἰρήν(η), Consten; or Εὐτυχία), εἰρήνη ('happiness and peace'), Chaniotis).

1518. **Lamos. Honorary inscription for Hadrian, 117-138 A.D.** Inscribed block of a podium on a hill south of the stadium, broken into two parts and carrying two inscriptions: an honorary inscription for Hadrian (see below) and another text in two lines, of which L. 1 seemingly ends in -αιην and L. 2 has ὁ δῆμος. Ed.pr. N.K. Rauh, L. Wandsnider, *AST* 22.1 (2005) 129/130 (ph.); a better text, on the basis of photos and additional information provided by N. Rauh, in *An.Ép.* (2005) [2008] no. 1549.

Αὐτοκράτορα Καίσαρα Τραϊανόν
 Ἀδριανόν Σεβαστόν, τὸν πατέρα
 πατρίδος, τὸν κύριον τῆς [ο]ίκου.

4 μένης vacat
 vacat ὁ δῆμιος vacat

5 Ο ΔΗΜΟΣ... ΚΟΙΝΑΝ... AST.

1519. Olba. Inscriptions on the city walls, Hellenistic period. In a study of the polygonal city walls of Olba, M. Durukan, *Anadolu* 26 (2004) 46/47, republishes the following inscriptions (Turkish translations): E.L. Hicks, *JHS* 12 (1891) 226 no. 1; 237 no. 18; 262/263 no. 45; R. Heberdey, A. Wilhelm, *Reisen in Kilikien* (Vienna 1896) 53 nos. 121 and 122 (Hagel-Tomaschitz, *Repertorium* Kan 9 and 10).

1520. Olba. Mason's marks, undated. E. Erten, *AST* 22.2 (2005) 11 (dr.), mentions two mason's marks in the shape of A with broken bar, one of them upside down, on the top surface of a Corinthian column.

CAPPADOCIA

1521. Cappadocia. Epigraphic research. S. Métiévier, *La Cappadoce (IV^e-VI^e siècle). Une histoire provinciale de l'empire romain d'Orient* (Paris 2005) 22-24, gives a brief overview of epigraphic research in Cappadocia with a special emphasis on the late antique/early Byzantine period.

1521 bis. Archelais (area of: near modern Yeşilova/Aksaray). Epitaph of a man with imprecation, 50-150 A.D. or later. SEG LII 1464 ter. P. Debord, *REG* 118 (2005) 15-30, republishes the text (French translation) and provides an extensive commentary. He dates the inscription at the earliest to the second half of the 2nd cent. and argues that the deceased was not a priest of Mā (thus ed.pr.; contra already SEG app.cr.), but a rich and megalomaniac estate owner. His testament contained a foundation for his freedmen who were responsible for the tomb (cf. *LSCG* 177, Kos). If they failed in this, they had to pay annually a heavy penalty to the goddess Ma in Komana (LL 9/10) and to three local gods (LL 15/16). Two of the gods, Ζεύς Φαρνάουας and Ἀναίτις, are of Persian origin and may have formed a divine couple like Men and Anaitis in Lydia; together with the third god, Ζεύς ἀπὸ Θυμνάσων, they were worshipped in a rural sanctuary, like the one attested in an inscription from near Aksaray (R.P. Harper, *AS* 17 [1967] 193; quoted in full with French translation [by J. and L. Robert, *BE* (1968) no. 538]) mentioning Θεὰ Μεγίστη Ἀναίτις Βαρξοχάρα and ἱερόδουλοι. The penalty consisted of nine

groups of nine living creatures each (LL 10-15: virgins, boys, and animals); its unrealistic character is even exaggerated by the last penalty, consisting of nine white swallows, which means asking for something impossible.

1522-1525. Matiane (Göreme). Inscriptions in a rock-cut church of St. Sergios, 6th cent. A.D. In *Mélanges Jean-Pierre Sodini* (= *T&M* 15; Paris 2005) 67-84, C. Jolivet-Lévy and N. Lemaigre Dumesnil publish the remains of a recently discovered rock-cut church. In an Appendix on 78-84 D. Feissel (nos. 1 and 2) and J.-L. Fournet (nos. 3 and 4) publish four new inscriptions (ph.; translation).

1522: 78/79 no. 1. Invocation of St. Sergios. Large cross in red paint on the wall of a porch leading to the entrance of the church; dipinto at left and right of the lower part of the vertical hasta of the cross.

Ἄγχε Σέργι βοήθητὸν δοῦλόν σου | Σέργηνη? μετὰ παντός τοῦ ὕκου (vacat?) ἢ (καί) τοῦ χωρίου

Ligatures of omicron and upsilon, except in σου ἢ 3 HN painted, the preceding letters incised (possibly after erasure of another name?), ed.pr., who discerns CPEPT, followed by an empty space before HN.

1523: 79/80 no. 2. Epitaph of Kyriake. Inscription engraved below the text in the preceding lemma.

† Ἀνεπαύσατο [ο] | Κυριακῇ ἐνδ[ι]κτιῶνι ε'. μετὰ Φευραρίου τὰ'. ἢ NAHNOMA

3-4. Φευραρίου for Φεβρουαρίου, ed.pr., with reference to parallels.

1524: 82/83 no. 3. Invocation of St. Sergios. Inscription in red paint in a tabula ansata on a wall of the church; cryptographic script, the code is well known in Greek cryptography and is based on a division of the Greek alphabet (letters used to indicate numerals) into three sections, with inversed value of the letters (first section from alpha to theta; the alpha stands for theta, the theta for alpha, etc.). We give the normal transcription.

† Ἄγχε Σέργι, βοήθησον τὸν δοῦλόν σου | Λονγίνον καὶ ἢ τὴν δοῦλὴν | σου Μαρίαν | καὶ τὸν παρῶμεν. ΛΑΩ...Ο...Ν †

In LL 6 and 7 Longinos twice gave a letter its normal value.

- 1525: 83/84 no. 4. **Invocation of St. Sergios.** Inscription painted in red on the same wall as the text in the preceding lemma; same cryptographic script.

† "Αγιε Ι Σέργιε, βοήθη τον ΙΙ δουλόν Ι σου Λονηλινον †


1526. **Chytroi. Regulation concerning the cult of Paphian Aphrodite?** 37 A.D.? *SEG* XX 302 (XXX 1605); *IGR* III 935. After re-examination of the stone in the Metropolitan Museum of Art in New York, D.A. Campbell, *JThS* 56 (2005) 1-29 (ph.), notes after the lacuna in L. 9 a horizontal hasta (the top of a letter), a gap of ca. one letter, then IOY (alternatively the gap may have contained a letter using the vertical stroke at right, e.g. NOY). These data are compatible only with the names of Tiberius (suggested to C. by A. Chaniotis) and Gaius (Caligula), with E or F for the crucial top stroke, respectively: either [--- Τιβε[ρ]ίου Καίσαρος Σεβαστού or, less probably, [--- Γα[ί]ου Καίσαρος Σεβαστού (cf. the similar restoration by I.B. Mitford, who read Γαίον; see *SEG* XXX). In LL. 10/11, C. follows earlier scholars in restoring Κοίντου Σεργ[ί]ου and in identifying this person with Sergius Paullus (cf. *SEG* XX. [--- ἐπὶ Κ]οίντου Σεργ[ί]ου Παύλου ἀνθυπάτου ---]; [Κ]οίντου Σεργ[ί]ου). 'Fortasse proconsul Cyprī', *IGR*), governor of Cyprus mentioned in *Acts* 13.7, whom Paul converted after striking his magical adviser blind. This implies that Paul's first missionary journey (*Acts* 13/14) took place in or shortly before 37 A.D., i.e., ca. ten years earlier than was thought to be the case. [Contra A. Weiß, *ZPE* 169 (2009) 188-192: 'Wenn die Datierung der ... Inschrift in die tiberische Zeit zutrifft, die Statthalterschaft des Sergius Paullus innerhalb des chronologischen Rahmens der Apostelgeschichte aber in die Zeit 45-48 zu setzen ist, dann scheint es doch ratsamer zu sein, das Cognomen des Q. Sergius offen zu lassen' (190)]. In L. 4 C. reads ὥστε (ὡς τα, *SEG*; [ὡ]στε, *IGR*); in L. 7 [---] 'Ἀνδρίου τοῦ ἐφηβάρχου ἀργυρίου[ν] ([---]ανδρίου τοῦ ἐφηβάρχου ἀργυρίου, *SEG*; 'Ἀνδρίου τοῦ ἐφηβάρχου ἀργύριον[ν], *IGR*); K.J. Rigsby apud C. suggests restoring in LL. 9/10 e.g. ἐφ' ὧν ἐπιγραφῆναι τὰ ὀνόματα τοῦ Τιβερίου.

1527. **Geronisos. Various inscriptions, 80-30 B.C.** Various objects found in the 'Central South Complex' (a center for food preparation and consumption, presumably on behalf of pilgrims visiting the island during the 1st cent. B.C.; the bulk of the material from Geronisos dates between 80 and 30 B.C.; cf. *SEG* LII 1489). Ed. pr. J. Breton Connolly, *RDAC* (2005) 175 (ph.; text in majuscules): 1) A: τρι[τ]η | τετρα[τ]η | πέμπτη B: ἐννέα (limestone plaque (A); three small cavities or punctuation marks at the beginning of each line) and fragment possibly broken from the same plaque (B); L. 2: the ordinal adverb (τετράκις). R.S. Bagnall apud edd. pr., the numerals may be 'related to counting lessons ... or are they ... part of gaming boards or, perhaps, record-keeping devices?'; 2) P P P P P P P P P P P P (stone disk pierced in the center; thirteen rhos around the hole; the object's function is unclear).

1528. **Kition. Dedication of a statue of Ptolemy III Euergetes I, 246-221 B.C.** *I Kition* 2014; *SEG* LIV 1537. C. Habicht (per ep.) points out that in L. 2 Πτολεμαίου καὶ Ἀρσινόης θεῶν ἀδελφῶν instead of Ἀρσινόης θεῶν φιλαδέλφων should be restored. The latter (impossible) restoration was first suggested by I. Nicolaou, *RDAC* (1969) 86, followed by I. Kition, I.-B. Cayla and *SEG* LIV (based on Cayla).

1529. **Kourion. Amphora stamps, Hellenistic period.** In *Transport Amphorae and Trade* 273-284 (ph.), H. Meyza presents an overview of the mainly local amphora stamps found dur-

ing excavations on the akropolis: 'over 100 new stamps; many of the types were already known to V. Grace, but new types of stamps have also been added, in quite a number of cases variations on a known theme' (275). Monograms: AM, ΑΠ ('Ἀλλων'), AT or AN, ΔΗΘ (plus a reversed M: δημόσιον?); ΟΝΑ (probably related to Cypriote names beginning with 'Ονα-'). Abbreviations: PA; EP (retrograde); ΓΟ; ΤΙ. Name: Στασίτιμος. (It remains unclear whether the abbreviated names are those of eponyms or manufacturers).

1530. Kythrea. Psalm quotation on the  of a sarcophagus, 6th cent. A.D. T.B. Mitford, *Byzantium* 20 (1950) 134-136. Republished by G. Klountzian, *art.cit.* (cf. our lemma no. 1879) 396/397 no. 4 (ph.; French translation).

Ἀποστραφήτωσαν ἰς τὰ ὕψισο ἢ κτῆ κατεσχυνθήκοσαν οἱ λαγίζόμενοι μοι κακά

Ps. 34.2 II christograms above L. 1, in L. 2 in fine, and in L. 7 in fine [See also A. E. Felle, *Biblia Epigraphica. La sacra scrittura nella documentazione epigrafica dell'Orbis christianus antiquus (III-VIII secolo)* (Bari 2006) 106 no. 145; the present inscription offers the only epigraphical quotation of these Psalm verses, Tybout].

1531. Larnaka. Epitaph of Apollonides, 2nd/3rd cent. A.D. Cylindrical limestone cippus moulded above and below; inscription on the shaft; found in the town of Larnaka, now in the local museum. Ed.pr. I.Nicolaou, *RDAC* (2005) 195 no. 3 (pb.; translation).

'Απολλωνίδη ! χρηστέ, ! χαῖρε

1532-1533. Limassol (area of: Apaisia). Two epitaphs, 2nd/3rd cent. A.D. / undated. Two cylindrical limestone cippi moulded above and below; inscriptions on the shaft; found in the village of Apaisia, north of Limassol; now in the Limassol Museum. Ed.pr. I.Nicolaou. *RDAC* (2005) 193-195 nos. 1/2 (ph.).

1532: 193-195 no. 2 (translation). **Epitaph of Timon, 2nd/3rd cent. A.D.**

Τίμων ἰ χρηστέ, ἰ χαῖρε

1533: 193 no. 1. Epitaph, undated: -----) [χορησ]τέ (----- (?)

1534. Paphos (Old). Oath of the Cypriots to the emperor Tiberius, 14 A.D. *SEG XVIII* 578 (LI 1896*). See now also J.-B. Cayla, 'Apollon ou la vie sauvage: à propos de quelques épicleses d'Apollon à Chypre', in *Nommer les dieux* 227-240; the argument largely overlaps with that in C.'s article summarized in *SEG LI* 1896.

1535. Paphos (New). Stamped amphora handles (mainly Rhodian), 3rd-1st cent. B.C. Ed.pr. I. Nicolaou, *Paphos V. The Stamped Amphora Handles* (Nicosia 2005) (excellent ph. of nearly all stamps), is mainly concerned with the 784 stamped amphora handles found by K. Nicolaou during his excavations of the 'House of Dionysos' from 1962 to 1978. This early 3rd cent. A.D. Roman villa was built on an earlier house of the 1st cent. A.D., which in its turn occupied the area of an Hellenistic complex; debris from both earlier structures were used in filling for the foundations of the 'House of Dionysos'. **Part I**: 17-263; A. Rhodian: 19-243 nos. 7-719; B. Koan: 245-247 nos. 720-731; C. Chian: 247/248 nos. 732-735; D. Thasian: 249/249 nos. 736-738; E. Knidian: 249-257 nos. 739-756; F. Pamphylian: 257-259 nos. 757-766; H. Latin: 259/260 no. 767; I. Unclassified: 260/261 nos. 768-773; J. Monograms or letters: 262/263 nos. 774-780; K. Non-inscribed, only with devices: 263 nos. 781-784. **Part II** consists of four appendices containing: 1) 386 stamped handles found in 1964 in the harbor of modern Paphos at the site 'Kastros' (268-357; A. Rhodian: 269-351 nos. 1-363; B. 'Parmeniskos group' [production center not located]: 352 no. 364; C. Koan: 352/353 nos. 365-367; D. Chian: 353 nos. 368/369; E. Thasian: 353/354 nos. 370-372; F. Knidian: 354/355 nos. 373-375; Pamphylian: 355 no. 376; Latin: 356 no. 377; Unclassified: 356 nos. 378-381; Monograms or letters: 357 nos. 382-386); 2) 111 handles found by K. Nicolaou in his excavations at the Odeion, the Gymnasion and the Asklepieion (359-382; A. Odeion: a. Rhodian: 359-375 no. Ω 1- Ω 76; b. Koan: 375 nos. Ω 77/ Ω 78; c. Pamphylian: 375 no. Ω 79; d. Unclassified: 376 nos. Ω 80- Ω 85; e. Monograms, letters or devices: 377 nos. Ω 86- Ω 90; B. Gymnasion: a. Rhodian: 378-380 nos. Γ 1- Γ 14; b. 'Parmeniskos group': 380/381 no. Γ 15; c. Unclassified: 381 no. Γ 16; C. Asklepieion: all Rhodian: 381/382 nos. Δ 1- Δ 5); 3) 11 stamps found in 1997 in a single tomb at Polis (ancient Marion/Arsinoe in the Paphos region (383-392; all Rhodian: 383-388 nos. P 1-P 11); 4) a comprehensive catalogue of all the published and unpublished Rhodian eponym-manufacturer pairs found in Cyprus (405-443 nos. 1-150). On 393-404 chronological tables of Rhodian eponyms and manufacturers and Knidian officials appearing in Part I and II. The material presented in Part I-III is stored in the Paphos District Museum. In her introduction N. discusses inter alia the chronology of Rhodian amphora stamps, following, 'not without reserve' (14) the subdivisions of G. Finkielstejn (*Chronologie détaillée* --; see SEG LI 1013) which provide lower dates than those of V. Grace. In the catalogues she adduces copious parallel material. We do not present our usual lists of names of eponyms and manufacturers, since their large numbers would occupy unduly ample space; moreover, they are easily accessible in the elaborate Indices which conclude this exemplary monograph.

We present 30 stamps singled out by ed.pr. as 'worthy of special mention' (14/15), mainly because they (possibly) provide new types. Part I: 1) no. 124 (and Appendix I no. 3477): Δαίμο(-) (square stamp with [Rhodian eponym?]'s] name); 2) no. 138: Εὐκλεὺς (Εὐκλῆς 11; Rhodian eponym; 'pseudo-button' stamp [cf. below sub 3]); 3) no. 157: Ἰέρων (the elder?; first attestation of this Rhodian eponym on a 'button stamp', i.e., a circular stamp with small circum-lar depression and knob in the center); 4) no. 243 (and Appendix I no. 121): Ἐρί Πολυθέρ-μου (small square stamp with filleted thyrsos below; rare type of this Rhodian eponym); 5) no. 284: Φιλίου (if an eponym, his name should be added to the earliest Rhodian eponyms re- corded in 'button' stamps); 6) no. 288: Χρύσιππος? (new Rhodian eponym?; circular stamp with plain field); 7) no. 445: Θεωδῶ (new Rhodian manufacturer?; rectangular stamp); 8) no.

493: Μαρτέα (new (?) Rhodian (?) manufacturer; rectangular stamp; rose bud at right); 9) no. 534: Ῥόδος (either the name of a new Rhodian eponym or manufacturer, or the ethnic?; rectangular stamp); 10) no. 561: Σώφρων ὁ Σάμιος, Πανάμου (new (?) Rhodian (?) manufacturer, distinguishing himself from his local and other foreign colleagues by the mention of his ethnic; rectangular stamp; inscription sinistrorsum); 11) no. 772: Ἐπὶ Λεάν[δρ]ου (new [unclassified] eponym?; circular stamp with plain field; inscription around a central monogram consisting of an A with horizontal bar at top). **Part II, Appendix I: 12) no. 27:** Ἐπὶ Ἀιντιλίδου? (circular stamp with inscription in plain field; new type for this eponym); 13) no. 33: χ(ου)? (circular stamp with inscription in plain field; new type for this eponym); 14) no. 62: (Ἐ)ρ-μ[α]ί(α)ς (C for E; E for C; new (?) Rhodian eponym (?); 'pseudo-button' stamp); 15) no. 64: Ἐπὶ Εὐκλῆ(ς)? (Εὐκλῆς II; Rhodian eponym; square stamp; inscription sinistrorsum); 16) no. 83: neck of amphora with two handles: A: Ἀριστοφάνεος, Ἀρταμνίδου; B: Ἐπὶ ἱερῶος Καλλικρατίδου (Rhodian; the combination of this manufacturer and the eponym Καλλικρατίδου is new; circular stamps; inscription (A) around a 16-ray star in a circle; inscription (B) around a cornucopia in a circle); 17) no. 117: Πολυκλῆ(ς)? (circular stamp with plain field; new type for this Rhodian eponym); 18) no. 139: Σωστράτου (Σωστράτης for Σωστράτος; circular stamp; small rose without stalk in plain field around the inscription; new, earliest (?) type for this Rhodian eponym); 19) no. 150: [Τ]ιμοκρίτης (rectangular stamp; inscription sinistrorsum; new type for Rhodian eponym Τιμοκράτης I); 20) no. 162: Αἰνέας ἐργαστή[ρι]άρχας (second attestation of this type with its unusual term qualifying Aineas as the head, owner or master potter of a Rhodian amphora workshop; circular stamp with inscription around a rose bud); 21) no. 220: Εὐφρονης, Πανάμου (third known stamp combining the month's name with that of this Rhodian manufacturer; square stamp); 22) no. 221: Ζήνων[ος] (circular stamp with rose bud, pre-month period; new type for the Rhodian manufacturer Ζήνων I); 23) no. 231: Ἰδαίου (new early Rhodian manufacturer (?); rectangular stamp); 24) no. 244: Κρέων(τος) (rectangular stamp; under the inscription a filleted thyrsos?; new type for the Rhodian manufacturer Κρέων I); 25) no. 245: Κρέωντος (rare square stamp of the same manufacturer); 26) no. 258: Μόσχου (new type for the Rhodian manufacturer Μόσχος on the assumption that the reading is correct [but the very small sign interpreted by ed.pr. as an omikron may be a dot, Tybout]); 27) no. 269: Ὀνασίμου (square stamp; new type for the Rhodian manufacturer Ὀνάσιμος I); 28) no. 305: Ψάφρων[ος] (rectangular stamp; new type for this Rhodian manufacturer); 29) no. 326: Δαή[-] (early Rhodian 'button' stamp, perhaps of the eponym Δαήμων); 30) no. 379: ΑΙΚΙC (new type; early Rhodian (?) circular stamp with plain field, perhaps of the Rhodian manufacturer Ἀλκισ(θένης)).

Ead., *RDAC* (2005) 195-197 nos. 4-9 (ph.), publishes six late Hellenistic Rhodian stamped amphora handles found in the town of Paphos and now in the Paphos District Museum. No new types (197 no. 9 is fragmentary). Eponyms: Ἀγοράναξ, Ἀντίπατρος, Ἀριστείδης, Ξενοφών. Manufacturer: Σπράτων.

1536. Paphos (New). Stamped Rhodian amphora handles, Hellenistic period. In *Transport Amphorae and Trade* 73-84, C. Barker discusses the Rhodian amphorae found in the ancient nekropolis known as 'Tombs of the Kings'; see already *SEG* LII 1497. On 78-84 he pre-

sents the 45 stamps found on 23 intact amphorae bearing stamps. For the first four amphorae see *SEG* LII 1497. No new names or combinations. Manufacturers: Ἀμύντας, Ἀριστομένης, Ἀρίστων, Ἀφροδίσιος (III), Διόδοτος (II), Δρακοντίδας, Εὐκλείτης, Ἡρακλείων, Μαρσάας, Μίδας, Νάνις, Νίκαρις, Νικασίαν, Νικίας, Ῥόδιον (II). Eponyms: Ἀγέμαχος, Ἀθανόδοτος, Ἀναξίβουλος, Ἀνδρόν(ε)ικος, Ἀριστανίδας, Ἀρχίδαμος, Ἀρχιλαίδας, Ἰέρων (II), Καλλικρατίδας, Ναύσιππος, Νικασαγόρας, Ξενοφών, Πανσανίας (III), Τιμαγόρας, Τιμασαγόρας, Τιμόθεος, Τιμούρροδος. B. adopts by and large the chronological system of G. Finkielsztein, *Chronologie détaillée* -- (see *SEG* LI 1013). For the 'next steps' to be taken see G. Finkielsztein, in *Transport Amphorae and Trade* 117-121.

1537. Paphos (area of: Hieroskopou; Hagioi Pente). Mosaic inscriptions (psalm quotations), 5th/6th cent. A.D. In a preliminary excavation report P. Flourentzos, *BCH* 128/129 (2004/2005) [2008] 1700-1703, on 1702 (ph.; no text) mentions a mosaic floor found in a nekropolis in Hagioi Pente (north of Hieroskopou). The geometrical patterns of the rectangular panel include three medallions inscribed with psalm quotations. From the photographs we can only read the texts of the central (A) and right (B) medallion.

A: † Προσκυνήσατε τῷ Κυρίῳ ἐν αὐτῇ ἁγίᾳ αὐτοῦ †

B: † Αὕτη ἡ πόλις τοῦ Κυρίου, δέικτει εἰσελελλύσωντε ἐν αὐτῇ

[A. Ps. 28.2. Presumably the first attestation of this verse in inscriptions, since it is not included in A. E. Felle, *Biblia Epigraphica. La sacra scrittura nella documentazione epigrafica dell'Orbis christianus antiquus (III-VIII secolo)* (Bari 2006) || B. Ps. 117.20, frequently recorded in inscriptions: see Felle *op.cit.*, Indices on 507 s.v. πόλις, Tybout] || on 1702 F. also mentions a gold amulet ('pectoral') containing a piece of wood, with a christogram and the letters A Ω on the front.

1538. Paphos (New). Christian mason mark, 6th cent. A.D. Attic-Ionic base with inscription ('τεκτονικό χάραγμα') on the plinth; from basilica A (?) of the Hagios Georgios Pegeias; now built into the bema of the Naidrio Timiou Staurov in Akamas. Ed. pr. K.T. Raptis, S.D. Basileiadou, *RDAC* (2005) 214 no. 25 (ph.; dr.): † ΦΙ

KOMMAGENE

1539. Kommagene. Kommagenian kings and Rome. M. Facella, in O. Hekster, R. Fowler (edd.), *Imaginary Kings. Royal Images in the Ancient Near East, Greece and Rome* (Stuttgart 2005) 87-103, traces developments in the attitudes of Kommagenian kings towards the Romans mainly on the basis of literary sources, focusing on the different conceptions of being Φιλοπόμοις καὶ Φιλέλλην of Antiochos I and IV. Whereas the earlier king's policy was ambiguous and opportunistic, at least from a Roman point of view - he was accused of intriguing with the

I: A: Βάχ νκασι και - B: Θεονόη C: τροφός D: [----?] ! ..κε[κ]αρμέλ-νη C: ~
E: Κάιντος | Καλπούρνιος Εὐτύχης ἑλποiei

II: A: Δη[ί]ανειρα B: [---]ος C: [---]νοι D: Ὀδυσσεύς E: Διομήδης

KOMMAGENE

House of Poseidon

Room P 11 (Triclinium), late 2nd cent. A.D. (?)

1547: 35/36 no. 11 A (ph.; dr.). Graffito. South wall, west section at right of the door.

Τ Η Χ Ο ΟΟ[----]U[--]IPH | Δευτέρα μηνός {--}, | μορίδιν χρηστόν, | μορίδιν εἰς
κῦθollαν ἡνέχθη | ANHEX[.]A Lower at right ONE[--]IIII 7=

'Au deuxième (jour?) du mois [d'Hyperbeteios?], une petite partie est bonne, une petite partie a été portée dans une marnière'. Y., with due caution || 1. perhaps the name of the month in L. 2 ('Υπερβητεῖος?). Y. || 6. ΠΙΝΗ, F.; this line resembles L. 5. G.; perhaps it is an awkward copy of L. 5 by a child or an illiterate. Y. || the text below at right is an independent graffiti, Y.

1548: 36 no. 11 B (dr.). Graffito. Above and at right of the preceding text: * ΔΟΑ

Perhaps an account mentioning 4,071 denarii; two lines with seven and twelve vertical hastae at left (calculations?), Y.

1549: 36 no. 11 C (dr.). *Graffito*. Above and at right of the text in our lemma no. 1547
above an ox-head: Φ | OX[-] | ΠΥΝ (?) | ΑΗΖ || Α

1550: 36 no. 11 D (dr.). Graffito, South wall, east section, under the window: ATAMH

Either ἀγάπη or name 'Αγάπη or ΑΓΑΠΑ! (form of ἀγαπᾶω?) or the beginning of the name 'Αγάπιος or 'Αγαπίος. Y.: B. prefers ἀγάπη which evokes 'le banquet et le repas fraternel' (180) since this would fit in with the triclinium function of the room // the word is followed by vertical hastae (calculation)?, Y.

- 1551: 37 no. 11 E (ph.). **Dipinto (label?)**. Fragment found on the floor; white letters on red ground: [--]ΦΕΤΩ[--]

Probably a label identifying a figure. Y., who hesitatingly suggests Φέτων for Φαέθων; Phaethon may be the name of a servant indicating his specific competence in some way just like the names of the servants in the tomb of Sidon SEG XLVII 1967 (XLIV 1636) rather than that of the son of Helios himself. B.; M. reads ΦΕΤΩ on the ph. and considers 'Phaetofantos / i / a] ... more reasonable' [though the final letter suffered from deterioration, Ω seems slightly more plausible than O; Barber (on 29) reads ΦΕΤΩ like Y.; restoring this scribble as 'Phaeton' seems hazardous either way, Tybout].

Room P 12 (service corridor), not before the early 3rd cent. A.D. (?)

- 1552: 43 no. 12 A (ph.; dr.). **Graffito (acclamation)**. North wall, west section, left of the door.

Εἰς Ὑάκινθος· ἰ εἰς Δίος· ἢ εἰς Δημητροῦς· ἰ οἱ ἀγαθοὶ ἰ καὶ καλοὶ
At left of L.L. 5/6: Εἰς Θεοδόσιος?

5/6 Δημητροῦς is probably a female name in spite of the male article εἰς. Y. // the three persons mentioned are either acclaimed by οἱ ἀγαθοὶ καὶ καλοὶ or are identical with them; their names are possibly the 'noms de scène' of actors or gladiators. Y. // for the restoration of the fragment at left of L.L. 5/6 see our lemma no. 1556.

- 1553: 45 no. 12 B (ph.; dr.). **Graffito**. South wall, east section.

[---?] ΠΑΥΑ[---]Δ ΕΖ ἰ ΚΙΝΤΑ[---]

1 Perhaps (a form of) Πινυλ[ος], though these four letters may have been preceded by others, in line perhaps ἔζη or ἔζησε, though unusual in a non funerary context. Y. // 2. ΚΟΙ or ΚΟΥ, perhaps the beginning of the name Κόιντος?; alternatively the letters from N on may belong to another 'ensemble', Y.

- 1554: 46 no. 12 C (ph.; dr.). **Graffito (acclamation)**. Within a circle, right of the preceding text: [-----]ΔΟCEI 'Αλέξανδρε ἰ εὐτύχει ἰ [---]ΔΟCEI // O

[Θεο]δόσιε Ἀλέξανδρε, ἰ εὐτύχει ἰ [Θεο]δόσιε, Chaniotis (not in EGR).

- 1555: 46 no. 12 D (ph.; dr.). Below and left of the preceding text: [---] ΕΥΚΥΡΕΙ ἰ [---]

Perhaps [---] Ζ]εῦ κύρει (cf. our lemma no. 1568); perhaps the A of ἀεί (occurring in that inscription: a dipinto) is visible, Y.

- 1556: 46/47 no. 12 E (ph.; dr.). **Graffito**. At right of the preceding text and under the text in our lemmata nos. 1553/1554. We give the reading of Chaniotis.

Πᾶς ὁ λέγων εὐτυχεῖτω· εἰς Θεοδόσι[ς]

Πᾶς ὁ λέγων εὐτύχει εἰς Θεοδόσι[ος]. 'Tout le monde dit "bonne chance", Théodosios l'unique', ed.pr., with punctuation between εὐτύχει and εἰς; 'Toute personne qui dit "Théodosios l'unique", bonne chance (à lui)'. G.: "good fortune to every one who says: there is no one like Theodosios", Chaniotis [on this use of εἰς see A.Chaniotis, in H.Cancik, J.Kupke (edd.), *Die Religion des Imperium Romanum. Koine und Konfrontationen* (Tübingen 2009) 210 with note 44].

- 1557: 47 no. 12 F (ph.; dr.). **Graffito**. At right of the preceding four texts, above a rough sketch of an animal: [---]ΑΝΙCΘΑCΤΗΝΟΥΔΕΙ[C ---] [---]ΧΕΙ

3. οὐδεῖ[ς], Y. // 4. [εὐτύ]χει, perhaps with ligature EI, P.

Room P 23 (room for women), ca. 220-230 A.D.

- 1558: 54-56 no. 23 A (ph.). **Graffito**. North wall, between two doors: [---]N ἰ [---]OHC

- 1559: 56 no. 23 B (ph.). **Graffito**. South wall, west corner.

ΔΝΙΑ ἰ Α[---]ΥΑΙ ἰ * Δ ἰ * Γ ἰ * Δ ἰ * Δ

1-2. In a smaller hand, cursive // 3-6. account in denarii, Y.

Room P 13 (western peristyle), undated.

- 1560: 69 no. 13 A (ph.; dr.). **Graffito (acclamation)**. West wall, north section; on a panel representing a large bust and a small bearded person (perhaps a gladiator and his victim).

[---]ΑΜΑCΚΟΙ[---]ΜΗΤΡΟΠΟΛΙ[C---] ἰ ΟΙ ΚΑCΚΕΛΑΙΟ ἰ ΟCΟ ΤΟΠΩΕΦΑΓΗ

1-2. Perhaps [Νικῶ] Δαμασκός ἡ μητρόπολις[ς] (cf. the beginning of the text in our next lemma), P.-L.Gatier, *BE* (2006) no. 441 (no line division), [Δ]αμασκός, likewise with a reference to the text in our next lemma, M.; [Δ]αμασκῶ ἰ [μ]ητροπόλι. Chaniotis // 2. 1- μητροπόλις[ς]-, Y. // 3.

perhaps καὶ καλλιγ[...], though the letter before the second K is clearly curved, Y. || 4. perhaps τῶπε and φάγῃ ('tu mangeras'). Y.

- 1561: 69 no. 13 B (ph.; dr.). **Graffito (acclamation?)**. Above the preceding text.

[--]ΝΙΚΑΔΑΜΑΚ[--]ΠΟ Δ ΕΠΑΡΧΩΝΚΕΘ Ι ΘΑ[----]ΛΛΙ ΧΡ[.]Μ.ΗΠΟΠΟΝ

The text must have continued at right, Y. || 1. perhaps νικᾷ. Y.; Νικᾷ Δαμασκῶδες --], P.-L.Ga-
tier, *BE* (2006) no. 441; Νίκα Δαμασκ[ῶ]. Chaniotis; cf. the text in our preceding lemma || 2. hori-
zontal strokes above O and Δ: οδ' (= 747); ἐπαρχων (genitive plural of ἐπαρχος or present participle
of ἐπαρχει), Y.; perhaps an allusion to the four eparchies of the imperial cult in Syria, Gaiet, *ibid*.

- 1562: 69/70 no. 13 C. **Graffito**. South wall, west of the window.

[---]ΤΕΛΛΑΙΣ[---]ΠΟΧΩΡΙΣ[---]ΝΑΑΓΥΝ[---]

1. [.. 'Α]πελλαισ[ος] (month's name), Y.; or ΤΕΛΛΑΙ from πέλλα ('bowl'; 'cup'), G. || 2. ἀπο-
χωρισ[ος] (for ἀποχωρήσεις), G. || 3. [τὸν] λαγυν[ον], G. || perhaps [---] Πελλαισ[ος] ἀπὸ χωρίου
τῶν λαγυν[ων]: ethnic of a man from a quarter in Palaestian Pella named 'des flacons', P.-L.Ga-
tier, *BE* (2006) no. 441.

Room P 9 (A 6) (peristyle of Poseidon), late 2nd cent. A.D.

- 1563: 87 no. 9 B (dr.). **Graffito**. West wall, north of the northern window.

ΑΛΑΨ Ι Θ Ι Ν ΑΧΙ ΡΟΥΜΥ ΙΘΙ ΝΙΓΙ Ι Ι Η Η Α Ι Δ ΖΥ

6. Perhaps Ζεύς[ς], Y.

- 1564: 87/88 no. 9 C (ph. of Latin text). **Graffiti (benediction)**. West wall, south side;
Latin above Greek text: Supervivas AKAKIZHICEC

1. Ἀκάκι, ζήσεις (for ζήσεις = vivas), Chaniotis, Tybout.

- 1565: 88 no. 9 D (ph.). **Graffito**. East wall of the portico, left of the window; right of a
human figure.

ΕΑΝΘΟΕΦ[.] ΓΕΦΟΡΝ Ι ΤΗΝ[.]Ε[.]Α ΩΝΑΙΤΡΩΝ Ι ΚΑΙΤΕ[.]ΑΜΟΛΟΧΙΑ-
ΠΡΟ ΓΕΦΑΓΕΡ[.]Φ

1. Εἰνεθός (adj.) or Εἰνεθός (name, sometimes used by gladiators) [Y. prints ΕΑΝΘ, however, the
ph shows ΕΑΝΘΟC, Tybout]; Εφ[α]γε (cf. 1. 4) ὁ φορ-- (perhaps φορμικτής), Y.; or the transcrip-
tion of a Latin word like fonia terote (graffito?), G. || 2. initio perhaps τήν, in line λίτρων, Y. || 3.

initio καί, Y. || 4. ἔφαγε (cf. L. 1), Y. || [Εἰνεθ, Εφ[α]γε φορμικτήν ἑκατόν (= ἑκατόν) λίτρων Ι
καὶ τέ[σσαρα?] μόλολοχια προ[σ]έφαγε; 'Xanthos, you ate a phornites (?) 100 liters heavy, and in
addition to this you also ate four molochia', Chaniotis (not in *EBGR*) || Y. considers the possibility
that this is a literary text (poem?).

- 1566: 88/89 no. 9 E (ph.). **Graffito**. East wall, south side; left of a bird: ANNIONA

Perhaps Ἀννιον; the end of the text seems to have vanished; in fine abbreviation sign?, Y.

- 1567: 89 nos. 9 F and 9 H (dr.). **Graffiti**. Two very similar graffiti, on the right (9 F) and
left (9 H) wall of the fountain: AAE

Perhaps Ἀλεξάνδρος), Y.

Room P 6 (room of Germanus; private room), not before ca. 230 A.D.

- 1568: 117 no. 6 C (ph.). **Dipinto (benediction)**. South wall, east panel; dipinto in the
center of a symmetrical composition of pendant garlands.

Ζεύ Ι κύρε Ι αἰ ζοήν Ι Γερμανῶ

3-4. = αἰ ζοήν Γερμανῶ || 4. Γερμανός (name popular in Syria because of its resemblance to a
Semitic name) may have been the owner or another inhabitant of the house, Y. || on the basis of this
inscription B. considers the room a triclinium, though there are no archaeological indications sup-
porting this view.

- 1569: 117-119 no. 6 D (dr.). **Graffito (benediction)**. South wall: EYTYX T I [---]

1. Εὐτύχ[ει] or εὐτυχ[εῖ]τ[ε], Y. || 2. perhaps the beginning of the name Ἀλεξάνδρος), Y.

Room P 26 (C 13) (room of Penelope and Deidameia), Antonine period or ca. 220 A.D.?

- 1570: 149/150 no. 26 A (ph.). **Graffito**. SEG LI 1911. East wall.

A[.]ΗΘ[.]Α[.]ΑΥΤΩ[.]ΕΙΝΟΣ

Ἀυτῶνινος ἀνέθεκεν. SEG L F rejects the restoration ἀνέθεκεν (sic; see SEG LI) and considers
this text an exclamation; perhaps αἰ[.]ηθ[ος]... [.]ΑΥΤΩ[.]ΕΙΝΟΣ. Chaniotis: the frequency of Ro-
man names in the Zeugma graffiti may be connected with the presence of legio IV Scythica in that
city. Y. || on 157, B. dates the paintings of this room (bearing the inscriptions) to ca. 220 A.D., on
181, she considers the name Antoninus an argument in favor of the Antonine period ('sous leur règ-
ne ou peu après et un terminus ante quem pour le decoupeur').

- 1571: 151 no. 26 B (ph.). **Graffito.** East wall, right of Deidameia (see our lemma no. 1574): ΜΟΙΚΩΜΕΝΑ ΞΕΣΙΤΑΡCOC | ΕΙΔΚΜΚΒΝΙ ΟΠΟΥΜ[.]ΓΑCΑΓΑΜΕΚ

1 The penultimate C may also be a T. Y. II 2. initio perhaps the name ΕΙΔΚΟΒ, Y. who considers the possibility that the beginning and the end of this line belong to different 'ensembles'; in fine perhaps ὄνου μί[ε]λας Ἀγαμέμνων: a literary citation?, F.

- 1572: 151 no. 26 C (ph.). **Graffito.** East wall, on either side of the head of Penelope (see our lemma no. 1575): ΦΥΛΑ head ξε

Φυλάξε(ι) (subject: Penelope), Y.

- 1573: 151-153 no. 26 D (ph.). **Graffito.** East wall, left of Penelope's robe: Α | Δ

Perhaps a calculation or an unfinished graffito, Y.

- 1574: 153 no. 26 E (ph.). **Dipinto (label).** SEG LI 1910 B (no line division). East wall, right of the head of Deidameia; red letters on white ground: Δηιδάμεια

- 1575: 153 no. 26 F (ph.). **Dipinto (label).** SEG LI 1910 A (no line division). East wall, right of the head of Penelope; red letters on white ground: Πηνελόπη

- 1576: 153 no. 26 G (ph.). **Graffito.** South wall, west section: ΔΕΥΤΕ | ΕΠΟΛΙΤΙΑ | ΔΕΥC

1. Either δευτέ[ρις] (cf. our text in our lemma no. 1547) or δευτε ('voyons!'; perhaps a literary quotation), Y. II 2. πολιτία (context unclear), Y.

- 1577: 153-155 no. 26 H (ph.). **Graffito.** Left of the preceding text.

vacat KAA | CNXC vacat VΓ | ΓΑ | Γ | N vacat TE// || vacat VΘΕ | ΑΛΚC vacat ΕΠΙ ΟΥΕ
| ΔΕΥ || || || || || ||

7. Probably δευτέ[ρις] (cf. the text in our preceding lemma), Y. II 8. calculation?, Y. II [the vacats may represent lacunae; cf. the remark at the end of the introduction of this series of lemmata].

- 1578: 155 no. 26 I (ph.). **Graffito.** Right of the preceding text.

ΕΚ Τ | ΚΕ ΟΠΕ | | ΟCCEA | Ε | ΛΟ ΚΙ CΠ ΜΠ ΤΑ Δ | ΚΑΥΘΕΙ Ν Ν | ΕΚ CΟ
ΤΝ | Ε | ΒΟΥΑΗ || Κ ΑΥΔΙ

The first three and last two lines perhaps belong to other texts, Y. II 6. κλύθ(ε)ι ('écoute!'), Y. II 9. probably βουλή; a reference to the council of Zeugma?, Y.

House without mosaic

Room P 30 (room of Prothoe; cubiculum or women's room?), ca. 220 cent. A.D.

- 1579: 165/166 no. 30 A (ph.). **Dipinto (label).** South wall, central panel; left of female figure; white letters on dark ground: Προθόη

Either the Amazon killed by Herakles (Diod. 4.16.2) or one of the nurses of Dionysos (Nonnos, Dion. 14.226) or one of the women abused by Apollo (Clemens Alex., Protr. 32.3), Y.

House of the graffiti (i.e., drawings representing gladiators, animals, boats, and unidentified objects)

Room P 1 (room with a square exedra, shortly before the mid 3rd cent. A.D.)

- 1580: 214. **Graffito.** North wall, above a figure: HTHMAXA perhaps followed by ΤΙΟC

Perhaps [---]HTH μάχα[ισ]τα, Y.

House of the Trompe l'œil

Room P 1 (room with painted imitation marble), late 2nd/early 3rd cent. A.D.

- 1581: 221. **Graffito.** East wall: Εὐανδρ[ος]

Literary or mythological allusion; cf. Vergil, Aen. 8.52, Y.

1582. Sofraz Köy. **Funerary text with genealogy, time of Claudius-Vespasian.** SEG XXXVIII 1544 (cf. LII 1991). In an article on early Roman rule in Kommagene largely based on literary sources, M.A. Speidel, *SCI* 24 (2005) 85-100, on 91-92 discusses this text as evidence for the Romanization of a Kommagenian elite family. From the second generation onwards (A.L.L. 8-18) all sons, with the possible exception of the rhetor Βάκχιος in L. 17, bear Roman names: Μάρκελλος, Σακέρδως, and Τάκτιος; cf. also Μαρκελλα in L. 14; Μαρκελλα in L. 18, wife of the Marcellus who erected the inscription, shows that also other families in the adopted Roman names. This desire to show loyalty towards and a sense of belonging to the Roman government started near the introduction of direct Roman rule in 18 A.D. (before or afterwards, the first generation's onomastics show that it was contemporary with the kings Antiochos I and Mithridates II: second half of the 1st cent. B.C.); the new habit did not change after the re-institution of royal rule in Kommagene by Caligula in 38 and, after an intermittent revolution by the same emperor, its reconfirmation in 41 A.D. by Claudius.

COLCHIS

1583. Pichvnari. Graffiti, 5th-4th cent. B.C. M. Vickers, A. Kakhidze, *Pichvnari I. Greeks and Colchians on the East Coast of the Black Sea* (Oxford 2004), mention several graffiti found during the excavation of the necropoleis; nos. 1-4 were found in the Colchian cemetery, nos. 5-15 in the Greek cemetery: 1) Γ (158; a numeral?, V.-K.; Attic cup; 5th cent. B.C.); 2) Μρ. (158; perhaps the name Μύρμαξ, V.-K.; Attic cup; ca. 450 B.C.); 3) Φοιν. (158; Attic cup; 5th cent. B.C.); 4) Ε. (158; Attic bolsal; 5th cent. B.C.); 5) Μυ. (178, Thasian amphora; ca. 450 B.C.; dr.); 6) Κε. (180; on the handle of an Attic kantharos; 5th cent. B.C.); 7) Χ (180; Attic bowl; 5th cent. B.C.); 8) ΙΟ (180; Attic jug; 5th cent. B.C.); 9) ΤΟ (180; Attic bowl; 5th cent. B.C.); 10) Διονύσιος Λεωδάμαντος (195; dr.; 5th cent. B.C.; = SEG L 1384); 11) ΔΔΔ (196; Attic bowl; 5th cent. B.C.); 12) Δ/ΠΟ (196; Attic 'saltcellar'; 5th cent. B.C.; 400-350 B.C., SEG); 13) ΕΠ (196; Attic 'saltcellar'; 5th cent. B.C.); 14) Ψ (196; Attic 'saltcellar'; 5th cent. B.C.); 15) ΕΓ (196; jug; 4th cent. B.C.; cf. SEG L 1384 app.cr. in fine).

MESOPOTAMIA

1584. Edessa (area of: Mas'udije). Mosaic inscription: label and signature (?), 228/229 A.D. *I. Extremo Oriente* 32; SEG LIV 1574. For the interpretation of M.-H. Quet (cf. SEG LIV) see now also ead., in *La mosaïque gréco-romaine* IX, 1317-1323 (ph.).

1585-1588. Europos (area of: Tell Shiukh Fawqani). Christian funerary graffiti recording three monks and one deacon, late 7th cent. A.D. Fragment of a white limestone block. Four graffiti (rather than inscriptions proper) written by different hands at different moments on one side: nos. 1 and 2 above left and right, respectively; no. 3 under nos. 1/2; no. 4 under no. 3; the lettering suggests that the undated texts nos. 1/2 and 4 are more or less contemporary with no. 3, dated 688 A.D.; found in the otherwise pre-Hellenistic site of Tell Shiukh Fawqani, on the eastern bank of the Euphrates south of Europos (ancient Karkemish, the present-day Djerabts). Ed.pr. D. Feissel, in L. Bachelot, F.M. Fales (edd.), *Tell Shiukh Fawqani 1994-1998* (Padova 2005) 711-716 (ph.; French translations). F. argues that these graffiti are notifications of death ('genre de l'obit') rather than epitaphs belonging to one or more tombs. He points to similar early Byzantine series: the contemporary graffiti recording the death of bishops of Athens on columns of the Parthenon (with formulas close to those of the Mesopotamian examples; A.K. Orlandos, *Tā χαράγματα τοῦ Παρθενῶνος* [Athens 1973]), and the somewhat older funerary graffiti from the monastery of Chōziba near Jericho (A.M. Schneider, *RQ* 39 [1931] 297-332). Our graffiti offer the only examples of surely dated Greek inscriptions in Omayyad High Mesopotamia; they suppose the existence of a local monastery as yet unidentified; F. points to the nearby location of the monastery of Qennešre, residence of the Jacobite

/monophysite patriarchs of Antiochia and famous for its Greek studies, without identifying it with the convent of the clergy in our graffiti.

1585: 711/712 no. 1. Epitaph of a monk, late 7th cent. A.D.

[† 'Ετελειώθη) ὁ εὐλαβ(ής) ἀδε]λφ(ός) Ι [-----] δ', ἡμέ(ρα) ς' Ι [-----] του †

1. No abbreviation sign || 2. small abbreviation sign S above the line || 2-3. 'C', 'au mois de...' le 4 (ou 14 ou 24), le sixième jour (= samedi)', ed.pr. || 3. perhaps the indication of a year (as in the text in our lemma no. 1587): either ἐ(του) (error for ἐτος) or an ordinal adjective. ed.pr.

1586: 712 no. 2. Epitaph of the deacon Ma[---], late 7th cent. A.D.

† 'Ετελειώθη) ὁ εὐ(λ)αβίς Ι δίακο(νος) Μα[---] Ι καὶ [-----] Ι α[-----]

1. ΕΤΒΑΟCΥΑΒΙC, lapis, no abbreviation sign; εὐλαβίς for εὐλαβής || abbreviation sign: small omikron above the line.

1587: 712/713 no. 3. Epitaph of the monk (Philo) xenos, 688 A.D.

[† 'Ετελειώθη) ὁ εὐ]λαβ(ής) ἀδελφός Ι {Φιλ(ό)ξ(ε)νος μ(η)νι Μαί(ο) γ', ἡ(μέ)ρα ς', Ι [ινδ(ικτίωνι)] α' τοῦ θ(ε)γ' ἐτους

1. Small abbreviation sign S above the line, perhaps a tau above the beta: [εὐ]λαβ(έ)στατος, ed.pr. || 2. ΕΘΝΟC, lapis || 2-3. the 'fourth day', i.e. Wednesday, does not fit in with the third of May, 688 A.D., which was a Sunday, perhaps ἡ(ν)δ(ικτίωνι) Ι α' should be read, ed.pr. || 3. year 999 (Seleukid era) = 688 A.D.

1588: 713 no. 4. Epitaph of the monk Ko[---], late 7th cent. A.D.

[† 'Ετελειώθη) ὁ εὐλαβ(ής) ἀδε]λφ(ός) Κο[---]

Abbreviation sign: small omikron above the line.

BABYLONIA

1589. Babylon. The Greek community. On the basis of Babylonian and Greek literary and documentary sources R.J. van der Spek, *Lampas* 38 (2005) 198-213 (in Dutch, with English summary), focuses on Babylon as a multicultural city in the Hellenistic period. Greek inscriptions (texts and Dutch translations) testify to the foundation of the Greek community by Antiochos IV (*I. Extremo Oriente* 103; *Jenseits des Euphrat* 509; *OGIS* 253; *SEG XXXVI* 1274*).

See also our lemma no. 1594.

Édita: 1) bronze weight recording the ἀγορανομός Νίκων (162; J.Rouvier, *RN* [1887] 369-372; Berytos; 2nd cent. B.C.); see also our lemma no. 1629 sub (2); 2) bilingual dedication to Melqart/Herakles (174/175; *IG* XIV 600; *SEG* LII 881*; Malta; 2nd cent. B.C.); 3) mosaic representing the birth of Alexander from Soueidie (Baalbek), late 4th cent. A.D., with figures labelled inter alia Ἀλέξανδρος, Νύμφη, Φίλιππος, θεράπνεα, Ὀλυμπίς (and, according to the description, Ἀριστοτέλης, though we do not see traces of this label on the ph.) (182/183; M.Chébab, *Bulletin du Musée de Beyrouth* 14/15 [1957-1959] 46-50; from the same house: mosaic with the Seven Sages and an epigram qualifying the owner Πατρίκιος as a man equal in wisdom to the Platonic philosopher Εὐδόξιος. (For both see Merkelbach-Staubert, *SGO* IV 20/13/03; *SEG* XXVI 1633 (XLIX 2204); *IGLS* 2846); 4) dedication of a bronze ship model Δι Βαθυμαρη from Beqaa, early 2nd cent. A.D. (184; *IGLS* 2989); 5) dedication of a bronze hand with representation of Mercurius Heliopolitanus (185; *IGLS* 2930; Niha; Roman Imperial period); 5 bis) statue of Hekate from the Mitraeum of Sidon, 391 A.D. (196/197; *SEG* LII 1593); 6) fragment of a glass vessel signed by Ἀπρίς Εὐδοκίανος, Sidon, 1st cent. A.D. (199; R.Dussaud, *Syria* 1 [1920] 230-234, especially 231 note 1 [For this glass manufacturer cf. *SEG* XLIII 1228]); 7) epitaph of the καλλιγράφισσα Μεταξία (207; *SEG* VII 196; LII 1564; Berytos, 5th/6th cent. A.D.); 8) mosaic inscription on σβόνος from Berytos, early Byzantine period (209; *SEG* XI VI 1776); 9) numerals indi-

Inedita: 11) rectangular stamp on the handle of a Hellenistic jar, found in the center of Berytos (170 [We read from the ph. BHPYTI: ΒΗΡΥΤΙ(ου)]; 12) a rectangular limestone stele from Sidon, Hellenistic period (172/173; also dr.; in a recessed niche a painting representing a woman reclining on a couch; inscription on the base below. [We read from the dr., incorporating the restoration of the name proposed by R.-C., *art.cit.*, 93: [Μαρκ]βία χρυστή ἰσολέει ἄλλυρε, χαίρει; 'Robia', catalogue); 13) epitaph of a κοινυλευτής (cf. SEG LII [537] from Tyre, early Byzantine period (206 [We read from the ph.: τ Ζωίλου Ἀμμονίου κοινυλευτοῦ > τ; OH, lapis; cf. R.-C., *art.cit.*, 81: 'la graphie du nom de métier révèle les incertitudes lexicales du lapicide', probably rather κοινυλευτῆς) θή(κη); the ph. shows a small dot in the O, Tybout]).

1596. Syria. Priests and their families. J.-B.Yon, in M.-F.Baslez, F.Prévoit (edd.), *Prosopographie et Histoire religieuse* (Paris 2005) 169-180, explores the position of priests and of the families to which they belong in Dura-Europos and Palmyra: separation of priesthood and magistracies, even within one and the same family. On 179/180 tabular survey of the priests recorded for both cities. For the Palmyrene elite cf. SEG LII 1576.

1597. **Antiochia. Epitaphs and inscribed mosaics (labels) in the Worcester Art Museum.** L. Becker, C. Kondoleon, *The Arts of Antioch. Art Historical and Scientific Approaches to Roman Mosaics and a Catalogue to the Worcester Art Museum Antioch Collection* (Worcester 2005), is a lavishly illustrated volume offering a multidisciplinary approach to Antiochian art in general and the objects in the Worcester Art Museum in particular; the latter are re-integrated into their original context as much as possible on the basis of excavation notes and photographs or drawings of the material in situ. The catalogue section contains the following inscribed objects (ph., those of items in Worcester in color), all extensively discussed. **Epitaphs** (presented by A. L. Windham: 1st/2nd cent. A.D.): 1) *IGLS 758* (257/258 no. 16); 2) *IGLS 857* (259 no. 17). **Mosaic panels** (We supply the references to *IGLS* and mark with an asterisk the inscriptions on mosaics in collections other than that of Worcester but originally belonging to the same ensembles and equally discussed in the catalogue; we do not mention the inscribed mosaics not from Antiochia adduced as parallels): 3) Γη[θ]οα[δύνη], [Ἐρμῆς, Διόν[υσος], [Νῦμ]φε [= Νύμφη] (*IGLS* 769 A* B (R. Morholt, *l.c.*); 3) Γη[θ]οα[δύνη], [Ἐρμῆς, Διόν[υσος], [Νῦμ]φε [= Νύμφη] (*IGLS* 769 A* B (R. Morholt, *l.c.*); 190-195 no. 3; cf. our lemma no. 1598 sub 5); 4) Μνημόσυνον, Αἰαχίη [for εὐαχίη], Ἀγλωπία, 190-195 no. 3; cf. our lemma no. 1598 sub 5); 5) Μνημόσυνον, Αἰαχίη [for εὐαχίη], Ἀγλωπία, 190-195 no. 3; cf. our lemma no. 1598 sub 5); 6) Εὐκαλοῖνη, Ξεστιάω, Τελεῖται, Λευκοπρόβα (*IGLS* 851; 852 B; C; D*, E*, 350-400 A.D., R. Morholt, *l.c.*); 7) Εὐκαλοῖνη, Ξεστιάω, Τελεῖται, Λευκοπρόβα (*IGLS* 851; 852 B; C; D*, E*, 350-400 A.D., R. Morholt, *l.c.*); 8) Εὐκαλοῖνη, Ξεστιάω, Τελεῖται, Λευκοπρόβα (*IGLS* 851; 852 B; C; D*, E*, 350-400 A.D., R. Morholt, *l.c.*); 9) Εὐκαλοῖνη, Ξεστιάω, Τελεῖται, Λευκοπρόβα (*IGLS* 851; 852 B; C; D*, E*, 350-400 A.D., R. Morholt, *l.c.*); 10) Εὐκαλοῖνη, Ξεστιάω, Τελεῖται, Λευκοπρόβα (*IGLS* 851; 852 B; C; D*, E*, 350-400 A.D., R. Morholt, *l.c.*); 11) Εὐκαλοῖνη, Ξεστιάω, Τελεῖται, Λευκοπρόβα (*IGLS* 851; 852 B; C; D*, E*, 350-400 A.D., R. Morholt, *l.c.*); 12) Εὐκαλοῖνη, Ξεστιάω, Τελεῖται, Λευκοπρόβα (*IGLS* 851; 852 B; C; D*, E*, 350-400 A.D., R. Morholt, *l.c.*); 13) Εὐκαλοῖνη, Ξεστιάω, Τελεῖται, Λευκοπρόβα (*IGLS* 851; 852 B; C; D*, E*, 350-400 A.D., R. Morholt, *l.c.*); 14) Εὐκαλοῖνη, Ξεστιάω, Τελεῖται, Λευκοπρόβα (*IGLS* 851; 852 B; C; D*, E*, 350-400 A.D., R. Morholt, *l.c.*); 15) Εὐκαλοῖνη, Ξεστιάω, Τελεῖται, Λευκοπρόβα (*IGLS* 851; 852 B; C; D*, E*, 350-400 A.D., R. Morholt, *l.c.*); 16) Εὐκαλοῖνη, Ξεστιάω, Τελεῖται, Λευκοπρόβα (*IGLS* 851; 852 B; C; D*, E*, 350-400 A.D., R. Morholt, *l.c.*); 17) Εὐκαλοῖνη, Ξεστιάω, Τελεῖται, Λευκοπρόβα (*IGLS* 851; 852 B; C; D*, E*, 350-400 A.D., R. Morholt, *l.c.*); 18) Εὐκαλοῖνη, Ξεστιάω, Τελεῖται, Λευκοπρόβα (*IGLS* 851; 852 B; C; D*, E*, 350-400 A.D., R. Morholt, *l.c.*); 19) Εὐκαλοῖνη, Ξεστιάω, Τελεῖται, Λευκοπρόβα (*IGLS* 851; 852 B; C; D*, E*, 350-400 A.D., R. Morholt, *l.c.*); 20) Εὐκαλοῖνη, Ξεστιάω, Τελεῖται, Λευκοπρόβα (*IGLS* 851; 852 B; C; D*, E*, 350-400 A.D., R. Morholt, *l.c.*); 21) Εὐκαλοῖνη, Ξεστιάω, Τελεῖται, Λευκοπρόβα (*IGLS* 851; 852 B; C; D*, E*, 350-400 A.D., R. Morholt, *l.c.*); 22) Εὐκαλοῖνη, Ξεστιάω, Τελεῖται, Λευκοπρόβα (*IGLS* 851; 852 B; C; D*, E*, 350-400 A.D., R. Morholt, *l.c.*); 23) Εὐκαλοῖνη, Ξεστιάω, Τελεῖται, Λευκοπρόβα (*IGLS* 851; 852 B; C; D*, E*, 350-400 A.D., R. Morholt, *l.c.*); 24) Εὐκαλοῖνη, Ξεστιάω, Τελεῖται, Λευκοπρόβα (*IGLS* 851; 852 B; C; D*, E*, 350-400 A.D., R. Morholt, *l.c.*); 25) Εὐκαλοῖνη, Ξεστιάω, Τελεῖται, Λευκοπρόβα (*IGLS* 851; 852 B; C; D*, E*, 350-400 A.D., R. Morholt, *l.c.*); 26) Εὐκαλοῖνη, Ξεστιάω, Τελεῖται, Λευκοπρόβα (*IGLS* 851; 852 B; C; D*, E*, 350-400 A.D., R. Morholt, *l.c.*); 27) Εὐκαλοῖνη, Ξεστιάω, Τελεῖται, Λευκοπρόβα (*IGLS* 851; 852 B; C; D*, E*, 350-400 A.D., R. Morholt, *l.c.*); 28) Εὐκαλοῖνη, Ξεστιάω, Τελεῖται, Λευκοπρόβα (*IGLS* 851; 852 B; C; D*, E*, 350-400 A.D., R. Morholt, *l.c.*); 29) Εὐκαλοῖνη, Ξεστιάω, Τελεῖται, Λευκοπρόβα (*IGLS* 851; 852 B; C; D*, E*, 350-400 A.D., R. Morholt, *l.c.*); 30) Εὐκαλοῖνη, Ξεστιάω, Τελεῖται, Λευκοπρόβα (*IGLS* 851; 852 B; C; D*, E*, 350-400 A.D., R. Morholt, *l.c.*); 31) Εὐκαλοῖνη, Ξεστιάω, Τελεῖται, Λευκοπρόβα (*IGLS* 851; 852 B; C; D*, E*, 350-400 A.D., R. Morholt, *l.c.*); 32) Εὐκαλοῖνη, Ξεστιάω, Τελεῖται, Λευκοπρόβα (*IGLS* 851; 852 B; C; D*, E*, 350-400 A.D., R. Morholt, *l.c.*); 33) Εὐκαλοῖνη, Ξεστιάω, Τελεῖται, Λευκοπρόβα (*IGLS* 851; 852 B; C; D*, E*, 350-400 A.D., R. Morholt, *l.c.*); 34) Εὐκαλοῖνη, Ξεστιάω, Τελεῖται, Λευκοπρόβα (*IGLS* 851; 852 B; C; D*, E*, 350-400 A.D., R. Morholt, *l.c.*); 35) Εὐκαλοῖνη, Ξεστιάω, Τελεῖται, Λευκοπρόβα (*IGLS* 851; 852 B; C; D*, E*, 350-400 A.D., R. Morholt, *l.c.*); 36) Εὐκαλοῖνη, Ξεστιάω, Τελεῖται, Λευκοπρόβα (*IGLS* 851; 852 B; C; D*, E*, 350-400 A.D., R. Morholt, *l.c.*); 37) Εὐκαλοῖνη, Ξεστιάω, Τελεῖται, Λευκοπρόβα (*IGLS* 851; 852 B; C; D*, E*, 350-400 A.D., R. Morholt, *l.c.*); 38) Εὐκαλοῖνη, Ξεστιάω, Τελεῖται, Λευκοπρόβα (*IGLS* 851; 852 B; C; D*, E*, 350-400 A.D., R. Morholt, *l.c.*); 39) Εὐκαλοῖνη, Ξεστιάω, Τελεῖται, Λευκοπρόβα (*IGLS* 851; 852 B; C; D*, E*, 350-400 A.D., R. Morholt, *l.c.*); 40) Εὐκαλοῖνη, Ξεστιάω, Τελεῖται, Λευκοπρόβα (*IGLS* 851; 852 B; C; D*, E*, 350-400 A.D., R. Morholt, *l.c.*); 41) Εὐκαλοῖνη, Ξεστιάω, Τελεῖται, Λευκοπρόβα (*IGLS* 851; 852 B; C; D*, E*, 350-400 A.D., R. Morholt, *l.c.*); 42) Εὐκαλοῖνη, Ξεστιάω, Τελεῖται, Λευκοπρόβα (*IGLS* 851; 852 B; C; D*, E*, 350-400 A.D., R. Morholt, *l.c.*); 43) Εὐκαλοῖνη, Ξεστιάω, Τελεῖται, Λευκοπρόβα (*IGLS* 851; 852 B; C; D*, E*, 350-400 A.D., R. Morholt, *l.c.*); 44) Εὐκαλοῖνη, Ξεστιάω, Τελεῖται, Λευκοπρόβα (*IGLS* 851; 852 B; C; D*, E*, 350-400 A.D., R. Morholt, *l.c.*); 45) Εὐκαλοῖνη, Ξεστιάω, Τελεῖται, Λευκοπρόβα (*IGLS* 851; 852 B; C; D*, E*, 350-400 A.D., R. Morholt, *l.c.*); 46) Εὐκαλοῖνη, Ξεστιάω, Τελεῖται, Λευκοπρόβα (*IGLS* 851; 852 B; C

holt, 196-207 no. 4, who on 200 translates 1151 (Μνημοσύνη, Αἰωχία) as 'Memory Banquet', i.e., funerary banquet (sc. of a women's burial association), as a title for the whole scene, though she does not exclude the traditional interpretation of the inscriptions as labels for the allegorical figures Memory and Banquet. [The only possible interpretation from a linguistic point-of-view; together the two women may of course symbolize a 'memory banquet', but this cannot be the 'title of the scene'; note also that the two labels are well set apart, Tybout; cf. our lemma no. 1598 sub 12/13]; 5) Κτίσις (IGLS 1014; C. Kondoleon, 208-215 no. 5; cf. our lemma no. 1598 sub 25); 6) Γῆ (IGLS 1026*; C. Kondoleon, 230; cf. our lemma no. 1598 sub 29); 7) ἐνάτη παρήλασεν (IGLS 1027*; C. Kondoleon, 182-189 no. 2, especially 186-188; cf. our lemma no. 1598 sub 30).

1598. Antiochia. A corpus of mosaics. F. Cimok, *Antioch Mosaics. A Corpus* (Istanbul 2000), is the first publication offering excellent color plates of a very large part of the mosaic floors excavated in and near Antioch in the 1930s and now spread over the Hatay Archaeological Museum in Antakya, the Louvre and more than 20 collections in the USA. [For the mosaics in Worcester see our lemma no. 1597 sub 3-7]. The classification is according to the houses or other buildings in which the mosaics have been found. C. gives concise descriptions (no bibliography), conveniently retaining the names of houses or mosaics and dates proposed by D. Levi, *Antioch Mosaic Pavements* (Princeton 1947). We list the inscribed mosaics [in the order in which they appear in IGLS, for which we supply the references; we give the texts illustrated in C.'s corpus (i.e., in some cases, not the complete IGLS-entry), omitting those of the three longer inscriptions mentioned below under 6, 8, and 9; we could not trace the inscriptions below under nos. 34/35, which are not included in IGLS. Tybout; 1) καὶ σύ (IGLS 874; C. 36/37; 'House of the Evil Eye'; late 2nd/early 3rd cent. A.D.); 2) καὶ σύ (IGLS 875; C. 34/35; 'House of the Evil Eye'; late 2nd/early 3rd cent. A.D.); 3) Κτίσις (IGLS 750; C. 294/295; 'House of Ktisis'; 500-525 A.D.; cf. our lemma no. 2049); 4) Κυμοδόκη, Ἀγρεύς, Ἀκτὴν, Παλιμῶν, Εὐρύτας, Λακεδεμονία, Γαλέοις, Φέρουσα, Φόρκυς, Δυναμί[ε]ν (IGLS 751 II (C); III (D); IV (F); C. 222-224; Bath E; ca. 350 A.D.; cf. our lemma no. 1599 sub 1); 5) Ἐρημ[ί]ς, Διόν[υ]σος (IGLS 769 B; C. 228/229; from a bath building; 4th cent. A.D.; cf. our lemma no. 1597 sub 3); 6) welcome address to visitors (paraphrase of 1 Samuel 16.4 [?]; IGLS 770; M. 243; from an inn?; 450-500 A.D.); 7) Ἀνανέωσις (IGLS 771; C. 244/245; from a house; ca. 450 A.D.; cf. our lemma no. 2049); 8) donation of a mosaic (IGLS 776; C. 226; from a church near Antioch; 387 A.D.); 9) construction of a public bath (IGLS 786; M. 302; translation; 537/538 A.D.); 10) Γῆ (IGLS 798; M. 287; from a house; ca. 500 A.D.); 11) Τρυφή, Βίος (IGLS 809; C. 54/55; 'House of the drunken Dionysus'; late 3rd/early 4th cent. A.D.); 12) Μνημοσύνη, Αἰωχία (IGLS 851; Αἰωχία[α]. IGLS [the ph. clearly shows the final A under the first I]; C. 230/231; 'Tomb of Mnemosyne'; 350-400 A.D.; cf. our lemma no. 1597 sub 4); 13) Ἀγῶρά: Εὐκαρπία (IGLS 852 B; C; C. 232/233; 'Tomb of Mnemosyne'; 350-400 A.D.; cf. our lemma no. 1597 sub 4); 14) Σωτηρία (IGLS 870; M. 234/235; 'Bath of Apolausis'; 450-500 A.D.; cf. our lemma no. 2049); 15) Ἀπόλαυσις (IGLS 871; C. 236/237; 'Bath of Apolausis'; 450-500 A.D.; cf. our lemma no. 2049); 16) Ἀμεριμνία (IGLS 873; C. 198/199; tomb on the east slopes of Mt. Silpium; 200-225 A.D.); 17) Μεγαλοψυχία, Νάρκισσος, Τηρησίας, Ἀκτέων, Ἰππόλυτος, Μελέαγρος, Ἄλ[α]δων; ἡ Παλλάς, Κασταλία, τὰ ἐργαστήρια τοῦ Μαρτυρίου, τὸ πριβάτον Ἀρδαβουρίου, τὸ Ὀλυμπιακόν, Μάρκελλος, χαλκομῆς, ὁ περικτατός, τὸ δημόσιον.

τὸ Λεοντίου, τὸ Ἡλιάδου, τὸ Μαειουρίνου, [-]ριανά (IGLS 998; C. 251-253; 260/261; 268-274; detail of (A) also on 16; details of (C) on cover jacket; 'Yakto complex'; ca. 450 A.D.; for Μεγαλοψυχία cf. our lemma no. 2049); 18) Καμωδία, Γαυκέρ(α), Μένανδρος (IGLS 1000; Κομωδία, IGLS [however, the ph. shows twice ω and a single M; ΓΑΥΚΕΡΑ, mosaic; Μένανδρος]; IGLS [however, the ph. shows the final C]; C. 180/181; 'House of Menander'; 3rd cent. A.D.); 19) Τρυφή (IGLS 1001; C. 182; 'House of Menander'; 3rd cent. A.D.); 20) Ἀδίδων, Ψαλῖς (IGLS 1002; C. 183; 'House of Menander'; cf. our lemma no. 1599 sub 2); 21) [Δ]ι(ά)σι(α); IGLS 1003 A [the ph. shows no traces of letters after IAC]; 175; 'House of Menander'; 3rd cent. A.D.); 22) καὶ σύ (IGLS 1010; C. 166; 'House of the Boat of Psyches'; late 3rd/early 4th cent. A.D.); 23) Ὀπώρα, Ἀγρός, Οἶνος (IGLS 1011; C. 170/171; 'House of the Boat of Psyches'; late 3rd/early 4th cent. A.D.); 24) Τροπὴ Χιμερινή, Γῆ; Τροπὴ ἑαρινή; Τροπὴ θερινή (IGLS 1013; C. 276-280; 'House of Ge and the Seasons'; 450-500 A.D.); 25) Κτίσις (IGLS 1014; C. 281; 'House of Ge and the Seasons'; 450-500 A.D.; cf. our lemma no. 1597 sub 5); 26) Χρήσις, [Π]λοῦ[τ]ος (IGLS 1015; C. 94/95; detail on 17; 'House of the Triumph of Dionysus'; 300-350 A.D. [For this inscription see now C. Gnlika, ZPE 162 (2007) 95-98 (ph.; texts in majuscules), who considers restoring the label of the personification at right as [Ἀπόλα]υ[σις] but prefers [Τ]ρ[ο]π[ή] for reasons of space; G. is unaware, however of the reading [Π]λοῦ[τ]ος in IGLS, first suggested by H. Seyrig; both Πλοῦτος and Τρυφή would fit in with the available space and with the semantic context; both personifications have parallels on Antiochian mosaics: see our lemma no. 1604, and here above sub nos. 11 and 19, respectively. Tybout; 27) Δόναμις (IGLS 1016 J; C. 212/213; 'Constantinian Villa'; 300-350 A.D.; cf. our lemma no. 2049); 28) Ἠχώ, Νάρκισσος (IGLS 1022; C. 114/115; 'House of the Buffet Supper'; late 2nd/early 3rd cent. A.D.); 29) Γῆ (IGLS 1026; C. 300; 'House of the Worcester Hunt'; ca. 500-550 A.D.; cf. our lemma no. 1597 (6)); 30) ἐνάτη παρήλασεν (IGLS 1027; near a man reading a sun-dial; παρήλαξεν, IGLS [however, the ph. shows a clear Σ, Tybout; interesting use of παρειαύω (not in LSJ), more common for horses, chariots, etc.; the 9th hour (in the afternoon) is frequently mentioned in invitations for private feasts in papyri. Martini; C. 193; 'House of the Sun Dial'; 3rd cent. A.D.; cf. our lemma no. 1597 sub 7); 31) Νεικίστατος Αἰγῆος (IGLS 1120; C. 102/103; 'House of the Porticoes'; late 2nd/early 3rd cent. A.D.); 32) Ἀλφειός; Ἀρεθούσα; Θίσβη; Πύραμος (IGLS 1122 B; D; E; G; 97-101; 'House of the Porticoes'; late 2nd/early 3rd cent. A.D.; cf. our lemma no. 1599 sub 3); 33) Κιλικία; Πύραμος; Τίγρις (IGLS 1123 A; B; D; C. 63-67; 'House of Cilicia'; 2nd cent. A.D.; cf. our lemma no. 1599 sub 4); 34) Ἐπικύσμησις (not in IGLS; C. 301; from the slopes of Mt. Staunin; 5th cent. A.D.); 35) Κί(ο)ριε, πρόσδεξε ἡ τὴν κορποφορίαν ὄν τὰ ὀνόματα γινώσκεις (not in IGLS; C. 291; translation; inscription in a tabula ansata; from a small church outside the city wall; 550-550 A.D.).

1599. Antiochia. Labelled personifications on late Roman mosaics. J. Huskinson, in *Personification* -- (cf. our lemma no. 2046) 247-264, examines the personifications of rivers on Antiochian mosaics and their role 'in Antioch's cultural self-representation' (260). The labels of the following rivers are discussed (we supply the references to IGLS): 1) Εὐρύτας (with the region Λακεδεμονία; IGLS 751 III (D); ph.; cf. our lemma no. 1598 sub 4); 2) Ἀδών, Ψαλῖς (IGLS 1002; ph.; cf. our lemma no. 1598 sub 20); 3) Ἀλφειός; Ἀρεθούσα; Θίσβη; Πύραμος (IGLS 1122 B; D; E; G; ph.; cf. our lemma no. 1598 sub 29); 4) Πύραμος, Τίγρις (IGLS 1123

B; D: cf. our lemma no. 1598 sub 33). For H.'s comment on the Μεγαλονυχία mosaic, and for a discussion of other labels on Antiochian mosaics, see our lemma no. 2049.

1600. Antiochia (area of: Amuq Valley). Two rock-cut dedications to Zeus (Ouranios), undated. Two dedications cut on the same rock in the Amanus mountain pass between Antioch and Rhosos. A photograph is published in K.E.Yener (ed.), *The Amuq Valley Regional Projects*, vol. 1. *Surveys in the Plain of Antioch and Orontes Delta, Turkey, 1995-2002* (Chicago 2005) Plate 6 C, with brief comments by M.H.Sayar on the page (no text): one inscription is dedicated to Zeus Ouranios (on the ph. Διὸς Οὐρανίου[?] can be read in what seems to be the first line) by 'Αντίοχος son of 'Αντίοχος, the other to Zeus by Evangelios, priest of Zeus (rather Εὐάγγελος, Εὐαγγέλιος being a month's name; the ph. is illegible, Tybout). According to S. these inscriptions, intended to protect travellers from inclement weather and other dangers, probably date to different periods.

1601. Antiochia. Funerary epigram of Cassiodorus, 1st cent. B.C. GV 704 (Merkelbach-Stauber, SGO IV 20/03/05; IGLS 944; Kaibel, EG 431; GIBM 1048). F.Mosino, MEP 9/10 (2004/2005) 287/288 (Italian translation), adduces this epigram for Κασσιόδωρος as additional evidence for the Syrian origin of the family of the Roman statesman and author Cassiodorus (ca. 485-ca.580 A.D.). Κασσιόδωρος is a theophoric name related to (the Egyptian) Ζεὺς Κάσιος [see also SEG XXXVI 1456, Tybout].

1602. Antiochia. Epigram commemorating the construction of a church (shrine in a church?) by two emperors, 341 or 351-354 A.D. IGLS 832; Merkelbach-Stauber, SGO IV 20/03/03; text known from John Malalas, Chron. 13.7. D.Woods, VChr 59 (2005) 54-62, argues that the reading of the codices Κωνσταντίος (verse 1; Κωνσταντίνος, IGLS, SGO [i.e., Κωνσταντίνος]) should be retained; the epigram, then, refers to the emperor Constantius II in verse 1 and to his cousin Constantius Gallus (Flavius Claudius Constantius, always styled Constantius in the epigraphical, Gallus in the literary sources), Caesar from 351 to 354 and staying in Antiochia during that period, in verse 3, rather than to Constantine I (L. 1) and Constantius II (L. 3). Γοργόνιος ... κόμης in verse 4 can be identified with the Gorgonius who according to Ammianus (15.2.10) was charged with the cura ... thalami (i.e., he was praepositus sacri cubiculi) and was very influential under Gallus. Verse 3 (Κωνσταντείου ἀνακτος ὑποδρήσσαντος ἐφεταμῆς) expresses the subordination of the Caesar to the Augustus (unsuitable for Constantine and Constantius II). W. interprets verse 4 (Γοργόνιος δὲ κόμης θαλαμηπόλον ἔργον ὕψανε) as 'the comes Gorgonius carried out the work of a servant of the shrine' (θάλαμος can refer to a chapel or shrine; generally θαλαμηπόλος is held to be the equivalent of praepositus sacri cubiculi or cubicularius). Gorgonius dedicated a shrine in a church built by Constantius Gallus on the order of Constantius II; this church may have been the martyrion of St. Babylas in Daphne; Malalas' statement that the epigram refers to the dedication of the Great Church of Antiochia, dated by other sources to 341 A.D., is erroneous.

G.Agosti, *art.cit.* (cf. our lemma no. 2009) 23-29, reads in verse 1 Κωνσταντ(ε)ιος, without pronouncing himself on the validity of Wood's historical reconstruction of which he provides a summary. The expression ὑποδρήσσαντος ἐφεταμῆς is also found in three slightly later poems of Gregorius Naz. (*Carm.* 1.1.6.15; 1.1.27.25; 1.2.1.34), which suggests a common source; the rare verb ὑποδρήσσω has parallels in 5th/6th cent. poetry (15 parallels in Nonnos only [see also D.Feissel, BE (2006) no. 446, who points to its occurrence in the stone epigram *Laodikeia* 42 (mid 5th cent. A.D.)]). The formula (adjective +) ἔργον ὑψαίνειν is paralleled in Nonnos (*Par. Io.*) twelve times; it is an equivalent of ἐργάζεσθαι, ποιεῖν, διακονεῖν used in the model (Gospel according to John); this definitely undermines the hypothesis of Merkelbach-Stauber ('aber der comes Gorgonios hat die Teppiche und Vorhänge angefertigt'; 'Das Verbum ὕψανε dürfte auf die Ausstattung der Kirche mit Textilien zu beziehen sein'); θαλαμηπόλον ἔργον ὕψανε means 'realizzò l'opera del θαλαμηπόλος'; for the latter term A. prefers the traditional interpretation (cubicularius) to that of Woods: 'il comes Gorgonios ha realizzato i lavori che gli spettavano in quanto cubicularius'.

1603. Antiochia (area of: Amuq Valley). Christian building inscription, 531/532-540/541 A.D. Right part of a stone plaque; inscription on a relief tabula ansata in a recessed field with moulded frame; cross on the single ansa preserved. A photograph is published without comment in K.E. Yener (ed.), *The Amuq Valley* ... (cf. our lemma no. 1600) Pl. 6 A. Cf. D. Feissel, P.-L.Gatier, BE (2006) no. 449, for some comments: L. 2 mentions an archbishop; in LL 4/5 one reads {ὕ}πουργήσαντος [---] ἔργο(λᾶβου). The first two letters of the date are ΠΦ, which, on the very likely assumption that the era of Antioch is used, yields the decade starting with 531/532 A.D., under the patriarchate of Ephrem whose name must have been recorded in the lacuna. [The ph. shows [-]NON (or M?) ΑΙΩΝΙΟΝ [?]C (or E?) ΤΩ [-] ἀρχιεπισκοπῶν] φιλο[-----] {ὕ}πουργήσαντος [---] ἔργο(λᾶβου) ἔτους κϛ[?], Tybout].

1604. Antiochia. Mosaic inscriptions (labels), late 5th/6th cent. A.D. SEG XLV 1894. This mosaic fragment with personifications labelled Ἀπόλων[ος] and Πλούτος has been offered for sale at Sotheby's, New York: cf. auction catalogue *Sotheby's. Antiquities, New York, June 7, 2005*, 64/65 no. 66 (color ph.). See also J.-C.Balty, in *LIMC* II.1 (München 1984) 182 no. 3 s.v. Apolausis, and K.Clinton, in *LIMC* VII.1 (München 1994) 419 no. 29 s.v. Ploutos.

1605-1620. Antiochia (and area). Inscriptions on lead seals, early Byzantine period. 49 circular Byzantine lead seals from the Khoury collection (Beirut), mostly bought in Hatay (Antiochia) or its region and occasionally in Lebanon. Ed.pr. J.-C.Cheyne, *RN* 159 (2003) 429-456 (ph.), who provides parallels where possible; their chronological distribution corresponds to the period of Byzantine rule over Antiochia. We present the texts of the 16 seals dating prior to 800 A.D., the chronological limit observed in SEG. [For another series of Byzantine seals largely from Antiochia and its territory see SEG XLIV 1584-1676].

- 1605: 427/428 no. 9. **Michael and Areobindos**, ca. 550 A.D. Bust of Justinian I between two crosses; inscription below.

† Μιχαήλ Μαρίας ἰ Ἀρεοβίνδου κο(μ)μερκιαρίων) ἰ Τ(ύρου)

1. Michael probably uses the matronymic to distinguish himself from a homonymous kommerkarios of Tyre; on the basis of this seal Μαρ[ι]α[ς] instead of Μαρ[ι]ν[ου] should be restored in parallel pieces from the Seyrig collection (C. Morisson, *CRAI* [1986] 425/426 and 433 no. 4 [no Greek text], pieces from the Seyrig collection (C. Morisson, W. Seibt, *Les sceaux byzantins de la collection Henri Seyrig* [Paris 1991] 104 no. 141; cf. also N. Oikonomides, *A Collection -- Seals* [cf. *SEG* XLVI 1592] no. 2), ed. pr. II 2. 'Αρεοβίνδου' for 'Αρεοβίνδου, as in the parallel pieces from the Seyrig collection. In his majuscule text ed. pr. prints ΑΕΡΟΒΙΝΔΟΥ, but the ph. seems to show ΡΕΟ. Tybout].

- 1606: 444/445 no. 31. **Monogram, 6th cent. A.D.** Cruciform monograms on the obverse and reverse, including the letters B, E (reversed), Θ, K, [H], O (?), T, and, A, B, N, QY, P, C, Φ (with a small cross in the center of the monogram), respectively, probably to be read Θεοτάκε βοήθει and Βαρσανουφίου.

A homonymous monk from Gaza died ca. 545 A.D., but there is no reason to identify him with our Barusanophios, ed. pr.

- 1607: 451 no. 40. **Monogram, 6th cent. A.D.** Cruciform monogram including the letters A, E, O, Π, Y (small cross above, small star left, and small crescent right of the monogram); parallels are known, from Antiochia for the greater part, but the reading is uncertain; ed. pr. presents this seal under the heading 'Paul (?), Apelates (?), Pélagios (?)' [Παύλος, Ἀπελάτης, Πελάγιος].

- 1608: 432 no. 14. **Monogram, 6th/7th cent. A.D.** Obverse: bust (damaged), probably of the Virgin; reverse: cruciform monogram including the letters A, E, reversed N, QY, Π, T, X; previously unattested; probably to be read as Εὐτυχιανοῦ ὑπάτου.

- 1609: 432/433 no. 15. **Monogram, 6th/7th cent. A.D.** Obverse: cruciform monogram including the letters A, N, QY, Ω; reverse: cruciform monogram including the letters A, QY, Π, T; to be read as Ἰωάννου and ὑπάτου, respectively.

- 1610: 441 no. 26. **Monogram, 6th/7th cent. A.D.** Obverse: bust of the Virgin; reverse: cruciform monogram including the letters E, A, M, QY, Π; previously unattested; possibly to be read Εὐμολπίου.

An Eunimolpion is on record as comes Orientis ca. 550 A.D., but an identification seems too uncertain, ed. pr.

- 1611: 442 no. 27. **Monogram, 6th/7th cent. A.D.** Obverse: bust of the Virgin; reverse: cruciform monogram including the letters [A?], Γ, E, M, QY; to be read as Μεγά-λου.

For the rare name Μέγας, attested notably in Syria and Egypt, see *SEG* XXXV 1792; for the well-known curator and patricius Megas see *SEG* XXXV 1763 sub (2). 'Aucun indice ne permet d'attribuer notre sceau à ce personnage, n'était la représentation si curieuse de la Vierge', ed. pr.

- 1612: 442/443 no. 28. **Monogram, 6th/7th cent. A.D.** Obverse: bust of the Virgin; reverse: cruciform monogram including the letters A (?), Δ or Λ, M, N, QY; with Δ, the seal corresponds to a known type and is to be read as Δαμιανοῦ; with Λ, it is previously unattested and may be read as Αἰμιλιανοῦ.

- 1613: 443 no. 29. **Monogram, 6th/7th cent. A.D.** Obverse: bust of the Virgin; reverse: cruciform monogram including the letters A, N, QY, C including K, T, Ω; previously unattested; to be read as Κωνσταντίνου.

- 1614: 450 no. 38. **Monogram, 6th/7th cent. A.D.** On the obverse and reverse an identical cruciform monogram including the letters Δ, E, N, QY; previously unattested; possibly to be read as Ἐννοδίου.

- 1615: 450 no. 39. **Monogram, 6th/7th cent. A.D.** Obverse: bust of the Virgin with the Child between two crosses. Reverse: cruciform monogram including the letters A, Δ, E, K, N, QY Φ, X; previously unattested; ed. pr. offers no reading, but presents the seal under the heading 'N., diacre (?)'.

- 1616: 451/452 no. 41. **Monogram, 6th/7th cent. A.D.** Obverse: St. Michael standing, holding a globe in his left and a labarum in his right hand; reverse: cruciform monogram including the letters A, E, Θ, P, Y; previously unattested; possibly to be read as Αἰθεριου.

A curator of the divine houses of Antiochia (ca. 560-565 A.D.) bore this name, ed. pr.

- 1617: 452 no. 42. **Monogram, 6th/7th cent. A.D.** Obverse: bust, perhaps of the Virgin; small star at left; reverse: monogram including the letters Δ (probably), Θ, QY or (preferably) P, Y, Ω; previously unattested; possibly Θεοδώρου.

- 1618: 454 no. 46. **Label, 6th/7th cent. A.D.** St. George standing, holding a sword in his left and a lance in his right hand, inscription left (QATE) and right (QPTI) in columns: Ὁ ἄγιος ἰ Γεώργιος.

Previously unattested type; one of the oldest images of St. George on seals, the inscription is added to distinguish St. George from other military saints of similar appearance, his presence in northern

Syria can be explained by the presence of military units and by the proximity of his original cult place in Lydda, ed.pr.

- 1619: 444 no. 30. Monogram, 7th cent. A.D. Obverse: rider (Theodoros, a military saint) clad in a large cloak and perhaps holding a lance; reverse: cruciform monogram including the letters A, N, QY, W; to be read 'Ιωάννου.
- 1620: 428 no. 10. Prayer, 8th cent. A.D. Obverse: cruciform monogram (A); reverse: inscription in milled edge (B): A: Θεοτόκε βοήθει B: Θεοδιδ[ρ]ω διο[ικ]τη

1621. Apamea (area of: Androna). Churches and cults. In an article on a new (anepigraphic) stylite's column M. Mundell Mango, in *Mélanges Jean-Pierre Sodini* (= *T&MByz* 15; Paris 2003) 329-342, on 334/335 lists the churches and cults attested for Androna by inscriptions: *IGLS* 1677 (church of the Trinity), 1691-1694 (double church dedicated to the Archangels, presumably Michael and Gabriel), and 1705 (church of St. Theodoros); outside the walls a sanctuary of St. Jacob is recorded in *IGLS* 1675 ter; M.M. reports that C. Mango located this boundary stone in 2000 at about 2.8 km to the northwest of Androna at Umm al-Jurun (ph.; translation).

1622-1623. Apamea. Two honorary inscriptions, late 2nd/early 3rd cent. (?) A.D. Ed.pr. J.-C. Balty, in P. Bieliński, F.M. Stepniowski, (edd.) *Aux pays d'Allat. Mélanges M. Gawlikowski* (Warsaw 2005) 21-29 (ph.; French translations). B. argues that these two texts testify to the acceleration of the careers of partisans of Septimius Severus in the conflict with Pescennius Niger, governor of Syria, after the latter's defeat in 193/194 A.D. Cf. also P.-L. Gatier, *An.Ép.* (2005) [2008] nos. 1559/1560.

- 1622: 21-24. Honorary inscription for Rustius Rufinus, 198 A.D. Rectangular pedestal for a statue, moulded above; found in 1998 at the northern gate, re-used in a late wall; the Greek inscription is engraved on an erased surface originally bearing a Latin inscription.

Ῥούστιον Ῥου[φείνον] | Σεβαστῶν ἑπαρχον τοῦ | στολίου Ῥαυενν[ατίου] | ἡ
βουλὴ καὶ ὁ δῆμος

1-2 Before Σεβαστῶν one would expect ἐπίτροπον, perhaps omitted by the mason, O. Salomies apud G. II the lionnand is Cn. Marcus Cn. f. Rustius Rufinus (H.-G. Pflaum, *Les carrières procuratoriennes équestres sous le haut-empire romain* II [Paris 1961] no. 234), known to have been procurator Aug. provinciae Syriae (i.e., Syria Coele); he was undoubtedly honored by Apamea in this capacity on leaving Syria to become praef. Augg. of the Fleet of Ravenna; terminus ad quem of our inscription is the elevation of Caracalla to the status of Augustus in autumn 197 A.D., ed.pr., cf.

P. Le Roux apud G., who points out that the correct date for Caracalla's accession is January 28 of 198 A.D., the day of the battle of Ktesiphon.

- 1623: 24-26. Honorary inscription for L. Valerius Turbo, early 3rd cent. A.D.? Nearly square block (left corner part of a pedestal or monument); found in 2001 in the portico of the market, perhaps re-used.

Α(ούκιον) Θ(ούα)λέριον | Τούρβωνα | ἐπίτροπον

No procurator (of Syria or Syria Coele) of this name is known so far; with due caution the honor and might be identified with L. Valerius Turbo on record together with his son Marcus as clarissimi and city patrons in the album of Canusium (*CHL IX* 328 LL. 27 and 32; 223 A.D.); he may have been procurator in Syria ca. 15-20 years before; his promotion to the senatorial order may have been due to his support of Septimius Severus in the latter's conflict with Pescennius Niger, ed.pr.

1624. Apamea (area of: I'gāz). Psalm quotations and metrical blessing, 546/547 A.D. *PAES III B* 1016; *IGLS* 1598; Merkelbach-Stauber. *SGO IV* 20/05/05. G. Agosti, *art. cit.* (cf. our lemma no. 2009) 14-18, focuses on the rare term βαθυκτέανος (referring to the inhabitants of a δόμος) which is likely to echo Nonnos, *Dion.* 12.126 (βαθυκτέανον δὲ ῥέεθρον, referring to the gold-holding Paktolos) also because of the sequence βαθυκτέανων ναετήρων (for the clausula '... ναετήρων' cf. *Dion.* 13.196 and 222; 23.96). βαθυκτέανος embellishes βαθύπλουτος known from a verse of Euripides (Fr. 453 Kannicht; Εἰρήνα βαθύπλουτε) that had become proverbial. The two other epigrams from I'gāz referring to the same family also reveal influence from Nonnos (*SGO IV* 20/05/06 and 20/05/07 = *PAES III B* 1017/1018 and 1019/1020 = *IGLS* 1599 and 1600 = *SEG XLVIII* 1848 and 1849). Puntaleon, Petros and Leontia, who identify themselves as the authors of *SEG XLVIII* 1849 (LL. 4/5), may have composed all three epigrams from I'gāz; anyhow, the poet(s) was/were imbued not only with the classical writers (Homer, Euripides, Menander) but also with recent Christian poets writing in classical meters (Nonnos, *Par. Io.*; the empress Eudokia; [ps. Apollinaris], *Metaphrasis Psalmorum*; copious parallels in notes 77-79 on 16/17).

1625. Beroia. Inscription on a magical gem, undated. *IGLS* 224. M. Philonenko, in *Nommer les dieux* 425/426, points out that the signs in L. 2 (ΞΞ) are not just voces magicae; the first two signs are yods in palaeo-hebraic script and stand for Ιαω (L. 1); the third sign is not a chi (Χ), but a star. The combination of two yods and a star is on record in other magical gems. In L. 3 πικ stands for πικι, the equivalent of demotic ppy (a cock; Egyptians identified Yahwe with that animal). In *SEG XXXVIII* 1926 in the line above βαποϋζ 'Ιαω Ph. also sees four yods rather than zetas; the yods are the equivalent of the tetragram YHWH.

1626. Berytos. For inscriptions from Berytos see our lemma no. 1593. Cf. also our lemma no. 1697.

1627. Berytos. Inscriptions on two amphoras and a mortar, 187 B.C.?-4th cent. A.D. In *B.A.M.* 1 (1996), ed. pr. P. Arnaud, E. Llopis, M. Bonifay publish the following objects with Greek inscriptions: 1) an amphora stamp (187 B.C. or early Roman Imperial period?, see our lemma no. 1593 sub (3)); 2) an amphora with a dipinto: [--]σσισανου (122; ed. pr. suggest restoring [Ἀλε]σσισανου; late 3rd/4th cent. A.D.); 2) two identical stamps on a mortar: Ἐρμολέωνος (122; 350-400 A.D.; several examples of this stamp have already been found in or near Beirut, which points to a local or regional atelier. (For this stamp see also the study by M. Vallarin mentioned in *SEG* XLV 1914, Tybout)).

1628. Berytos. Signatures on kiln supports, 2nd/early 1st cent. B.C. Three imported clay kiln supports with the manufacturer's stamp Ἐκκαταίο in a rectangular frame on the back; found in the 'zone des églises'. Ed. pr. M. Masri, in C. Morhange, M. Saghié-Beydoun (edd.), *La mobilité des paysages portuaires antiques du Liban* (Beirut 2005) 216/217 nos. 1, 5 and 6 (ph.; dr.; no. 1 is incomplete: [--]ΤΑΙΟΥ). (For this stamp and Hellenistic kilns in general see *SEG* XLVII 2278 bis; cf. also XLVIII 1972, Tybout).

1629. Berytos. Inscription on lead weights, Hellenistic period. As a parallel for the weight in our lemma no. 1697, A. Kushnir-Stein, *Michmanim* 19 (December 2005) 17*/18*, discusses four weights from Berytos with letters or signs apparently indicating the weight: 1) E. Babelon, J. A. Blanchet, *Catalogue des bronzes antiques de la bibliothèque nationale* (Paris 1895) no. 2250: the letters MZ after the date may be understood as MZ, i.e., 'half a mina'; the very worn object may have weighed more than it does at present (210.83 g; standard of 550-600 g for the Seleukid mina); 2) the weight mentioned in our lemma no. 1594 sub (1): the single letter sign in the right field, interpreted as M, could also be H, i.e., 'an eighth' of a Seleukid mina, the present weight is 55.8 g, but it looks fairly worn and its original weight must have been greater; 3) A. Dain, *Inscriptions grecques du musée du Louvre. Les textes inédits* (Paris 1933) no. 237: the Δ in fine has a short line at its upper end, apparently guiding the reader to interpret the letter as a numeral: 'a quarter' of a Seleukid mina (in line with the object's present weight, on the basis of a ph. K.-S. confirms Dain's reading Δ; H. Seyrig, *Notes on Syrian Coins* [New York 1950] 31 note 4, read A); 4) *SEG* LII 1568: K.-S. now explains the two final signs as a numeral 16: the first sign is a form of the F (6), the second probably I (10); the line above the iota may indicate that FI is a number. The item weighs 36.44 g, i.e., 1/16 of the Seleukid mina (signs relating to administrative matters rather than an indication of the weight, K.-S. in her ed. pr. [see *SEG* LII]; for a line indicating that the letter should be understood as a digit see our lemma no. 1697 app. cr. ad L. 1).

1630. Berytos. Stamped amphora handles, Hellenistic period. C. Aubert, in *Transport Amphorae and Trade* 31-41, presents a tabular survey of the names of eponyms and fabricants (with their dates) on record on the Rhodian amphoras found in the city. No new names or combinations. Eponyms: Ἀγέμαχος, Ἀγοράναξ, Αἰνησίδαμος, Ἀρίστακος, Ἀριστείδας, Ἀριστόμαχος, Ἀριστόπολις, Ἀρχίδαμος, Θεαίδητος, Θεστωρ, Καλλικράτης, Καλλικρατίδας, Κλεώνιμος, Κρατίδας, Νικασαγόρας, Ξενοφάνης, Ξενοφάντος, Ξενοφών, Πανσανίας, Σάδαμος, Τιμασαγόρας, Τιμόδικος, Τιμόθεος, Τιμούροδος. Fabricants: Ἀγαθοκλῆς, Ἀθανόδοτος, Ἀντίμαχος, Ἀριστίων, Ἀριστοκλῆς, Δαμοκράτης, Διόδωτος, Διοκλῆς, Δίος, Ἐπίγονος, Εὐκλείτης, Εὐφράνωρ, Εὐτιος (or Εὐδρος?), Ζέφυρος (?: A. prius Ζέφυρος), Ἰμάς, Καλλιῶ, Κρέων, Μαρσύας, Νικασίων, Ὀλυμπός, Πολύξενος, Σωκράτης, Φίλιππος, Φιλοκράτης. A. also mentions a Koan amphora with Μιννίων as fabricant.

1631. Berytos. Gold amulet with exorcism of the wandering womb, 1st cent. B.C./1st cent. A.D. *SEG* LIII 1803; R. Kotansky, *Greek Magical Amulets* I (cf. *SEG* XLIV 1737) no. 51 (superseding *CIG* 9062). G. Németh, *art. cit.* (cf. our lemma no. 1096) 93/94, suggests two alternative reasons why Ἰψα (= Latin ipsa) was not replaced by a specific female name: the amulet may have been placed in the bulla in advance and was sold as such, or the magician was not too well versed in Greek and he was only capable of copying the text without being able to transform it (Kotansky and C. A. Faraone suggested that the magician forgot to replace ipsa with the actual name; see *SEG* LIII).

1632. Berytos. Inscription on an architrave, Roman Imperial period. Large limestone block with a Greek inscription on the front (A) and a Latin text on the back (B); found in excavations near the church of St. George of the Maronites, in a sector close to the ancient north-south road running at the front of this church. Ed. pr. M. Sartre, in *La mobilité* -- (cf. our lemma no. 1628) 211 no. 3.2 (ph.; inscription illegible).

A: [--]CONI[---]AΔHCTACK[.]O[---]JAC[---]JACX[---]

B: [--]IT[---]IPRAIIICAIT[---]COITU[---]

A. [...]αδῆστας κ[---]; in fine ACX or AEX, ed. pr. II 'Tout m'échappe. Ces deux textes sont très effacés et je les ai vus à une heure où ils étaient mal éclairés', ed. pr.

1633. Berytos. Mason marks on architrave blocks, Roman Imperial period. Three marble architrave blocks with marks on the back; found in the same sector as the architrave block presented in our lemma no. 1632. Ed. pr. M. Sartre, in *La mobilité* -- (cf. our lemma no. 1628) 212/213 no. 4 (ph.).

A: β' ἰδυ(τικός) B: γ' ἰδυ(τικός) C: δ' ἰδυ(τικός)

The numerals indicate the order in which the blocks should be placed on the western side of a building, perhaps the portico on the west side of the nearby ancient road (cf. our lemma no. 1632). ed.pr.

1634. Berytos. Inscriptions on lamps, 6th cent. A.D. R.Awarkeh, in *La Mobilité* ... (cf. our lemma no. 1628) 233-243, focuses on two types (rounded and oval) of early Byzantine lamps found in sealed deposits from central Beirut interestingly providing a certain date (6th cent. A.D.) Two have Greek inscriptions: 234 nos. 4/5 (dr.; no text; mid 6th cent. A.D.). [I am unable to read these texts, drawn as usually on this category of objects in unclear letters; for the various types of inscriptions see SEG XXXIX 1617, XL 1434-1440, XLII 1385-1407, and XLVI 1809, especially the survey in XLII on pp. 422/423. Tybout].

1635. Berytos. Inscriptions on weights and amulets, early Byzantine period. Ed.pr. P. L. Gattier, *BAAL* 3 (1998) 157-164 (ph.; cf. SEG LII 1569 for an incomplete summary based on *BE* [2003] no. 573), publishes the following objects bearing Greek inscriptions and found in excavations in the center of Beirut. **Weights** (cf. SEG LII 1569 sub (1)): 1) \uparrow \uparrow γ α' (= one ounce; circular bronze weight; 25 g.; 160 no. 4); 2) \uparrow \uparrow γ γ' (= three ounces; square bronze weight; 75 g.; 160 no. 5). **Amulets**: 3) $\sigma\tau\acute{o}\mu\alpha\lambda\alpha\chi\epsilon$, $\iota\pi\acute{\epsilon}\lambda\eta\kappa\tau\epsilon$ (cf. SEG LII 1569 sub (2)); gray haematite (?); rectangular with arched top and bottom; obverse: inscription; reverse: on a column a figure (probably Harpokrates) clad in a tunic; three scarabs above; crocodile below; at left, above and below three crocodiles and three goats; at right three falcons and three goats; 161 no. 6); 4) $\iota\omega\omega$ (black, approximately rectangular stone (steatite?) engraved on two larger (obverse/reverse) and two smaller sides; obverse: Anubis; reverse: Hekate; left: serpent; right: inscription; 161/162 no. 7); 5) A: $\Sigma\phi\rho\alpha\gamma\iota\varsigma$ $\Sigma\omicron\lambda\omicron\mu\acute{\omega}\nu\omicron\varsigma$ $\beta\omicron\eta\theta\iota$ $\tau\omicron\upsilon\varsigma$ $\phi\acute{\epsilon}\rho\omicron\nu\tau\alpha\varsigma$ β ; B: $\Phi\epsilon\upsilon\gamma\epsilon$, $\phi\epsilon\upsilon\gamma\epsilon$, $\phi\epsilon\upsilon\gamma\epsilon$, $\mu\epsilon\mu\iota\sigma\mu\acute{\epsilon}\nu\iota$, $\delta\iota\acute{o}\kappa\iota$ $\sigma\epsilon$ δ $\beta\acute{\alpha}\gamma\gamma\epsilon\lambda\omicron\varsigma$ $\Lambda\rho\alpha[\alpha\phi]$ ($\mu\epsilon\mu\iota\sigma\mu\acute{\epsilon}\nu\iota$ = $\mu\epsilon\mu\iota\sigma\mu\acute{\epsilon}\nu\eta$; $\delta\iota\acute{o}\kappa\iota$ = $\delta\iota\acute{o}\kappa\epsilon\iota$; circular bronze amulet; inscriptions on the obverse (A) and reverse (B), running along the rim around the representations of a rider with nimbus piercing a prostrated woman with his lance (A) and an angel holding a cross (B); 163 no. 8; French translation).

1636. Epiphania. Mosaic inscriptions, late 4th/early 5th cent. A.D. R. Joueji-Madwar, in *La mosaïque gréco-romaine* IX, 775-784, discusses the possibility that a number of mosaics found mostly in churches over the last 40 years in the region of Hama (ancient Epiphania) were made by a workshop independent from those in Apamea, a leading production center at the time. J.-M. focuses on floors from Khirbet Muqna (dated to 394/395 A.D.; SEG XX 376 [384/385 A.D.]; XL 1763; J.-M. 775/776; dr.). Murik and Qumhane (both assigned to the early 5th cent. A.D.) probably made by the same workshop. On 778 J.-M. argues that the mosaics from Qumhane and those from the cathedral of Hama share common characteristics; the letter forms of the inscriptions in both churches are very similar and have probably been created by the same mosaicists (ph. of both; Hama: SEG XLV 1904. [We could not trace the inscription from Qumhane, which is probably an ineditum, cf. 776 note 13; R. Joueji-Madwar, *Les mosaïques de l'église de Qumhane* (Syrie), forthcoming; we read the inscription, in a rectangular panel, on the ph.: $\text{Ἐκ Νόννου οἰκονόμου καὶ Ιο-}$

$\alpha\alpha\gamma\epsilon$ ι $\epsilon\pi\iota$ $\Lambda\lambda\epsilon\chi\acute{\alpha}\nu\delta\rho\omicron\upsilon$ $\kappa\alpha\iota$ $\text{Μαξίμου} \iota$ $\kappa\alpha\iota$ $\text{Πέτρου Θεοδοσίου πεντάκρωτων} \iota$ $\epsilon\psi\eta\phi\acute{o}\theta\eta$ η $\acute{\alpha}\gamma\iota\alpha$ $\epsilon\kappa\lambda\eta[\sigma\iota\alpha\iota]$, for the πεντάκρωτοι (village officials in Syria) see SEG XXIX 1592, XXXII 1467, XXXVII 1319, and XLIV 1312. Tybout].

1637. Hierapolis. Honorary epigram for the high priest $\Lambda\lambda\epsilon\chi\acute{\alpha}\nu\delta\rho\omicron\varsigma$, mid 1st cent. A.D. SEG XXVI 1634. R. Stucky, *art.cit.* (cf. our lemma no. 1640) 280, adduces this inscribed relief representing a priest offering on an altar as a parallel for the relief accompanied by the inscription in our lemma no. 1640. He presents a computerized photographic reconstruction of the stela, consisting of the part representing the body part in the National Museum in Damas since 1924 and the head seen by S. in 1972 in the antiquities market of Beirut. [Correct the erroneous statement in SEG XXVI: 'Stucky ... who has seen in a shop a basalt relief fragment ... (now in the National Museum of Damas)' // the epigram (not referred to as such in the heading of the SEG-lemma) should be added to Merkelbach-Stauber, *SGO* IV. Tybout].

1638. Jebel Khalid. Stamped amphora handles, Hellenistic period. Cf. SEG LII 1574. Ed.pr. G. Clarke, *Mediterranean Archaeology* 18 (2005) 175-191 (ph.), publishes 21 amphora stamps found during excavations in 2002-2002 and 2005. Nos. SH 51-62 (177-181) are Rhodian. [The numbering from no. 51 on follows on from G.'s earlier publication for which see SEG LII]. **Rhodian eponyms**: Ἀριστείδης , Ἀριστοκλῆς , Κλέαρχος , Κλειτόμαχος , Ξενοστρατος , Ξενοφάντης , Τιμοῦρροδος ; **Rhodian manufacturers**: Δαμοκράτης , Ἰπποκράτης , Νικασίων , Πανσάβιος . There are three new examples of Ἀβιδσαλία (181/182 nos. SH 63-65) and two (incomplete) attestations of Βαργατος (183/184 nos. 66/67), both genitives of Semitic names (Ἀβιδσαλία and Βαργατης) on pseudo-Koan regional amphoras (cf. SEG LII); ἸΘΗΧΑ (183 no. 68; paralleled in no. SH 43 but apparently unique to Jebel Khalid; transcribed ἸΘΗΧΑ in the index of names on 185) possibly conceals another Semitic name; 183 no. 69 is a local lagynos (?) handle with illegible stamp; 183 nos. 70/71 are unparalleled non-Rhodian monogram stamps (no. 71 almost certainly from Cyprus) for which C. does not provide a text.

1639. Jebel Khalid. Graffiti and dipinti on vessels, undated. Ed.pr. G. Clarke, H. Jackson, *Mediterranean Archaeology* 18 (2005) 193-198 nos. Gr 37-67 (ph.; some dr.), publish 31 graffiti and one dipinto on fragments of various vessels. [The numbering from no. 37 on follows on from G.'s earlier publication (cf. SEG LII 1574) 205-216: 36 graffiti and 5 dipinti]. We do not reproduce these tiny fragments consisting of one to three letters or signs, often of dubious reading, which 'may well be intended to indicate owners' marks, or a vessel's contents or quantity' (193). 198 no. Di 6 is an Aramaic ostrakon.

1640. Kiliza (Killiz; north of Aleppo). Dedication to Bel, first half of the 1st cent. A.D. IGLS 174. R.A. Stucky, in *Mélanges Gawlikowski* (cf. our lemmata nos. 1622/1623) 277-284 (ph.; French translation), comments on the iconography of the relief (priest offering on an altar;

left and right two large taurine bodies); for the scheme of two animal bodies flanking an altar or statue base he finds predecessors in southern Syria dating to the beginning of the first millennium B.C. See also our lemma no. 1637.

1641. Laodikeia-on-the-Sea. Decision of the peliganes concerning tax on statues in a private sanctuary, 174 B.C. *IGLS* 1261. J.D.Sosin. *CQ* 55 (2005) 130-139 (text; translation), reconstructs the events underlying the decision of the *πελιγᾶνες* (a council of elders of Macedonian origin) that those who wish to erect a statue in the privately owned sanctuary of Sarapis and Isis should διδόναι, μὴ τοῦ τόπου, αὐτῆς δὲ τῆς εἰκόνης τὸ ψηφισθὲν ἢ πλῆθος (LL 23-25); after the city had decreed a fee for the erection of statues in public space, dedicators seeking to avoid payment caused a rush on the sanctuary of Sarapis and Isis; its priests/owners, who faced an increase of dedications exceeding the precinct's capacity and causing damage (cf. LL 15-17: ὑποφώμενο(ς) μὴ ἐκ τοῦ τοιοῦτου τρόπου ἀνασκευάζεται τὰ τῆς ἰκτισεως αὐτῶν; 'being anxious lest their possessions be dismantled in such a manner': discussion of ἀνασκευάζω), reported the situation to the urban authorities, which reacted with an amendment providing for the fee previously decreed to be paid also for statues erected in the sanctuary, though not for the place (impossible since the plot was private property), but for the statue itself. S. adduces ample parallels from inscriptions and literary sources in his comments on aspects of law (rigorous distinction of public and private property rights; the primary objective of the amendment seems to be protection of the private precinct rather than public revenues), financial policy (direct taxation by the city on the use of public land), and religious imperatives (decrees and sacred laws regulating the quality, quantity or place of dedications in sanctuaries; cf. e.g. our lemma no. 907; private cult as a public concern; free access to private sanctuaries). The cult may have been in the family as long as three generations: the priests Horos, Apollodoros and Antiochos, probably brothers, owned the sanctuary and its insula together with the sons of Apollodoros, their 'grandpaternal cousins' (L. 9: τοῖς ἀνεγντοῖς αὐτῶν παππῶσις, i.e., either the priests' grandfather's (or) grandmother's brother's children or the two sets of brothers descended from a common grandfather).

[See now also *RICIS* 402/0301. text, French translation and bibliography, with some literature to be added to that listed by S. on 130 notes 2/3; add also M.Sartre, *D'Alexandre à Zénobie* (cf. *SEG* LI 1919) 287 (French translation) and the article of M.-F.Baslez mentioned in *SEG* XLVI 2361 II for ἀμφοδὸν (L. 5), 'perhaps an entire quarter, but most likely an insula in a city block' (131), add the two publications mentioned in *SEG* LIII 2263 (see especially sub F) to that collected on 131 note 9; see now also S.Saba, 'Ἀμφοδία in Hellenistic times: urban planning and philological interpretation', *AC* 77 (2008) 79-90 II S. does not comment on the fact that this document was re-engraved in the Roman period, between the mid 1st cent. B.C. and the late 2nd cent. A.D. (*IGLS*): interesting evidence for the persistence of both the general regulation and its subsequent refinement for a very long period, Tybout].

1642. Palmyra. Bilingualism. H.Gzella, *Klio* 87 (2005) 445-458, questions the generally accepted view (cf. e.g. *SEG* XLVI 1788) that in bilingual inscriptions the Greek prevails over the Palmyrene and that the Aramaic texts are mostly translations of the Greek. On the basis of

an analysis of form (grammar; syntax), vocabulary (inter alia titles, epithets, and divine and human names) and contents of the ca. 200 bilingual inscriptions, G. concludes that the Aramaic and Greek texts should be considered independent parallel versions addressing different groups of readers. The Aramaic texts were enriched, not transformed by their Greek counterparts. Choice of Greek was optional (200 bilingual documents on a total of nearly 3,000) and served to show 'Weltoffenheit' (456) without being a status symbol per se. While showing a double cultural identity, the Palmyrene elite remained strongly conscious of native Semitic traditions.

1643. Palmyra. History in the 3rd cent. A.D. J.Teixidor, 'Palmyra in the Third Century', in E.Cussini (ed.), *A Journey to Palmyra. Collected Essays to Remember Delbert R. Hillers* (Leiden/Boston 2005) 181-225, occasionally discusses epigraphical evidence (Palmyrene and bilingual [Greek/Palmyrene] texts), especially in the introduction (inter alia on 184-186: devotion of a Palmyrene family to the Severan dynasty; *PAT* 0278; *Res Gestae Divi Saporis* as a source for Palmyran history between the death of Alexander Severus and the accession to the throne of Gordian III: *SEG* XIV 819; *LIV* 1579*; *I.Estrema Oriente* 261; *Jenseits des Euphrat* 803; 189: σοτράτης Θιλουανῶν [*PAT* 1374; *I.Estrema Oriente* 153; *Jenseits des Euphrat* 702; cf. *SEG* XXXVII 1458]), and in the sections on Odeinathos (192-198, especially 195) and queen Zenobia (198-205). Discussions also of the Sassanid Wars (187-192), the philosophers at the court (205-211), and Paul of Samosata (214-220).

1644. Palmyra. Inscriptions from the agora. C.Delplace, J.Dentzer-Feydy, *L'agora de Palmyre* (Bordeaux-Beirut 2005), publish the results of the excavations undertaken in 1939/1940, basing themselves on the papers and publications of R.Duru, H.Seyrig and É.Frézouls. In this essentially archaeological monograph Delplace and J.-B.Yon (the latter is responsible for the Aramaic inscriptions) on 151-194 present a 'corpus' of the inscriptions from the agora: 80 Greek, Latin, bilingual (or occasionally trilingual) texts, mostly honorary inscriptions on consoles (typology of the inscribed consoles on 255-276). No inedita; app.cr.; French translations; ph. The texts are arranged by subject: Roman army and its personnel (I; A: equites, governors and tribuni; B: centurions; C: military units); Roman officials (II); publicani (III); members of the imperial family and the imperial cult (IV); municipal organisation and magistrates (V); comment on the four tribes and four sanctuaries; tabular survey of the tribes on 212/213; caravan inscriptions (VI); honorands; dedications; Palmyrene merchant agencies; commercial relationships; relations with the Roman army; honorary inscription erected by a priest of Bel (VII); buildings (VIII.01); 'filiations seules' (i.e., honorary inscriptions not specified except for the honorand's name and filiation) (IX). These subjects return in a running commentary which preserves the order in which the inscriptions are presented (Delplace; 197-223; observations on prosopography and social history by Yon on 223-229). In addition 40 inscriptions from other areas of the city which also play a role in this essay are republished in an 'Annexe' on 235-254 (same presentation as the texts from the agora, but no ph.). The epigraphical evidence is also used in the conclusion on the chronology of the buildings in the agora (349-354), which distinguishes between

'Deux grands programmes d'urbanisme': an earlier phase dating from 75 to 130 A.D. and a later Severan stage.

No indices; no concordances (except for *Inv. Palm. X* on 195/196). We give a comparative numerorum for all Greek (or bi-/trilingual including Greek) inscriptions: 67 from the agora and 28 in the 'Annexe'. Those from the agora have previously been published by H. Seyrig, *Syria* 22 (1941) 233-270 (referred to below as 'Seyrig') and/or J. Starcky, *Inventaire des inscriptions de Palmyre X. L'agora* (Damas 1949). For criticism on the epigraphical presentation and comments see P.-L. Gatier, *BE* (2006) no. 455 (cf. also id., *An.Ép.* 2005 [2008] no. 1561). G. criticizes some translations and points to some observations in the running commentary which might have resulted in restorations in (or notes in the comments on) the inscriptions: in VI.05, the cognomen of Iulius in L. 23 is Maior (cf. 203); in IC.01 Φλ(αουία) Βρεταννῶν refers to the cohort II Flavia Brittonum (cf. 203). In V.04 LL. 4/5, G. suggests restoring [σύν]λεδρον [ἐαυτῆς] ([σύν]λεδρον [---], *Agora*); the restoration of the cognomen Firmus in IA.05 suggested in the translation is arbitrary; the honorand is [εὐεργέτη]ν τῆς Παλμυρη[ν]ῶν πό[λ]εως rather than [πολεῖται]ν.

For reviews see M. Gawlikowski, *Topoi* 14 (2006) [2007] 675-678 (for a new reading suggested *ibid.* see *SEG* LH1 1813 in fine) and T. Kaizer, *JRA* 21 (2008) 652-664, especially 656-658 on the inscriptions (comments inter alia on the 'four tribes of the city' on record in a group of 2nd cent. A.D. inscriptions and on 'caravan inscriptions').

SEG	Agora	CIG	Agora
VII		4478	Annexe 25
139	VI.18	4483	Annexe 21
141	V.01	4485	Annexe 40
142	VI.01	4486	Annexe 38
144	VI.12	4488	Annexe 4
156	Annexe 34	4489	Annexe 28
XXVII		4490	Annexe 37
991	Annexe 21	4500	Annexe 20
XXXVIII			
1578	Annexe 22		
1579	Annexe 23	IGR III	
XLVI		1033	Annexe 21
1796	VI.05	1045	Annexe 40
1797	Annexe 31	1050	Annexe 35
1798	VI.09	1051	Annexe 36
LIII		1052	Annexe 28
1813 (1)	VI.14	1053	Annexe 32
1813 (2)	VI.09	1538	VI.14
1813 (3)	Annexe 34	1539	Annexe 9
LIV			
1623	IA.05	I.Estrema Oriente	
		96	VI.14
		412	VI.09

I.Estr. Oriente	Agora	Inv. Palm. X	Agora
413	Annexe 34	19	VI.19
		23	II.05
		24	VII.01
CIS II		27	II.01
3916	Annexe 28	28	II.02
3917	Annexe 27	29	VI.16
3921	Annexe 21	31	II.04
3924/3925	Annexe 24	32	IX.09
	Annexe 32	34	II.03
	Annexe 37	37	V.12
3933	Annexe 38	38	VI.04
3936	Annexe 40	39	V.01
3942	Annexe 35	40	VI.01
3948	Annexe 36	44	VI.18
3949	VI.14	45	V.07
3960	VI.17	46	V.13
3963	Annexe 20	47	VI.17
3994	Annexe 9	54	IX.03
4235		55	V.06
		56	IX.07
Inv. Palm.		57	V.05
III		59	V.04
7	Annexe 40	60	V.14
13	Annexe 38	63	IX.05
21	Annexe 37	64	IV.03
22	Annexe 21	67	IV.04
28	Annexe 35	69	V.02
29	Annexe 36	73	IX.10
VIII		77	VI.11
B 57	Annexe 9	79	IA.04
IX		80	V.15
6 a/b	Annexe 24	81	IB.03
11	Annexe 25	85	V.08
12	Annexe 19	87/88	VI.14
14	Annexe 28	90	VI.10
15	Annexe 27	96	VI.09
22	Annexe 4	97	VI.20
23	Annexe 3	99	IA.01
24	Annexe 2	102	V.11
30	Annexe 39	103	IV.02
X		104	IC.01
2	IB.05	105	IX.04
7	VI.02		
12	V.17		

<i>Inv. Palm. X</i>	<i>Agora</i>	<i>PAT</i>	<i>Agora</i>
107	VI.13	1366	VI.02
108	IA.02	1369	V.17
109	IA.03	1372	VII.01
112	VI.06	1373	VI.16
113	III.01	1374	VI.04
114	VI.05	1375	V.01
115	V.10	1376	VI.01
117	IA.07	1378	VI.18
119	IX.08	1382	IX.03
120	V.16	1383	IX.07
121	IC.02	1384	V.05
124	VI.07	1387	IX.05
125	IA.06	1389	V.02
127	VI.03	1395	VI.11
128	IA.05	1396	VI.12
129	IX.02	1397	IB.03
130	IX.06	1398	V.08
131	IX.01	1399	VI.10
143	IV.01	1403	VI.09
144	VIII.01	1405	IA.01
		1406	V.11
		1407	IX.04
<i>PAT</i>		1409	VI.13
0197	Annexe 29	1412	VI.06
0262	Annexe 28	1413	III.01
0263	Annexe 27	1414	VI.05
0270/0271	Annexe 24	1415	V.10
0274	Annexe 32	1417	IX.08
0278	Annexe 21	1419	VI.07
0279	Annexe 37	1421	VI.03
0282	Annexe 38	1422	IA.05
0288	Annexe 40	1423	IX.02
0294	Annexe 35	1424	IX.06
0295	Annexe 36	1425	IX.01
0306	VI.14	1428	VIII.01
0309	VI.17	2763	Annexe 34
0340	Annexe 20	2769	Annexe 13
0591	Annexe 9		
1062	Annexe 30		
1063	Annexe 1		
1352	Annexe 25	<i>Seyrig</i>	
1353	Annexe 19	224/225 [no no.]	IX.07
1360	Annexe 39	226-230 no. 1	IA.02
		226-230 no. 2	IA.03

<i>Seyrig</i>	<i>Agora</i>
230/231 no. 3	IA.01
231-233 no. 4	IA.04
234-236 no. 5	IA.05
240 no. 8	IA.06
240/241 no. 9	IA.07
241/242 no. 11	IB.04
242 no. 12	IB.03
243/244 no. 13	II.03
244-246 no. 14	V.06
246-248 no. 15	V.08
248/249 no. 16	V.07
249 no. 17	V.04
249-251 no. 18	V.05
251 no. 19	II.01
251/252 no. 20	II.02
252/253 no. 21	VI.06
253-255 no. 21 bis	VI.04
255-258 no. 22	VI.05
259 no. 23	VI.09

<i>Seyrig</i>	<i>Agora</i>
263 no. 24	VI.16
263-266 no. 25	III.01
266/267 no. 26	IV.04
267-270 no. 27	VII.01

OGIS

632	Annexe 28
633	Annexe 32
638	Annexe 36
640	Annexe 21
641	Annexe 37

*Merkelbach-**Stauber, SGO IV*

20/29/01	II.02
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ILS

8869	Annexe 4
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1645. *Palmyra. The imperial cult.* C. Delplace, in X. Lafon, G. Sauron (edd.), *Théorie et pratique de l'architecture romaine: La norme et l'expérimentation. Études offertes à Pierre Gros* (Aix-en-Provence 2005) 311-319, on 311-313 presents the texts and French translations of three inscriptions testifying to the imperial cult in Palmyra: 1) J. Cantineau, *Syria* 17 (1936) 277-282; C. Dunant, *Le sanctuaire de Baalshamin à Palmyre* (Paris 1971) 121-133; J. T. Milik, *Recherches d'épigraphie proche-orientale 1. Dédicaces faites par des dieux* (Paris 1972) 309; Delplace, *Agora* (cf. our lemma no. 1644) Annexe 13: bilingual (Greek/Palmyrene) honorary inscription from the temple of Bel mentioning the erection of a rider statue ἐν τῷ Καίσαρειῳ and of another statue ἐν δὲ τῷ τοῦ Βήλων ἱερῷ (171 A.D.); 2) *SEG XXVI* 1641, republished in a more complete form (see our lemma no. 1647): inscription recording the donation of imperial statues by a priest of the emperors who had also been highpriest and symposiarch of the priests of Bel (167 A.D.); 3) K. Michałowski, *Palmyre. Fouilles polonaises I* (Warsaw-The Hague-Paris 1960) 208 no. 2; Milik, *op.cit.* 315/316: inscription from the Camp of Diocletian recording a [ναὶς τῶν Σεβαστῶν (271/272 A.D.). In the second section (313-315) D. argues that the place of emperor worship should be localized in the agora, perhaps in the form of a series of statues in a building not specifically dedicated to the imperial cult (the basilica?); she adduces two inscriptions found in the agora and dedicated to Septimius Severus and his family: *Inv. Palm. X* 64 and 67 (= Delplace, *Agora* IV.03/04; on and near gate 1 of the agora, connecting the agora and the basilica); cf. also Delplace, *Agora* 122/123. Contra P.-L. Gauthier, *BE* (2006) no. 454 and *An.Ép.* (2005) [2008] no. 1563, who underlines the connection of the imperial cult with the

1648. Palmyra (or area)? Christian epitaph of Solemos, 497 A.D. SEG LIII 1814. D.Feissel. BE (2007) no. 505, offers the following text.

† Μνεμ(ε)τον ἀνα(παύσεως) | Σολέμου ἰαγλουρου του ηω' ἔτ(ους)

† Μνεμ(ε)τον Αναπαύσεως ἰαγλουρου του ηω' ἔτ(ους). SEG.

1649. Paneas. For an inscription from Ramsânîyye using the era of Paneas and hence belonging to that city's territory see our lemma no. 1719; the inscriptions from Bab el-Hawa and Daret Umm 'Ataf (our lemmata nos. 1717/1718), both north of Ramsânîyye, are equally in the territory of Paneas (L.Di Segni, per ep.).

1649 bis. Poseidon (Ras el-Bassit). Inscription of unknown character, 3rd-6th cent. A.D. N.Beaudry, J.Y.Perreault. AAAS 45/46 (2002/2003) 381-391, report on the results of excavations resumed at the basilica (3rd/4th cent. A.D., converted into a synagogue in the 5th/6th cent.; cf. P.Courbin, Syria 63 [1986] 217/218, who mentions two mosaic inscriptions [apparently unpublished] which 'remercient un donateur, nommé Hérās [Ἡρᾱς], gérousiarque, et citent sa fille Alexandra [Ἀλεξάνδρα], ses autres enfants, sa femme et font état d'aménagements (étage, grenier?)'). A marble mensa in an annex of the apse is supported by colonettes bearing mason marks and monograms (ph. on 386; no text). A fragment of a re-used inscribed marble plaque was found in mediaeval debris (388; dr.). We read the text from the dr.

[---]νῆρ μνή[μης]---[---]κου πατρ[---] αὐτοῦ πρ[---]ρου καὶ τι[---]

1650. Sidon. For inscriptions from Sidon see our lemma no. 1593.

1651. Sidon (area of: Bostan esh-Sheikh). Inscriptions from the sanctuary of Echmoun, ca. 200 B.C. - Roman Imperial period. On the basis of photographs and copies from the archives of Maurice Dunand (University of Geneva) R.Wachter, in R.A.Stucky, *Das Eschmoun-Heiligtum von Sidon. Architektur und Inschriften* (Basel 2005) 319-331, (re)publishes one known and 21 new inscriptions from the sanctuary of Echmoun in Bostan esh-Sheikh, north of Sidon; cf. also P.-L.Gatier, BE (2006) no. 461. We omit W. 322 no. 3, for which see SEG LIV 1628 (cf. also our lemma no. 1655, app.cr. ad L. 7); we add two fragments read by W. (319 nos. 2/3) on the basis of published photographs, unsupported by a ph. or dr. from the Dunand archives: our lemmata nos. 1665/1666. Edd. pr. J.-B.Yon, C.Apicella, BAAL 9 (2005) 291-299, publish 11 stones now kept in the castle in Byblos; the inventory numbers preceded by E show that they come from the sanctuary of Echmoun (with two possible exceptions: see our lemmata nos. 1667/1668). We present all texts in our lemmata nos. 1652-1684; note that W. no. 8 = Y.-C. no. 10 (our lemma no. 1663) and W. no. 11 = Y.-C. no. 8 (our lemma no. 1653). (For the era of

Sidon, starting in 111 B.C. and reckoned from 110 B.C. since the early Roman Imperial period, cf. SEG L 1460-1461 sub (2)).

1652. Sidon (area of: Bostan esh-Sheikh). Honorary inscription (?), undated. Left upper corner of a white marble plaque (the text is probably the continuation of a text on a block above). Ed. pr. R.Wachter, l.c. (cf. our lemma no. 1651) 325 no. 10 (ph.; German translation); cf. also P.-L.Gatier, An.Ép. (2005) [2008] no. 1571.

----- | [---] ἰγωνοθέ[του] ----- | ἰ θεῶς Πώμ[ης] ----- | φιλοσοφο[---] ἡ ἀρετῆς καὶ
ἐ[ὐνοίας] ἔνεκεν | τοῦς σεβ[αστοῦς] (?) --- | --- | σεις τ[---]

[2-3. (ἱερεῖα?) θεῶς Πώμ[ης] || 5-6. [εἰς] τοῦς Σεβαστοῦς; the man probably served as a high priest of the Imperial cult, Chaniotis].

1653. Sidon (area of: Bostan esh-Sheikh). Building inscription, 87 A.D. White marble plaque. Edd. pr. J.-B.Yon, C.Apicella, l.c. (cf. our lemma no. 1651) 296/297 no. 8 (ph.; French translation); the first two lines are published on the basis of a copy of M.Dunand by R.Wachter, l.c. (cf. our lemma no. 1651) 325 no. 11 (dr.; German translation); cf. also P.-L.Gatier, An.Ép. (2005) [2008] no. 1573 (text and French translation).

Ἀγαθῇ τύχῃ· ἰ ἔτους ζ'ρ', ἰ μηνὸς Δαισίου κ'· ἰ κτίσμα Διοτελλίδου Ἀγαθημέρου·
καὶ τῷ γένει ἰ ἐπ' ἀγαθ[ῶ]

2. Year 197 (era of Sidon) = 87 A.D. (97 A.D., ed. pr. per errorem); ζ'ρ': error for ζ'ρ', 116 = 6 A.D., W (superseded by ed. pr.'s reading from the stone; see also P.-L.Gatier, BE [2006] no. 461) || 2-3, horizontal strokes above the numerals || 4. κτίσμα ('foundation'): the plaque was attached to the monument in question, ed. pr. || 7, or, less probably, Ἐπαγαθ[ῶ], ed. pr.

1654. Sidon (area of: Bostan esh-Sheikh). Building inscription (?); foundation (construction?) of the 'akte' of the association of couch-makers for the benefit of the emperor, 98 A.D. Marble plaque. Ed. pr. R.Wachter, l.c. (cf. our lemma no. 1651) 322 no. 2 (ph.; German translation); cf. also P.-L. Gatier, BE (2006) no. 461 and An.Ép. (2005) [2008] no. 1569 (text and French translation).

Ἀγαθῇ τύχῃ· ἰ ἔτους η'ο', μηνὸς Δύστρου α' ἰ Αὐτοκράτορι Θεῷ Καίσαρι
σεβαστάτῃ ἐκτίσθη ἡ ἀκτὴ τῇ ε' τῆς χλῆνης κλεινοπτηγῶν ἐκ τοῦ κοινοῦ four erased lines

Horizontal strokes above the numerals in LL 1 and 4 || 1, year 208 (era of Sidon) = 98 A.D.; perhaps the inscription should be connected with the death of Nerva on January 27, 98 A.D. and the beginning of the reign of Trajan, ed. pr. || 4. ἀκτὴ: not used here in its known meanings ('peninsula', 'hill-side', 'corn'); the term is also on record in



[---] φιλόλογε | [---] καὶ ἄωρε, | [χαί]ρε ☩

1. For φιλόλογος as an adjective qualifying the deceased see *I.Smyrna* 439-441 and Robert, *Hellenica* XIII, 47-50; alternatively Φιλόλογε may be read as a (second) name, edd.pr. II 2. [χρηστέ] or [ἀλυτε], edd.pr.

1670. Sidon. Epitaph of Sentius Decimus, Roman Imperial period. Marble column topped with a wreath. Ed.pr. E.Gastaldi Culasso, in R.Menegazzi (ed.), *An Endangered Cultural Heritage. Iraqi Antiquities Rediscovered in Jordan* (Florence 2005) 6/7 (ph.). Non vidimus; cf. P.-L.Gatier, *BE* (2006) no. 462 and *An.Ép.* (2005) [2008] no. 1575, who assigns the object to Sidon on typological grounds.

Σέντιε | Δέκμει, χρηστέ καὶ ἄλυτε, χαίρε

1671-1681. Sidon (area of: Bostan esh-Sheikh). Various fragments, Roman Imperial period. Ed.pr. R.Wachter, *l.c.* (cf. our lemma no. 1651) 326-330 nos. 13-22.

1671: 326 no. 12 (ph.). Fragment. Marble: [---]οθε[---]

The lettering resembles that of the inscription in *SEG* LIV 1628, so perhaps [δωρ]υθε[---]? (cf. *ibid.* L. 3), ed.pr.

1672: 326 no. 13 (ph.). Fragment. Marble plaque.

[---?] Ἀ | λεξάνδρου ΣΑΔΟΥ | ΙΑ | [---]σθης [---]

1673: 326 no. 14 (dr.). Fragment mentioning the couch-makers (?). Marble plaque.

[---?] ἔτου[ς] --- | μνη[ὶ]ός Ξαν[δ]ικου --- | κλι[ν]οπη[γ]ων --- | [εχ] | [---]

1. Restored on the basis of the text in our lemma no. 1654 L. 5, ed.pr.

1674: 326/327 no. 15 (dr.). Fragment. Limestone base. Cf. also J.-B.Yon, C.Apicella, *l.c.* (cf. our lemmata no. 1651) 294.

Σεβα[σ]τ[---] | ἔτου[ς] ---, | μνη[ὶ]ός --- | κτιον[ω]ν --- | ἢ ἐπι[---]

3-4. Name of month and the beginning of the word continued in L. 4 (composite in -κτιονός?), ed.pr., probably [τε]κτιον[ω]ν (association of carpenters; cf. *SEG* XVIII 599), Y.-A.

1675: 327 no. 16 (dr.). Fragment. Marble plaque: [---] μνη[ὶ]ός Δύστρου | [---] Καίσα[ρος] ?

1676: 327 no. 17 (dr.). Fragment. Marble plaque: [---] τοῦ ἄθλου [---] Ζήνων[ος] ?

2. Ζήνων: cf. our lemmata nos. 1665 and 1684.

1677: 328 no. 18 (dr.). Fragment. Marble plaque.

[---]ίου Λυσ[τ]ῆ[ν]δρου --- | [---]νου vacat | [---] ἀγαθῶν [---]

1678: 328 no. 19 (dr.). Fragment. White marble plaque: [---]ὺς ἐγέν[ε]το ---

1679: 329 no. 20 (ph. of squeeze). Fragment. Marble plaque.

Πρωτ[---] | ἐπὶ ἀρχ[ι]ερ[ε]ώς ?

1680: 329 no. 21 (ph. of squeeze). Fragment. Marble plaque: [---]ω[ι] [---] ἐν τῷ [---]

1681: 330 no. 22 (dr.). Fragment. Marble plaque.

[---]δ[---] | γιου[ρ] [---] | ἔτους [---], | μνη[ὶ]ός ---

1-2. Perhaps [ἀ]γιου[ρ]; ligature ΠΡ or ΓΡ, ed.pr.

1682-1684. Sidon (area of: Bostan esh-Sheikh). Various fragments, Roman Imperial period. Edd.pr. J.-B.Yon, C.Apicella, *l.c.* (cf. our lemma no. 1651) 295 no. 5, 297 no. 9, and 298 no. 11 (ph.).

1682: 295 no. 5 (French translation). Fragment mentioning an architectnos. Gray marble: [---] μ[η]νός Πανήμου | [---] ἀρχιτέχνο[ς] | [---]

2. ἀρχιτέχνο[ς]; see our lemma no. 1655 L. 7 (and app.cr.).

1683: 297 no. 9. Donation for festivities in honor of the emperors? Marble plaque (two non-joining fragments); cf. also P.-L.Gatier, *An.Ép.* (2005) [2008] no. 1574.

[---] | [---] NOCMENTO [---] ει[ς] τὰς εὐωχί[α]ς τ[ῶ]ν Σεβαστῶ[ν] ἐπ' ἀγαθῶ[ν] ☩

1. Possibly the end of a name followed by a patronymic (perhaps Μέντωρ, on record in Sidon; cf. inter alia our lemma no. 1662 and *SEG* VII 305), edd.pr. [cf. also O.Salomies and S.Follet, apud P.-L.Gatier, *An.Ép.* (2005) [2008] no. 1574: Μέντο[ρος] genitive of the patronymic] || εὐωχία: 'banquet', 'festivity', attested in the context of the imperial cult in *I.Kibyra* 41 (*JGR* IV 914) LL. 7/8 and

SEG XL1 328 L. 22 (Messene); for the imperial cult in Sidon cf. e.g. the texts in our lemmata nos. 1652, 1654, and 1675. edd.pr.

1684: 298 no. 11. **Fragment. Limestone:** [----?] Ζήνων [----]

Ζήνων: cf. our lemmata nos. 1665 and 1684.

1685. Tyre. For inscriptions from Tyre see our lemma no. 1593. For the era of Tyre see our lemma no. 1687.

1686. Tyre. **Early Christianity.** J.-P.Rey-Coquais, *MUSJ* 58 (2005 [2006]; = *Mélanges L. Pouzet*) 513-530, presents a synopsis of Christian social and religious life in 5th-7th cent. Tyre on the basis of inscriptions and the Acts of the Council of Tyre in 518 A.D. The epitaphs of the 'classe moyenne' of craftsmen from the urban nekropolis offer scant evidence: some prayers, invocations, biblical quotations, records of (sub)deacons (cf. *I.Tyr I* [see List of Abbreviations]; see also J.-P.Rey-Coquais, 'Tyre, la nécropole et ses inscriptions', in N.Cambi - E.Marin [edd.], *Acta XIII Congressus Internationalis Archaeologiae Christianae (Split-Porec, 1994)* [Split/Vatican City 1998], vol. 3, 685-691; non vidimus); some epitaphs mention churches called 'Αγία Μαρία (*I.Tyr I* 147/148) and ἀρχαία ἁγία Μαρία (*I.Tyr I* 187); one of these may be identical with St. Mary Theotokos in lampsyphis known from the Acts. R.-C. also mentions (524) two unpublished fragmentary epigrams on marble plaques, which perhaps support the identification of St. Mary in lampsyphis with the large basilica recently found at the entrance of the city; the texts may reflect the conflict between the orthodox, pro-Chalkedonian and the Monophysite clergy which lay at the heart of the Council (and survived it). More revealing are the dedications of and donations to various ecclesiastical buildings found in the territory (the use of the era of Tyre points to the vast extension of the diocese): several ἀρχιεπισκοποι of Tyre are mentioned in these building inscriptions only (inter alia SEG VIII 21 and the texts from Sad-diqin presented in our lemmata nos. 1694/1695), often together with χορηγίσκοτοι, πεποδευ-τά or παρρηγομένοι; this testifies to their presence at the inauguration ceremony rather than reflecting the ecclesiastical hierarchy. [But cf. D. Feissel, *BE* (2006) no. 464: 'L'hypothèse est intéressante mais ne va pas de soi, les dédicaces distinguant murement de façon explicite entre la fondation du monument et son inauguration']. The inscriptions from the hippodrome (SEG LII 1601-1611 [now also in *I.Tyr II* (cf. List of Abbreviations) 127-142; no. 140 is an ineditum not in SEG LII]) show that Christians were fanatic race fans and point to a close relationship between the Monophysite Blues, Jews and certain craftsmen, especially the purple-fishers (see also the app.cr. ad 1611 D; the Jewish Ματρώνα in this text is the wife or daughter of a κορυλαύς. [For the persistent relationship between Jews and Blues see also SEG LIII 2234, with evidence from Aphrodisias and Miletos].

From the many inscriptions adduced we single out those for which R.-C. provides new readings: 1) the mosaic from Qabr Hiram (E.Renan, *Mission de Phénicie* [Paris 1864] 613; F.Barrat, *Catalogue des mosaïques romaines et paléochrétiennes du Musée du Louvre* [Paris 1978] 132-145); in L. 3, ἀρχι(αὐτοδίου) καὶ χορηγίσκ(όνου) rather than ἀρχιδ(ιακόνου) (D.Feissel,

sel. *BE* [1990] no. 936); ἀρχιεπί(εως), previous scholars) should be read, since the functions of archdeacon and chorepiskopos are hardly compatible in one person (R.-C. 517/518); similarly, inscriptions from Nabatiyeh (possibly not belonging to the diocese of Tyre) and Suhmata record archimandrites rather than an archdeacon or an archpriest [no (correct) references are given for these texts]; 2) the dedicatory inscription on a limestone plaque SEG XLVI 2225 (under unknown provenance): R.-C. (517 and 519 note 31) points out that this inscription comes from Tyrian territory (El-Bassa, south of Ras al-Naqoura) and that it was published already by J.H. Mordmann, *MDAI(A)* 10 (1885) 171; he suggests reading Σάββα κιάι (abbreviation sign: S) instead of the enigmatic TABAK in L. 3; 3) in the request for asylia of an oratory from Hadr SEG VII 327 R.-C. (519) restores the name of the eponymous martyr as [Χριστιν]ης instead of [Ελ-μ]ην.

[For new Christian texts see now *I.Tyr II* (see above) 96-99, 106 (?), and 107 (from the city); 148-150, 154, 156/157, 162, 169/170, 180, and 183-192 (from the nekropolis on the isthmus), Tybout].

1687. Tyre (area of: Jal el-Bahr). **Amphora stamps and the local era, Hellenistic period.** I.Kawkabani, *AHL* 17 (2003) 95-99, reports on stamped amphoras found over the last decades during excavations in Jal el-Bahr (at the north-eastern entrance of Tyre). Most bear the manufacturer's name and a date in Phoenician; four stamps combine a name in Phoenician with a date in Greek; only one of the latter is mentioned on 96 no. 3 (ph.): (ἐτους) γέσι' = year 163. Six stamps in Phoenician have double dates: the Seleukid era and that of Tyre. K. argues that these synchronisms confirm earlier views, equally based on Phoenician texts, that the oldest local era started in 274/273 B.C. (a second Tyrian era began in autumn 126 B.C.).

J.-P.Rey-Coquais, *AHL* 18 (2003) 138-143, nuances this conclusion and offers valuable comments on the computation of eras based on synchronisms in general: the years in two eras never fully coincide, but overlap each other, which may extend the period of synchronism to almost two years; imprecision is also enhanced by periodical intercalations of a month in lunisolar calendars. One year should always be deduced from the number of the era to be computed with the help of another one; e.g., if a document equates year 143 of the people of Tyre to a year in another era which we know to be 132 B.C., the computation is (143 - 1) + 132, yielding 274 B.C. as the beginning of the era of Tyre. On the basis of several Phoenician documents with double dates R.-C. points out that the city era of Tyre did not start later than the first day of autumn 274; the first year will not fully coincide with year 39 of the Seleukid era, but may correspond to 274/273 of the Julian calendar, provided that this year starts before the Seleukid year 39. A study of the six double dates on the amphoras (possible after complete publication only) will permit a more precise conclusion. As to the four amphoras with years in Greek, R.-C. rejects K.'s view that they were import pieces (from Alexandria, according to K.). Starting from 274 as the 'date moyenne du début de cette ère' (i.e. the Tyrian) the year 163 (see above) would yield 274 - (163 - 1) = 112 B.C., which is improbable since the second Tyrian era was used at that time (unless the two eras were used along each other); the Seleukid era would be possible, but we have no examples so far of the siglum L used to indicate that era.

On 142/143 R.-C. corrects readings of and comments on amphora stamps from Berytos (late 3rd-early 1st cent. B.C.) which probably are import pieces from Tyre using the Tyrian era

22/23

1688:	214. <i>I.Tyr</i> II 67. Fragment: [--]κων ὁ κ[αἰ --]
1689:	214. <i>I.Tyr</i> II 68. Claudius Berenikianos: [Κλ(αυδίου) Βερε]νικιανού ☩
	Restored on the basis of the text in our next lemma, which has the same letter forms.
1690:	214. <i>I.Tyr</i> II 69. Claudius Berenikianos: Κλ(αυδίου) Βερενικιανού ☩
1691:	214. <i>I.Tyr</i> II 70. Julius Doros: Ίουλίου Δώρου
1692:	214. <i>I.Tyr</i> II 71. Aurelius Bassilides: Αὐρηλίου Βασσιλίδου

Restored on the basis of the text in our next lemma, which has the same letter forms.

1690: 214. 17yr II 69. Claudius Berenikianos; Κλ(αυδίου) Βερενικιανού ☿

1691: 214. *I. Tyr* II 70. **Julius Doros:** Ἰουλίου Δώρου

1692: 214. *I.Tyr II 71. Aurelius Bassilides: Αὐρηλίου Βασιλίδου*

Bacalidon, ed. pr.; corr. G. on the basis of the ph

Though there is no more text on this plinth, this sequence must belong to a longer text specifying the contents of a donation. The term σπυροκεφαλός is known from *I.Labraunda* 23 (SEG XLVI 1422) and three unpublished Latin inscriptions from Berytus ('cum spirocephalo suo'): it denotes the ensemble of the capital and the basis (i.e., the torus) [add the evidence and arguments put forward by J.Flemberg: see SEG XLVI 2390 and LJ 2362, to which the three inscriptions from Berytus can now be added. Tybout]: βῆμας is the square pedestal of the column, which has the shape of an

1694-1695. Tyre (area of: Saddiqin). Christian mosaic inscriptions, 528 and 589 A.D. Two mosaics from Saddiqin (south east of Tyre) now in the Palace of Beiteddine: cf. D. Feissel, *BE* (2000) no. 657, with reference to photographs in the program of the Beiteddine festival of 1998 (non vidimus). See now J.-P. Rey-Coquais, *art.cit.* (cf. our lemma no. 1593) 85-87, for photographs, French translations and some comments. Texts read from the ph. by R.A. Tybout; no ph. of a third mosaic from Saddiqin with an inscription translated 'Pour le salut de Jean, fils de Marie'.

1694: Donation of a mosaic in a diakonon, 528 A.D. Inscription in a medallion enclosed in a square frame with zigzag motif; the square has a border with tendrils sprouting from kantharoi in the corners and enclosing birds and bunches of grapes.

Ἐπὶ τοῦ | ἀγιοτάτου ἀρχιεπισκόπου ἡμῶν | Ἀθανογένους (καὶ) τῶν | χωρεπι-
σκόπων Διονισίου καὶ | Θεοφίλου (καὶ) τοῦ εὐλαβεστάτου? Σαλαωνίου) |
περιοδ(ευτοῦ) καὶ ὑπὲρ σωτηρίας τῆς κώμης | (καὶ) τῶν καρποφωρησάντων
(καὶ) ὑπὲρ | σωτηρίας Κλιτιανοῦ διακρί(ν)ουσι κώμης || Τισαδέλης
καρποφορήσας νο(μίσματα) γ' | ἐτέλωθη ἡ ψήφωσις τοῦ διακοίνικου ἐν μηνί
Ὑπερβερέτειον ζ' | τοῦ γαγ' ἔτους, χρό(νου) ἰνδι(κτιλ)ωνος ζ', | (καὶ) ὑπὲρ
(σωτηρίας) (Σ)αββατίου | τοῦ διακ(όνου) παρονομα(ρίου)

Abbreviation sign: S; small O above N (L. 10); horizontal stroke above X in the numeral of the year (L. 13); small omikron above X in χρ(ο)υ (L. 13) II 1-3. Athenogenes: previously unattested bishop of Tyre, R.-C. II 6. the ph. shows EYAAΒH, followed by the abbreviation sign S, subsequently CAAΩN plus abbreviation sign S; 'le très venerable Salaozias (?)'. R. C. II 10. καρποφορήσας for καρποφορήσαντος II. ἐτέλειωθ for ἐτέλειωθ II 12. the ph. shows YITC II 13. year 653 (beginning of Tyre) = 528 AD. (Hyperbeteaios is the first month of the year in the calendar of Tyre, beginning on October 19). R.-C. II 14. the ph. shows ΓΩ and ΓΑΒ.

1695: Construction of a sanctuary, 589 A.D. Inscription in a tabula ansata; below a large bowl flanked by lions and flowers.

Ἰππὸς σωτηρίας Γεωργίου πρεσβυτέρου τῆςδε τῆς κό(μης) Ἰτραδῶρων (καὶ)
 Συμηωνίου αὐτοῦ πατρὸς ἐγένετο τὸδε τὸ εἰρηρατῖον, μη(νὸς) Ξανθικ(οῦ), iv.
 δ(ικαιώνος) η' τοῦ διω'

Abbreviation sign: horizontal stroke at the bottom of letters (additionally a small E after IP and a small O above K in L. 1); S for καὶ in L. 2; MH (L. 3): small H above M; horizontal stroke above η' τοῦ διω' || 3 year 714 (era of Tyre) = 589 A.D.; since Xanthikos is a month in spring, this does not fit in with the 8th indiction, which starts on September 1 of that year, probably the scribe committed an error in copying the number of the indiction from his model. R.-C.

1696. Tyre (area of: El Bassah). Inscription on a reliquary, 6th cent. A.D.? Marble lid of a reliquary now in the Louvre. E. Michon, *RB* 2 (1905) 576; B. Bagatti, *Antichi villaggi cristiani di Galilea* (Jerusalem 1971) 182; H. Buschhausen, *Die spätromischen Metallschriften und frühchristlichen Reliquiare* (Vienna 1973) no. C 68. Republished by N. Duval, C. Metzger, *Zbornik Narodnog Muzeja Beograda/Recueil du Musée National de Belgrade* 16.1 (1996) 321/322 (ph.; French translation).

† Ἰππὸς σωτηρίας Ἡλία ἰδ(ικαιώνος) υἱοῦ Ἰάννου Σάβ(α) κώ(μης) Τυρίας †

Abbreviation marks: > between T and H in L. 1; < above K in L. 3; small circle above K in L. 2 || 2-3. Ἰάννου: variant of Ἰωάννου; Σάβ(α) is John's second name rather than his grandfather. N.-M. || 3. the toponym is unattested otherwise; possibly Τυρία is a variant of Τυρία: name of a village near El Bassah, which belonged to the territory of Tyre. N.-M.

1697. Unknown provenance (central Phoenicia). Inscription on a lead weight, 119/118 B.C. Square lead weight with a handle at the top; inscription in a recessed field (frame with ovolo design) above (L. 1) and below (LL. 2/3) a dolphin entwined around a horizontally placed anchor; reverse: network pattern; now in the Hecht Museum Collection at the University of Haifa. Ed. pr. A. Kushnir-Stein, *Michmanim* 19 (December 2005) 16*-20* (ph.; translation).

(Ἐτους) δ(ορ) monogram Ἰ Γοργίου ἰ ἀγορανόμου

Provenance: a city on the Phoenician coast north of Jaffa (on the basis of the typology and decoration), probably Berytus or a nearby locality; the weights of Berytus known so far have a trident alone or a dolphin entwined around a trident, not around an anchor. ed. pr. || 1. a network reverse on local weights occurs in the 2nd/1st cent. B.C.; hence the year must be according to the Seleucid era: 194 = 119/118 B.C.; the monogram consists of a M with a straight line joined in the upper end of its right bar on the right; possibly MT; however, on the basis of parallels on weights from Berytus (see our lemma no. 1629 sub (3) and (4)) the line is better understood as an indication that the letter should be read as a weight unit: one μ(νδ); the weight of the object (522.2 g) is less than the average weight of the Seleucid mina (standard of 550-600 g), which is probably due to its extensive wear. ed. pr.

1698. Unknown provenance (northern Syria). Mosaic inscriptions (labels), late 4th/early 5th cent. A.D. Anticipating an announced in-depth study, C.A. Marinescu, S.E. Cox, R. Wachter, 'Walking and talking among us: personifications in a group of late antique mosaics', in *La mosaïque gréco-romaine IX*, 1269-1276; discussion on 1276/1277, present an ensemble of 15 mosaic panels, varying somewhat in size but all in the shape of stretched, frieze-like rectangles, representing a large number of labelled figures. The mosaics are unique in their subject matter: together they represent the life story of a young man named Κίμβρος (also spelled Κίμβρος) depicting his infancy and early years, with special attention to a period of sickness and various stages of his classical education; M., C., W. mention as the closest analogy Petronius, *Sat.* 29, describing a series of inscribed wall paintings depicting the 'Werdengang' of Trimalchio. Sprinkled throughout the life story are various personifications of time, including calendar dates and particular times of the day; other personifications symbolize concepts or activities, the latter clarifying a protagonist's action or gesture. Many personifications are unparalleled; they are invariably represented in line with the grammatical gender of the label in question and mostly shown interacting with their human companions.

The panels very likely come from a single floor uncovered in clandestine excavations; they have been dispersed in several private collections in Europe and the USA for over twenty years. M., C., W. assign the mosaics to northern Syria on the basis of their stylistic similarity to the topographical border of the Megalopsychia mosaic (*IGLS* 998; cf. our lemma no. 1598 sub no. 17) and the relationship of their subject matter to the writings of Libanius: Kimbros' teacher Alexandros (cf. below sub D no. 1) may be the homonymous γραμματικός mentioned in *Letters* 1255/1226, dated to 364 A.D.; in his *Autobiography*, Libanius reports that many of his students became sick and died. In favor of a provenance from northern Syria also J. P. Damon and W. A. Daszewski (in the discussion); P.-L. Gatier, *BE* (2007) no. 500, adds that the names Βαρμαλαχας (male) and Μαρθης (female), both of Aramaic origin, support this hypothesis; Μαρτῖνος is either an Aramaic or a Latin name (cf. below sub D nos. 2, 10, and 12). Cf. also M. Sève, *BE* (2006) no. 60.

M., C., W. present color photographs of three complete panels and three details from other panels; they discuss selected figures, not all of them illustrated in the ph., and present their labels in transcription (but not all visible in the ph.). Inevitably we have to restrict ourselves to a provisional presentation in anticipation of the complete publication, arranging the inscriptions by subject matter rather than by panel and by the order in which they appear on the panels, and omitting iconographical details. To the inscriptions which M., C., W. mention in their text we add the labels which we can read with certainty from the photographs. [We do not indicate line divisions and figures (both varying in the many cases of repeated occurrence); where numbers of occurrences are mentioned, these are provisional in most cases in the absence of full documentation].

A. Personifications of time. Calendar dates (Macedonian calendar; each represented by a male and a female figure, designating a month and day, respectively). Three appear only once, of which two are mentioned in the text and illustrated in the ph.: 1) Δέσιος / Ἐβδουμνικός (for Ἐβδουμνός); 2) Ἀφός / Τεσσερεσδεκάτη; another date appears five times, on different panels: 3) Εἰκάς (ἱκάς) / Περίτιος (apparently a significant date, perhaps Kimbros' birth day; alternatively the five occurrences may refer to a single special event in the past). Pair of months: 4)

ἀπὸ Περιτίου μέχρις Πανέμου (two figures, perhaps indicating the period necessary for Kimbros' full recovery). **Periods of several days** [?]: 5) Δεκάς; 6) Εἰκάς (nos. 5/6: 'ten days'; 'twenty days', M. C. W. 1275; however, all similar indications that can be checked on the ph. (ἐβδομάς, εἰκάς) refer to a specific day of a month; cf. M. C. W. on 1270, where they rightly consider ἐβδομάς and εἰκάς on a par with τεντροσεκεδάκη); 7) **Days** (apparently denoting specific days in an ongoing sequence): 8) Τετάρτη 'Ἡμέρα; 9) Πέμτη 'Ἡμέρα. **Time of day**: 10) 'Εσπέρα.

B. Personifications of concepts or activities: 1) Διαλευθερά ('Manumission'), appearing alongside 2) Διαθήκη ('Testament') and a group of νομικοί (cf. below sub C no. 2; lawyers, obviously preparing a testament in which manumission plays a substantial part); 3) Διατριβή (twice; 'school'; groups of students). 4) 'Εντευξις ('Petition', vel sim.); 5) Μήνυσις ('Denunciation'); 6) Νόσος (twice, on different panels); 7) Πεδία (for Παιδεία); 8) Προέλευσις ('Progress', perhaps both referring to Kimbros' recovery from disease and his leaving the house and returning to school and/or his progress in education); 9) Φιλία.

C. Groups of persons: 1) ἱατροί (twice, on different panels, once spelled εἰατροί); 2) νομικοί ('lawyers').

D. Individual persons: 1) 'Αλέξανδρος (three times, in two different panels; Kimbros' teacher, once associated with Paideia [cf. above sub B no. 6]); 2) Βαρμαλαχας; 3) Διοκλῆς; 4) Δίος; 5) Ζευξιανός; 6) 'Ηλιοδόρα; 7) Θεοδόρα (three times, in two different panels); 8) Κίμβρος (very frequent, also spelled Κίνβρος); 9) Κύριλλος (twice, once spelled Κύριλος); 10) Μανης; 11) Μαρθης (twice); 12) Μαρίνος.

See now also C.A. Marinescu, S.E. Cox, R. Wachter, 'Paideia's children: childhood education on a group of late antiquity mosaics', in A. Cohen, J.B. Rutter (edd.), *Constructions of Childhood in Ancient Greece and Italy* (Hesperia Suppl. 41; Princeton 2007) 101-114, with photographs of four more panels (texts in majuscules). The following names are not included in the illustrations of the 2005 publication (most of them are also transcribed by P.-L. Gatier, *BE* [2008] no. 544): Ἀπολωνίδης, Γεννάδης, Ζήθος, Θεόδοτος, Θρεπτός, Κύριλλος, Λονγίνος, Μαρτιανός, Μαρτιανός (also Μαρτιανός υἱός), Μικτωσίνος (?; new name, G.), Παλμάς, Πρίσκος υἱός Μονίμου (also Πρίσκος Μονίμου or simply Πρίσκος [one of the labels reads ΠΡΙΣΚΟΙ, which M. C. W. (111) interpret as another reference to a group of persons, viz. 'older students'; however, the word (apparently considered to be modelled on Latin *priscus*) seems to be unattested; moreover, the label is set above the head of a single person shown in interaction with Kimbros, not in the center of the group; very probably Kimbros' close friend Πρίσκος, with I instead of C due to a restoration or a mosaicist's mistake, Tybout], Πρόκλα, Φίλιος (or Φείλιος; a pedagogue whipping Kimbros), Χρυσάφης [Χρυσάφιος, G.: ΧΡΥΣΑΦΙΣ, M. C. W., confirmed by the ph.]. New personifications are Γλυκέρρα and, possibly, Δώρις (or name of a woman?); Πάνεμος / Εἰκάς is another date pair. [On 114, M. C. W. mention the possibility that the commissioner of the ensemble was Kimbros' family, with 'a memorial structure such as a tomb or a public building, perhaps even a school' as its original location. However, the striking parallel with the paintings of Trimalchio and the fact that the Antiochian mosaics have been found almost exclusively in houses, strongly suggest a domestic context; like Trimalchio, Kimbros himself may have been the commissioner; one may imagine him recounting the earlier stages of his life to his guests in front of the mosaic panels, Tybout].

1699. **Palaestina**. For inscriptions possibly from Palaestina see our lemmata nos. 1882 (2), 1929, 1942/1943, and 1960/1961.

1700. **Palaestina**. The bishops of Palaestina Prima/Secunda/Tertia and Zoara. See our lemma no. 1747.

1701. **Akre ('Akko)**. Stamped amphora handles, mid 3rd-mid 2nd cent. B.C. Ed. pr. D. Ariel, *Atiqot* 50 (2005) 181-188 (ph.), publishes 13 Rhodian amphora stamps (182-185 nos. 1-13; last third of the 3rd cent.-3rd quarter of the 2nd cent. B.C.; nos. 12/13 are illegible) and one Chian stamp (185 no. 14; 3rd quarter of the 3rd cent. B.C.; 'Ικεσίω (eponym or manufacturer?)); 185 no. 15 is an unclassified fragment and 185 no. 16 bears Semitic characters. Ed. pr. adduces parallels for nos. 1-11 and 14. Eponyms: Ἀρίστακος, Κρατίδας, Ὀνάσανδρος, Πρατοφάνης, Πυθόδαρος. Manufacturers: Ἀμύντας, Δωρόθεος, Μένων, Πανσανίας, Φιλάνιος.

1702. **Beersheba**. Christian funerary epigrams for Georgios, 6th cent. A.D. Merkelbach-Stauber, *SGO* IV 21/07/02; *GV* 2000. G. Agosti, *art. cit.* (cf. our lemma no. 2009) 6-9, adduces parallels for some formulas in these two epigrams, mostly from other epigrams (both literary and on stone) and Homer. Special discussion of νέος Φαέθων 'Ελικώνιος in L. 6: Phaethon is frequently used in contemporary enkomastic poetry not to denote the son of the Sun, but as an antonomasia to equal a person to the Sun tout court; in our epigram the mors immatura aspect of Phaethon may have been retained. 'Eine Beziehung des Phaethon zum Helikon scheint sonst nirgends belegt' (M.-S.), but such a connection is not intended; the laudatory epithet 'Ελικώνιος just refers to Georgios' affinity with culture (parallels from epigrams, notably *AP* 7.697, which may have been known to the author of our epigrams).

1703. **Eboda**. Christian dipinti on a pithos, early Byzantine period. *SEG* XXVIII 1405; A. Negev, *The Greek Inscriptions from the Negev* (Jerusalem 1981; cf. *SEG* XXXI 1400) no. 46. N. Litinas, *Tyche* 20 (2005) 262 no. 526, reads in (B) three times ΧΜΓ instead of three times πυλω. (cf. *SEG* XXVIII, where Bingen pointed out that the readings πυλω are quite uncertain). On top of each X there is a P, which form three christograms; some letters in two lines above defy explanation; below each christogram and ΧΜΓ is a ligature (a signature according to Negev), which may be the drawing of a cross. L. interprets (C), reading ΓΕ + ΓΕΡ (signatures of the deacon Γερμανός, the recipient of the vase on record in (A)), either as Γει(μ)ανῶ + Γέρ(μ)ανῶ + Γέρ(μ)ανῶ. (The capital in Γέρων suggests that L. interprets this as a proper name; however, in (A) γέρων denotes an ecclesiastical function ('geront'): ὑπὸ Θεοδοσίου γερωντοῦ, the sender of the vase in Negev's interpretation. But is Γερμανός actually the recipient? The dative is likely to depend on Κύριε, βιοή-

ΘΕΙ: Theodosios may be the writer of the dipinto || For XMC L. refers to *I. Palaestina Tertia* || 12; see also SEG LII 1036 app. cr., with references, and LII 2068, Tybout].

1704. Eleutheropolis. Dedication of a mosaic in a church, 6th cent. A.D. Merkelbach-Stauber, *SGO* IV 21/09/02; *SEG* VIII 243. G. Agosti, *Medioevo greco* 5 (2005) 11-13, reads in verse 1 ἐκοσμήσατο μέλαθρον rather than ἐκόσμησα τὸ μέλαθρον. Comment on the refined disposition of the lines (indentation of LL. 2, 4, and 6; the line divisions of LL. 1/2 and 5/6 respect the caesurae). A. argues that several expressions in this text celebrating a gift of bishop Obodianos are drawn from a specific source, sc. the *Constitutiones Apostolorum* (written ca. 380, probably in Syrian Antiochia): the rare epithet ἡπιόθυμος is one of the qualities befitting a bishop (2.57.1; pp. 311/312 ed. Metzger); the Homeric ἀμύμων is the epic 'translation' of ἄμωμος in the same list; ἰδίων διὰ μαθητῶν τοῦδ' has a parallel in τοὺς ἰδίους αὐτοῦ μαθητὰς in 2.6.5 (p. 156 ed. Metzger); both refer to the faithful community following the bishop on his virtuous path.

1705. Eleutheropolis (area of: Khirbat el-'Ein). Graffiti in a burial cave, ca. 50-125 A.D. B. Zissu, *'Asiqot* 50 (2005) 28-36, reports on the finds in a burial cave near the ancient site; on 33-35 (ph.; dr.) Z. describes a Greek inscription incised on the southern jamb of the entrance to the burial chamber; it is divided into three frames by incised lines; one frame contains nine, another five lines consisting of small letters; the third frame is poorly preserved. 'The inscription could not be deciphered. It may have served a magical purpose' (33). Under the inscription an architectural drawing: a *nefesh* (symbolic representation of the tomb).

1706. Flavia Neapolis. Various inscriptions. Y. Magen, *Flavia Neapolis. Shechem in the Roman Period* (Jerusalem 2005; in Hebrew), mentions or (re)publishes a large number of Greek and Latin inscriptions. We present the new texts in separate lemmata (our nos. 1707-1714), omitting an insignificant fragment on 248, and mention the edita below. [Our summaries of the epigraphical contents of this volume in Hebrew are based on a series of detailed notes kindly prepared for us by I. Di Segni]: 1) building inscription concerning a military fortification (μεσοχώριον); inscription built into the wall of a house in the old Samaritan quarter in southwestern Shechem, now lost (E. Renan, *Mission en Phénicie* [Paris 1864] 808; C. Clermont-Ganneau, *Archaeological Researches in Palestine II* [London 1896] 318/319; M. 79 [dr.; text; Hebrew translation]; L. Di Segni, *Dated Greek Inscriptions from Palestine from the Roman and Byzantine Periods* [unpublished PhD Diss., Jerusalem 1997] 575-577, dates this text to the years 270-286 A.D. on the basis of the mention of a deputy governor of equestrian status (4th cent., R.; 5th cent., C.-G.); 2) statue base with dedication to Antoninus Pius; re-used in a building in the western quarter of Shechem, now lost (C.-G., *op.cit.* 319/320; M. 80 [dr.; text; also on 332; Hebrew translation]); 3) name of donor (?) on a capital re-used in the Great Mosque of Shechem, now lost, Roman Imperial period (C.-G., *op.cit.* 311; M. 80 [dr.; text; Hebrew translation]); 4) dedicatory epigram, signature and labels on a marble tripod from Mount Gerizim (Nablus/Shechem)

(Merkelbach-Stauber, *SGO* IV 21/12/01; M. 252/253 [the dr. does not show the inscriptions]); 5) a row on a stone slab from Mount Gerizim (*SEG* XL 1505; M. 258; ph.); 6) epitaph of a Παλαμηνός (from Mount 'Ebal, east of Nablus/Shechem; M. Avi-Yonah, *QDAP* 12 [1946] 93/94 no. 10; M. 311; ph.; dr.; text; Hebrew translation); 7) two epitaphs (sarcophagi) from Thalluza in Samaria (*SEG* XLVII 2058; M. 315; ph. and dr. of (A); dr. of (B)); 8) honorary inscription from Ephesos awarded by Φλαουσιῶν Νεαπολεϊτῶν Σαμαρῶν ἡ βουλὴ καὶ ὁ δῆμος (*I. Eph.* 713; M. 331; text; Hebrew translation).

1707. Flavia Neapolis. Dedication to Apollo, 2nd/3rd cent. A.D. Slightly tapering marble column; inscription engraved top down with the single letters in a vertical row; found in Nablus/Shechem; ph. and dr. in the Mandate Archives, now part of the Israel Antiquities Authority. The ph. was published by C.N. Johns, *Palestine Exploration Quarterly* 80 (1948) 96. [The column should be in the Rockefeller Museum in Jerusalem, like all other artifacts found during the Mandate; however, a search by the Antiquities Authority in February 2009 was fruitless (information kindly provided by I. Di Segni), Tybout]. Ed. pr. Y. Magen, *Flavia Neapolis* -- (cf. our lemma no. 1706) 257 (ph., dr.).

Τῷ Ἀπόλλωνι

Undated by ed. pr. [2nd/3rd cent. A.D., L. Di Segni].

1708-1710. Flavia Neapolis. Epitaphs on sarcophagi, 2nd/3rd cent. A.D. Inscriptions on so-called 'Samaritan' sarcophagi found in Nablus/Shechem. Mentioned by Y. Magen, in F. Manns - E. Alliata (edd.), *Early Christianity in Context* -- (Jerusalem 1993; cf. *SEG* XLII 1423-1429, introduction) 149-166; now mentioned or published by id., *Flavia Neapolis* -- (cf. our lemma no. 1706) 281-283 and 305. [We read the inscriptions in our lemmata nos. 1708 and 1710 from the ph./dr.].

1708: M. (1993) 152/153 (dr.); M. (2005) 281 (ph.; dr.). Epitaph of Sabbatios. Sarcophagus from the 'Askar mausoleum; inscription on a square panel on one of its long sides: Σαββατίου

1709: M. (1993) 151 and 164/165 (ph.; dr.); M. (2005) 282/283 (ph.; dr.; text). Epitaph of Ioustos and Archela(e)is. Sarcophagus from the 'Askar mausoleum; inscription in symmetrical disposition on one of its long sides, left and right of a central wreath and symmetrical ornament; vacats between all words except after KAI in L. 2.

Ἰούστου Ἰούστου Θεοφίλου κτίστου ἰ καὶ Ἀρχελαίδου Σίμωνος Ἀλεξάνδρου συνβίου

1. 'Founder' (of the mausoleum), M. [or occupation: 'builder' (e.g. *P. Oxy.* 2144 L. 8), Chanolet].

1710. M. (1993) 161 (ph.: majuscule text); M. 305 (ph.: dr.). Fragmentary epitaph. Fragment of a stone slab belonging to the inside of a sarcophagus found in a tomb near the the New Mosque: Οἶκος CYNETI[-]

[Perhaps Συνέτ[ου]? 'House (i.e., tomb) of Synetos', Tybout].

1711. Flavia Neapolis. Names of phylai and numerals on seats in the theater, 100-150

A.D. Names of urban tribes incised on the seats of the theater. Ed.pr. Y.Magen, *Flavia Neapolis* -- (cf. our lemma no. 1706) 120-123, A-K (ph., also on 119 and 140; dr.; Hebrew translation): 1) Φυ(λῆς) Διάδος (120 A); 2) Φυ(λῆς) Ἀθηναῖδος (120 B); 3) Φυ(λῆς) Ἀφροδισιάδος (120 C); 4) Φυ(λῆς) Ἀπολλωνιάδος (121 D); 5) Φυ(λῆς) Ἀ[ρ]τ[ε]μ[ι]στιάδος (121 E); 6) Φυ(λῆς) Ἀρηῖδος (121 F); 7) Φυ(λῆς) Ἡρακλῆιδος (121/122 G; the seats of this tribe are numbered from α' to ακ', leaving 40 cm for each seat); 8) Φυ(λῆς) Διονυσιάδος (122 H); 9) Φυ(λῆς) Ἀντιοχῖδος (122 I; named after a Seleukid king?); 10) Φυ(λῆς) [-] (122/123 J); 11) Φυ(λῆς) Φλαυιάδος (123 K; 'Of the Flavian tribe').

1712. Flavia Neapolis. Numerals on seats in the hippodrome, 100-300 A.D. Inscriptions incised on seats in the hippodrome, which was built in the first half of the 2nd, went out of use in the second half of the 3rd, and was dismantled in the early 4th cent. A.D. Mentioned by Y.Magen, *Flavia Neapolis* -- (cf. our lemma no. 1706) 169 (ph.: dr.) [we read the numerals from the dr.: 1) τμβ' (342); 2) φη' (518); 3) [?]ν' (150). [We cannot interpret the first sign, which resembles '3'; M. calls it an 'unidentified mark'; according to L.Di Segni (per ep.), it might be a sampi, which would yield 950, Tybout]. For inscriptions from the hippodrome re-used in the amphitheater see our next lemma.

1713. Flavia Neapolis. Personal names and titles on stones from the hippodrome re-used in the amphitheater, 100-300 A.D. Inscriptions incised on stones re-used in the amphitheater, which was built at the end of the 3rd or at the beginning of the 4th cent. A.D. with spolia from the hippodrome (for that building's life span see our preceding lemma). Ed.pr. Y.Magen, *Flavia Neapolis* -- (cf. our lemma no. 1706) 205-208, A-I (dr. [We read nos. 3 and 516, for which ed.pr. offers no text, from the dr., Tybout]): 1) ΑΙΚΕΛΛΟΥ (205 A; on the back of a seat; [M]ε[ρ]ο[υ]κέλλου?, ed.pr.); 2) ΟΙΟΥΛΛΟΥ (205 B; on the back of a seat; ὁ 'Ιούλλου [?], ed.pr.); 3) three fragments of inscriptions on ashlar: ΙΟΥ[-], [-]ΑΙΟΥ[-], [-]ΝΟΥ (205 C [if the dr. are correct, the first two fragments do not join to yield 'Ιούλλου]) 4) [-]ΛΟΥ ΑΓΡΙΠΠΙΑ Ι ΠΙΚΟΠΟ (205 C; [-]λου Ἀγρίππια [ἐπ]ισκόπου?) 5) [-]ΛΟΥ ΑΓΡΙΠΠΙΑ Ι ΠΙΚΟΠΟ (205 C; [-]λου Ἀγρίππια [ἐπ]ισκόπου?) 6) seven fragments (apparently not part of the same text): [-]ΠΙΑΝ[-], [-]ΑΙΟΥ, [-]ΣΕΟΠΡΟ[-], ΛΟΙ[-], [-]ΥΡ[?]ΠΤΟ (or Φ?) [-], [-]ΡΟ[-], [-]ΤΙΠ[-] (205 F); 7) [-]βλουλευτοῦ (207 G; ph.: on the side of a re-used bench or architrave); 8) Θεοδότου (207 H; ph.: on the side of a bench re-used as a step); 9) Πεντετίνου ΟΥΑΤΟΠ[-]

(208 I; ph.: on a seat re-used as a step [the dr. seems to allow a reading Α instead of Α, though this may be an illusion due to a crack in the stone]).

1714. Flavia Neapolis. Inscription on a bronze weight, undated. Circular bronze weight (145.8 g) found in the main street of Shechem. Mentioned by Y.Magen, *Flavia Neapolis* -- (cf. our lemma no. 1706) 373 (dr. [from which we read the text]): ν(ομίσματα) λς'

1715. Gadara (area of: Kursi-Gergesa). Mosaic inscription (laying of a mosaic in the baptistry of a church), 582-587 A.D. SEG XXXIII 1270. In an article on liturgical modifications in early Byzantine churches in Israel A.Ovadiab, *SBF* 55 (2005) [2006] 363-376, on 364/365 (ph.; text and translation) briefly discusses this text which adds a precise date to the otherwise archaeological evidence for the transformation of a diakonikon into a φωτιστήριον (LL 4/5; = baptistry) in the church of Kursi.

1716. Golan. Various inscriptions, undated / early Byzantine period. M.Hartal, *Land of the Huraeans. Archaeology and History of Northern Golan in the Hellenistic, Roman and Byzantine Periods* (Qazrin 2005) 313-334 (tabular survey on 326-331; in Hebrew), describes and lists selected architectural elements (occasionally with inscriptions) and some dedications and epitaphs from the Golan (ph. or occasionally dr. of most). Nos. 326 (ph.; lintel from Rafid; only christogram and crosses), 421 (see our lemma no. 1718), and 425 (epitaph from Surman; illegible ph. on 334) are inedita; for no. 413 (dr.) see G.Schumacher, *The Jaulân* (London 1888) fig. 126. The remaining texts have been (re)published by R.C.Gregg - D.Urman or C.Dauphin in 1996 and can be found in SEG XLVI; we give a comparatio numerorum.

SEG XLVI	H. no.	SEG XLVI	H. no.	SEG XLVI	H. no.
1917 (no. 118)	399	1967 (3)	381	1985 (3)	335
1925 (1)	311	1979	405	1985 (4)	339
1926	387	1980 (1)	314	1985 (5)	325
1929	402	1983 (13)	424	1993	358
1937 (1)	321	1983 (14)	423	1994 (7)	315
1959 (3)	323	1985 (1)	360	1995 (2)	388
1967 (2)	324	1985 (2)	334	1995 (5)	426
				1999	403

1717. Golan (Bab el-Hawa). Name on a lead weight, early Byzantine period. Lead weight with hanging ring; inscription in relief. Mentioned by G.Vikan, J.Nesbitt, *Security in Byzantium: Locking, Sealing, Weighing* (Washington DC 1980) 23/24. See now M.Hartal, *Land of the Huraeans* -- (cf. our lemma no. 1716) 249/250 (dr.; in Hebrew): ΠΡΟΙΚ

Ἰουλιανῶν)?, L.Di Segni (per ep.); Προκ[ρίτου], H. [presumably a printing error for Προκο[ρίτου]].

1718. Golan (Daret Umm 'Ataf). Epitaph of Dimitia, 4th-6th cent. A.D. Basalt stele of irregular shape. Ed.pr. M.Hartal, *Land of the Ituraeans* -- (cf. our lemma no. 1716) 333/334 no. 421 (ph. inscription illegible; Hebrew translation): Θάρα, ἡ Διμιτρία ἡ ἐτ(ων) λε'

[dated by ed.pr. a date in the 4th-6th cent. A.D. seems reasonable. L.Di Segni (per ep.)]

1719. Golan (Ramsaniyye). Construction of the martyrium of St. John, 512 A.D. SEG XLVI 1987. L.Di Segni apud M.Hartal, *Land of the Ituraeans* -- (cf. our lemma no. 1716) 321/322 (in Hebrew) [we add some information communicated to us by D.S. per ep.], points out that L II should be read Πανέμος, Ἰνδικτιῶνος δ', ἔτι διφ', i.e., 514 (numeral in descending order, cursive delta with rounded back) rather than 688 (χρη'); it is reckoned by the era of Paneas rather than by the Seleukid era (514 = 511/512 A.D., with Panemos falling in 512). Like the supposed Seleukid date, this new date fits in with a fifth, not a fourth indiction; perhaps the year is mistaken and should have been 513 (511 A.D., in accordance with the indiction). As to SEG XLVI 1988, a basalt lintel equally from Ramsaniyye and supposedly carrying a date according to the Seleukid era [but cf. the doubts of D.Feissel: see SEG XLVI 1988 app.cr.], H. points out that this stone bears no inscription and that there is no reason to assume that it comes from a martyrium, i.e., the building as SEG XLVI 1987.

1720. Jerusalem. For an inscribed icon possibly from Jerusalem see our lemma no. 1960.

1721. Jerusalem. Construction of a synagogue by Theodotos, before 70 (probably early 1st cent.) A.D. SEG VIII 170; LIV 1666*; CIJ² 1404. In a study on architecture and function of the synagogue (συναγωγή) and prayer-house (προσευχή) in Palaestina and the diaspora, I.Nielsen, *Hephaistos* 23 (2005) 63-111, on 73 (ph.; translation), examines this text for the light it may shed on the function of pre-diaspora synagogues (it mentions the reading of the law and instruction of the commandments, not prayer). On 102 a brief discussion of IJO I MacI (CIJ² 694; synagogue of Stobi).

1722. Jerusalem. The early Christian community and pagan associations. See our lemma no. 1975.

1723. Jerusalem (?). Weight and date on the bronze rim-frame of a measuring vessel, 7 B.C.? Circular bronze frame with an L-shaped cross section (upright band) which could be placed on the rim of a vessel; relief inscriptions on the upright band (A) and on the top surface

(B); donated to the Israel Museum, Jerusalem, in 2003; probably found locally. Ed.pr. L.Di Segni, *Israel Museum Studies in Archaeology* 4 (2005) 23-48 (color ph., dr.; translation); cf. also P.-L.Gatier, *An.Ép.* (2005) [2008] no. 1589 (text and French translation) and *BE* (2008) no. 555, who considers the possibility that the object comes from the province of Syria.

A: Μάρκου Τίτιου σύμβλημα· μοδίου τέταρτον

B: "Ετους βασιλέως δλ', μηνός Ξανδικου vacat δκ' vacat

A. Marcus Titius, probably the homonymous governor of Syria, whose term should be dated 10-7 rather than 13-10/9 (or 9/8) B.C. (cf. also below, app.cr. in fine); σύμβλημα: 'standard', in this case the (Roman) modius (8.733 liters; used for measuring dry goods, especially corn); the bronze frame must have been placed on a vessel with a capacity of 1/4 modius = ca. 2.18 liters. ed.pr., who on 25 collects and discusses inscribed measuring vessels and tables II B. after ΕΤΟΥΣ a worn sign which is best explained as a ligature of BA: βα(σιλέως) or βα(σιλείας); year 34 (era of King Herod, starting in Xanthikos 40 B.C.) = 7 B.C.; in fine δκ' (24) is not likely to indicate the day of the month because of the gap which separates it from Ξανδικου and because this kind of artefact does not require an exact date down to the day of the month (but the mention of a month is in itself already evidence for exactness, Tybout; in spite of ed.pr.'s affirmations, the numeral may be read as the day of the month, G., who also points out that BA are not legible on the ph. or dr.: 'pourtant, leur interprétation seule permet à l'a. d'établir un lien entre cet objet, Hérodote et la Judée, et de fonder ainsi l'ensemble de la construction' (G. 2005); see G. (2008) for further criticism of ed.pr.'s interpretation, which he considers an 'audacieuse reconstitution'; the object may come from one of the cities of the province of Syria with an era starting in the 40s B.C.; probably a second date: the same year 7 B.C. indicated by the era of Actium, ed.pr. II probably the vessel served a fiscal purpose: exaction of tax in kind rather than measuring taxable goods. The tax was collected on behalf of the Roman administration by the king's authority. This casts doubt on the communis opinio that Herod paid no taxes to the Romans. The month Xanthikos (first month of the Jewish calendar) may have been specified to indicate the beginning of the time scheduled for the payment of a first installment, ed.pr. II on 32-34 a discussion of *Luke* 2.1-5, which dates Jesus' birth to the time of the census ordered by Augustus, under Herod's reign and the governorship of (P. Sulpicius) Quirinius. Several alleged inconsistencies in these data disappear on the assumption that Quirinius was governor from 12-10 B.C., years formerly occupied by Marcus Titius (see app.cr. initio); ed.pr. assigns Jesus' birth to 12 or 11 B.C.

1724. Jerusalem (area of: Khirbet Beit Sila). Inscriptions in the Church of St. Theodoros, ca. 500-550 A.D. SEG LII 1662-1664. See also S.Batz, *Qadmoniot* 128 (2004) 113-119 (ph.; in Hebrew). [Note that LII 1663 is a memorial inscription, not a burial inscription. L.Di Segni (per ep.)].

1725. Jerusalem (area of: Mar Elias). Renovation of (part of?) a church, 8th cent. A.D.? SEG LIII 1855. See also R.Avner, *Qadmoniot* 130 (2005) 117-121 (ph.). [L.Di Segni urges (per ep.) that on the basis of the ph. no rho can be read in the monogram; consequently D.Feissel's reading Μωϋσιου is impossible; see SEG LIII 1855 app.cr. ad L. 1 for D.S.'s alternative suggestion].

1726. Krokodileonpolis (Tel Tanninim). Mosaic inscription (fragment of the date of a building inscription), early Byzantine period. Right lower part of a rectangular mosaic panel; inscription in a frame. Edd.pr. A Sieglman, S.Yanklevitz, *Atiqot* 49 (2005) 123* (ph. text in majuscules). We read the text from the ph.: ----- | [---] χρόνος | [---] ἡγουμένου

HIOYMENOI, edd.pr.

1727. Masada. Bilingual (Latin/Greek) dipinto on a fish sauce amphora, Herodian period? *SEG* XLVI 2019. In an article on the function of Latin 'tituli picti' on amphoras as advertisement for fish, P.Berdowski, *MBAH* 22.2 (2003) 18-55, on 32-34, discusses this bilingual dipinto. The ph. published by edd.pr. shows that the existence of LL. 2/3 is uncertain; alternatively, if the symbol and the Δ actually exist, they should not necessarily be considered part of the inscription. This would allow to read *initio garum* | βασιλέως; on the assumption that Π instead of PO may be read, [H]ρώδου can be restored in the following line (edd.pr. considered the possibility of restoring βασιλέως [Hρώδου] in their L. 4; in their L. 5 they assumed that a letter was lost between P and O). Alternatively *garum βασιλέω[v]* may be read: 'königliches Garum', 'königswürdiges Garum' ... Dies wäre ein ausgezeichnetes Beispiel der geschriebenen Werbung' (34); *garum βασιλέως*, if correctly read, either means 'garum for the king' or 'garum manufactured in a royal factory' or 'royal garum', i.e., a garum of excellent quality. B. prefers the first possibility, since the amphora was imported from Spain, though the possibility that it was used secondarily, now to store locally produced garum, cannot be excluded categorically. The king is Herod the Great rather than Herod Agrippa I or II; edd.pr.'s objection that the amphora type (late 1st/early 2nd cent. A.D.) is at variance with their argument that the amphora was imported in Masada during Herod's reign (see *SEG* XLVI app.cr.) is less stringent than they assumed, since the earliest attestations known so far for this type ('Dressel 38') actually date to the reign of Tiberius.

1728. Nahariya. Monogram, early Byzantine period. Monogram on a marble work in a church, C.Dauphin, G.Edelstein, *L'église byzantine de Nahariya (Israel). Études archéologiques* (Thessaloniki 1984) 91-93; cf. L.Di Segni, in J.H.Humphrey (ed.), *The Roman and Byzantine Near East II* (art.cit. in *SEG* XLIX 2034) 169 and note 51. Both D.-E. and D.S. interpreted the monogram as that of an Ἰ(ωάννης) ἀρχιεπίσκοπος, whether John of Ptolemais (D.-E.; ca. 536 A.D.) or John of Tyre (Di S.; ca. 555 A.D.). J.-P.Rey-Coquais, *MUSJ* 58 (2005) [2006]: = *Mélanges L.Pouzet*; cf. our lemma no. 1686) 515 and note 7, points to a similar monogram on an unpublished piece of marble from Tyre also bearing the inscription Ἰωνίου; see now *I.Tyre* II 95 for a more elaborate discussion: the name of the archbishop hidden in the monograms is to all probability Ἰόνιος (previously unattested archbishop of Tyre, also to be recognized in the Nahariya monogram).

1729. Porphyreon? (Haifa: area of Kfar Samir). Praise of the Lord on a Jewish lamp, late 3rd/early 4th cent. A.D. G.Finkielsztejn, in *La mosaïque gréco-romaine* IX, 435-451, reports on the results of excavations conducted in 1988 and 1994-2001 in Kfar Samir (at the southern entrance of Haifa); the site can perhaps be identified with southern Porphyreon, a 'kolonopolis' which may have belonged to the bishopric of Tyre. On 435 note 2 (text in majuscules, material unspecified), F. mentions a lamp of atypical style with seven holes for wicks inscribed Εὐλογία Οἰψ(ιστου) (for Ὑψ(ιστου); Ὑψιστος may correspond to the (El) Elyon of Jews and Samaritans.

1730. Porphyreon? (Haifa: area of Kfar Samir). Christian mosaic inscriptions, early Byzantine period. G.Finkielsztejn, art.cit. (cf. our lemma no. 1729), mentions two new inscribed mosaics (ph.): 1) fragment in the 'north-east church': end of seven (or eight?) lines belonging to the church's earliest stage; probably early 5th cent. A.D. (F. 437; no text; no single words can be identified in these unrewarding and damaged traces of letters on the basis of the ph.); the bilingual (Greek/Aramaic) inscription *SEG* XLV 1818 belongs to a later stage of this church (6th cent.; F. 440; note also the medallion in the south-west chapel added to this church in the 7th or 8th cent.: large cross with the letters Ω and Α in the lower left and lower right quarter, respectively); 2) panel in the tub of a wine-press found 'dans le tissu urbain' south of the 'north-east church' (F. 448; text in majuscules): † Εγένετο (for ἐγένετο) ἡ ψήφοσις (for ψήφοσις) αὐτῇ | [-] ἐτους β[---?] | [-----?]. (The ph. shows in L. 2 *initio* ΑΧΗΡ[---], Tybout). On 443, F. mentions an 'inscription très endommagée' in the basilica (500-550 A.D.? [Nothing can be made of the small ph.]).

1731. Raqit. Epitaph of Mareinos, early Byzantine period. Inscription on the façade of a burial cave. Ed.pr. L.Di Segni, in S.Dar (ed.), *Raqit. Marinus' Estate on the Carmel, Israel* (BAR Intern. Series 1300; Oxford 2004) 197: Μαρείνου μνημῖον

Mareinos was probably the founder of the estate. His name is Semitic and is borne by Jews, Samaritans and Christians alike. ed.pr., with examples from Palaestina.

1732. Raqit. Mosaic inscription (invocation of God and acclamation) in the synagogue, early Byzantine period. Mosaic medallion surrounded by an indented pattern found in the hall of the synagogue. Ed.pr. L.Di Segni, in S.Dar (ed.), *Raqit* -- (cf. our lemma no. 1731) 196/197 (ph.; translation): branch Θ(εός) β(οήθῃ) · branch | Υἱς Θεός μόνος | branch

1 Or, less preferably, Θ(εῖ) β(οηθῶν) or Θ(εῖ) β(οηθῶ). ed.pr., who provides many examples from Palaestina of identical or similar abbreviations of this not exclusively Jewish, but also Samaritan, pagan and (rarely) Christian formula II 2. υἱς for εἰς || the association of the two formulas makes it equivalent to Εἰς Θεός βοήθῃ and Εἰς Θεός (μόνος) βοήθῶν, remarkably frequent in Samaritan contexts (cf. *SEG* XLIV 1340). The synagogue was built at the edge of the estate by its owner for private use; the family may have been Samaritan. ed.pr.

1733-1742. **Sepphoris.** Mosaic inscriptions in the synagogue (donations of the mosaics and labels), early 5th cent. A.D. Aramaic and Greek inscriptions in the mosaic floor of the synagogue; donations in Aramaic in the northern aisle, partly between the aisle's columns (originally twenty, eleven of which are preserved); donations in Greek in the nave (originally eleven, nine of which are preserved; the mosaic carpet in the nave has the shape of an elongated standing rectangle, divided into seven horizontal registers (nos. 1-7, counted from above; the mosaic is said to be viewed from the entrance, stretching out from the most nearby (easternmost) no. 7 onwards); four registers are subdivided into two or three smaller panels; labels, mostly in Hebrew and some in Greek (total of four; see our lemma no. 1739), accompany some of the representations; inscriptions in square black letters on a white background. All texts are published in Z. Weiss, *The Sepphoris Synagogue: Deciphering an Ancient Message Through its Archaeological and Socio-Historical Contexts* (Jerusalem 2005), Chapter 4 (199-223; ph.; translations); for those in Greek (total of thirteen) see ed.pr. L. Di Segni on 209-216. For reviews see F. Millar, *SCI* 24 (2005) 321-324 and M. Fischer, *JRA* 21 (2008) 700-702.

On 216-219 W. examines the whole dossier, with special reference to: formulas (the Aramaic texts open with a blessing to the donors; some Greek texts repeat the Aramaic formula in translation, others open with the names of the donors; only the Greek texts occasionally include specifications of the object donated and the motivation for the donation); onomastics (more than twenty names in total, most of which are known from the Jewish onomasticon); donors (at least two for each panel, mostly relatives; only one woman, on record in an Aramaic inscription; no evidence of family connections between donors on record in the Aramaic inscriptions and those in the Greek texts); similar collective efforts in synagogue building and/or decoration in other places, notably Tiberias (*SEG* XX 453), Syrian Apamea (*SEG* LIV 1595) and Sardis (*SEG* LIV 1226); the use of both Greek and Aramaic (known from synagogues in other mixed communities, but the relatively clear spatial division - with two Aramaic inscriptions in the nave only (see our lemma no. 1736) - of Greek and Aramaic texts in Sepphoris is unique; there is no relationship between language and artistic preference, nor does the use of Greek necessarily point to a higher degree of the donor's Hellenisation); the distribution of mosaic types (according to the relative importance of the rooms: figural scenes in the nave against geometrical patterns in the aisles) and its possible relationship with the benefactors' status (since the figural mosaics are likely to have been more expensive, their Greek- and Aramaic-speaking donors may have enjoyed a higher socio-economic status than the Aramaic-speakers who offered the geometrical mosaics).

See also Z. Weiss, E. Netzer, in E. M. Meyers (ed.), *Galilee through the centuries. Confluence of cultures* (Winona Lake 1999) 199-226, especially 209/210 on the inscriptions (ph.), and Z. Weiss, 'The Zodiac in Ancient Synagogue Art. Cyclical Order and Divine Power', in *La mosaïque gréco-romaine* IX, 1119-1129 (discussion on 1130; ph., partly in color).

1733: 209 no. 1. **Donation.** Register 1. Symmetrical composition consisting of three panels: two lions in heraldic position flanking a wreath; inscription in the wreath.

Ἐποίησεν ---]ος [---]λου· εὐλ[ογ]ήτα αὐτ[ῶ]

2-4. Name and patronymic of the benefactor, ed.pr.

1734: 209/210 no. 2. **Donation.** Register 2. Symmetrical composition consisting of three panels: two menorahs flanking a tora shrine; inscription running continuously over the three panels above the representations; the section in the central section (above the shrine) is lost.

Παρηγόριος ὁ κ[ε] --- κ[ε] ---] οἱ υἱοὶ Ἀλαφεου κ[ε] Ἀ[λα]-
φεος Παρηγο[ρίου] κ[ε] --- τὴν π[λ]ᾶσαν τάβλαν ἐποίησαν· ε-
[ὕ]λογια αὐτοῖς]

1. Παρηγόριος: Greek translation of Hebrew Menahem or Tanhum, very common among Jews, ed.pr., with references to inscriptions from Palaestina and the Diaspora; Ἀλαφεος: frequent Semitic name, ed.pr. || 2. τάβλα: transcription of Latin tabula (i.e., mosaic panel), ed.pr.

1735: 210/211 no. 3. **Donation.** Register 3. Single panel: consecration of Aaron to the service of the tabernacle and the daily sacrifice; inscription above; Hebrew labels of the figures without connection to the Greek inscription (in two lines).

Σω[σ]ίβ[ι]ος [Μιλ?]χου -- 11-12 -- ὑπ[ε]ρ σωτηρίας αὐτοῦ κ[ε] τῶν τέκν-
ων αὐτοῦ ἐπ[ο]ίησεν τὴν τάβλαν· ε[ὕ]λογια αὐτοῖς

1. First lacuna: 3-4 letters; e.g. Σω[σ]ίβ[ι]ος or Σω[σ]ιατρ[ος]; e.g. [Μιλ?]χου or [Μαλ?]χου (Semitic name); in the lacuna either an expression of piety (εὐχόμενος, εὐξάμενος, εὐχαριστῶν) or perhaps a title (e.g. ἀρχισυναγωγός, πολιτευόμενος), ed.pr.

1736: 211 no. 4 (no ph.). **Donation.** Register 4. Three panels; left: lamb; oil; fine flour; trumpets (components of the daily sacrifice; Hebrew labels; Aramaic donation above); center: showbread table; right: basket of first fruits; inscription in the central panel above the table, largely cut out in antiquity to be replaced by an Aramaic inscription.

[---]Μ[ι] [---] ἐ[π]οίησεν εὐξά[μ]ενος· εὐλογία αὐτ[ῶ]

2-3. Or the donor's patronymic, e.g. Ἀλαφε[ου], ed.pr.

1737: 211 no. 5. **Donation.** Register 4 (see our preceding lemma); inscription in the right panel above the basket: [---]ου εὐ[ε]ξάμενος ἐποίησεν· εὐλογία αὐτ[ῶ]

1738: 211/212 no. 6. **Donation.** Register 5. Large panel representing the celestial bodies; personifications of the seasons in the four corners (see our next lemma); sun, horses and chariot in the central medallion; around it a second larger medallion divided

into twelve panels with representations of the signs of the zodiac (Hebrew labels); inscription in the circular frame of the central medallion.

Μνησθ[η] εἰς ἀγαθὸν καὶ εἰς εὐφημίαν Ἰούδας Μονίμου ἅμα τέκνοις αὐτοῦ[δ].
[εὐ]ξάμενοι ἐποίησαν τὴν πᾶσαν τάβλαν· εὐλογία αὐτοῖς

1 Μονίμος: Greek transcription of a common Aramaic name. ed.pr.

- 1739: 213/214 nos. 7-10. **Bilingual (Greek/Hebrew) labels of the four seasons.** Register 5 (see our preceding lemma); Greek inscriptions and Hebrew equivalents accompanying the personifications in the corners (A-D = nos. 7-10, from the upper right corner anti-clockwise).

A: Μεθ(α)πορινὴ τροπή B: Χιμερινὴ ἡ τροπή
C: (Ἑα)ρινὴ ἡ τροπή D: Θερινὴ ἡ τροπή

A. MEOA, mosaic; μεθαπορινή for μεθαπορινή || B. χιμερινή for χειμερινή || C. AEP, mosaic || ed.pr. offers ample comment on the τροπαί (originally solstices, later also equinoxes), adducing other inscribed mosaic representations of seasons. She argues that the figures labelled τροπαί are not just the four seasons, but solstices and equinoxes (cf. Χειμών and τροπή χειμερινή on panels next to each other in a 5th/6th cent. A.D. villa in Antioch; *IGLS* 852); iconographically they are either equal to the seasons or specifically identified by wings. For the commissioners, 'the principal meaning of the zodiac lay not in the sequence of the seasons ... but in the march of the heavens orchestrated by the movement of the sun, symbol of the cosmic order that celebrated the majesty of God' (214).

- 1740: 214 no. 11. **Donation.** Register 6; two panels; left: Abraham's servants with the ass; right: sacrifice of Isaac; inscription in the left panel above the servants.

Μνησθ[η] εἰς ἀγαθὸν Βόηθος Αἰμιλίου μετὰ τέκνων· ἐποίησεν τὴν τάβλαν·
εὐλογία αὐτοῖς· v. 728

3 In line the Hebrew word 'amen'

- 1741: 214 no. 12. **Donation.** Register 6 (see our preceding lemma); inscription in the right panel above the sacrifice.

Μνησθ[η] ὡσιν εἰς ἀγαθὸν καὶ εἰς εὐλογία[ν] Ἀ[ννι]ανὸς καὶ Π[η]..... ἀδελφοί
[καὶ]..... Σ[ω]φ[ι]στ[η]ς..... πρ[ο]τε[ρ]ε[υ]ον[τ]ες καὶ μετὰ τῶν τέκνων· ἐποίη-
σαν τὴν τάβλαν ταύτην· εὐλογία αὐτοῖς [.....?]

1 The same formula occurs in the synagogues of Tiberias (*SEG* XX 453 (h)) and Azotus (*SEG* VIII 146: XX 473), and in the 'House of Leonis' in Skythopolis (MPI no. 31 A; *SEG* I 1515*).

ed.pr. || 2. or Ἀ[ννι]ανός; the name of the second benefactor is perhaps Παρηγόριος (cf. our lemma nos. 1734 and 1742). ed.pr. || 4-5. [πρ]οτε[ρ]ε[υ]ον[τ]ες (member of the executive committee chosen among the city councillors; Latin *principales*) is more likely for early Byzantine Palaestina than e.g. [γρ]αμματε[υ]ον[τ]ες, [ἐκ]κ[λ]η[σ]ια[σ]τικ[ο]ί or [κρ]ατ[η]τικ[ο]ί, ed.pr.

- 1742: 215 no. 13. **Donation.** Register 7. Single panel, lost for the greater part; inscription above, probably originally occupying the full length of the field, with two-thirds or more being lost.

Μνησθ[η]σιν εἰς ἀγαθὸν ----] | Παρηγόριος καὶ Οὐρανὸς ἀδελφοὶ καὶ ----
ἐποίησαν τὴν τάβλαν ταύτην· εὐλογία αὐτοῖς ----]

1743-1744. **Sepphoris. Two bilingual (Hebrew/Greek) epitaphs, 3rd-5th cent. A.D.** Inscriptions from a burial cave in the ancient cemetery of Zippori. Ed.pr. J. Naveh, *Arigoi* 49 (2005) 114* (text in majuscules), and Y. Ustinova, *ibid.* 117*/118* (both in Hebrew; brief English summary by A. Druks on 141/142; ph).

- 1743: N. 114*. **Epitaph of Krispina.** Loculus slab inscribed in red on the plaster.

Two lines in Hebrew | Κρισπίν(α) | vacat

KPIΣIIN, ed.pr.; 'the ... inscription mentions the name Krispina', D. [the ph. shows no room for an alpha in fine and no trace of letters in the vacat below, Tybout].

- 1744: U. 117*/118*. **Epitaph of Naoum and Jacob.** Rectangular stone.

Three lines in Hebrew | Μεμόριον ὅπερ | ἐπρίαντο Ναούμ | καὶ Ἰακώβ υἱοὶ τοῦ |
ράββι Ἰουχίου· || εἰρήνη branch

1745. **Skythopolis. Epigram and building inscription for a basilica, 500/501 or 515/516 A.D.** *SEG* XLIX 2084. E. Magnelli, *ZPE* 152 (2005) 57-60, republishes the epigram (2084 A1); in verse 1 he reads εἶαν ἐρύσσαι instead of διανεύσσαι; in verse 3 he leaves open the lacuna, printing Σιλβανός ~ ~ instead of [δέ με στήσε] (ed.pr. L. Di Segni) or [με στήσε] (J. Bingen, see *SEG* XLIX 2084 app.cr.; if so, perhaps better μ' ἔστησε, M. 57 note 6). M. suggests restoring e.g. [δ' ἔστησε] or [δ' ἀνστήσε] or perhaps [δ' ἀνέγειρε] or, preferably, [δ' ὤρ-
θωσε] or [δέ μ' ἔσωσε]; C. De Stefani apud M. suggests [δ' ἠύησε] and V. Garulli [δέ μ' ἀν-
ήξε], in verse 4. Ἀνασ[τα]σιον is an alternative to ed.pr.'s equally possible Ἀνασ[τα]σιον (for Ἀνασ[τα]σιον ... βασιλῆος, cf. AP 9.656.1). M. points to the high literary level of this epi-
gram and especially to evident parallels in Nonnos' works πολὺς χρόνος, cf. *Dion.* 47.472.
also AP 9.499.1; πανδαμάτωρ ... χρόνος ἔργων, cf. *Par. Jo.* 10.61-63; πόνων ἐγκύμονι τέχνῃ;
similar expression in *Dion.* 24.259/260; ἐγκύμονι ... is also frequent in Nonnos. (For the influence

of Nonnos on epigrams see also our lemma no. 2009); he also adduces Merkelbach-Stauber, *SGO* I 02:09:24 (SEG XV 661; XLVII 1555; Aphrodisias; 450 A.D.) L. 3: ἀλλὰ με πανδαμάτωρ χρόνος ἄλλεν, 'ma l'analogia si direbbe casuale' (59).

1746. Skythopolis. Stamped amphora handles, Hellenistic period. Cf. SEG XXXVIII 1644, D.T. Ariel, in *Transport Amphorae and Trade* 23-30, gives a brief overview of the mostly Rhodian amphora handles found during excavations in Tel el Husn and Tel Istabbah. The chronology of the handles suggests that the city began on the former and was relocated on the latter in the beginning of the 2nd cent. B.C. No new eponyms or manufacturers. Eponyms discussed: Ἀγλῶκριτος, Εὐφράνωρ, Πανσανίας, Πολυκλῆς, Σθενέλας, Σιμυλῖνος, Σωχάρης, Τιμαρχος, Τιμοκλῆς, Χαρμοκλῆς. Fabricants discussed: Ἀγοράναξ, Ἀέτιος, Ἀπολλοδόωρος, Δαμόνικος, Δίσκος, Δῶρος, Ἑλλάνικος, Ἐπίγονος, Κλέων, Κράτων, Μίκυθος, Μόσχος, Ξενοτίμος, Ὀνάσιμος, Πασιών, Σωτῆς, Σωτηρίδας.

1746 bis. Tel Yoque'am. Rhodian stamped amphora handles, late 3rd/2nd cent. B.C. Ed. pr. G. Finkelsztajn, in M. Avissar (ed.), *Tel Yoque'am: Excavations on the Acropolis* (Jerusalem 2005) 111/112 (ph.), publishes three Rhodian amphora stamps and offers a series of corrections in the readings of 24 Rhodian stamps previously published by R. Rosenthal - Heginbottom, in A. Ben-Tor, M. Avissar, Y. Portugali (edd.), *Yoque'am I: The Late Periods* (Jerusalem 1996) 60-64 (ph.). We mention all certain eponyms and fabricants recorded for Tel Yoque'am, incorporating F.'s corrections. Eponyms: Ἀθανόδοτος, Αἰνησίδαμος II, Αἰνήτωρ, Ἀριστογένης (or Ἀριστογένης), Ἰέρων I, Καλλικράτης II, Κληνόστρατος, Πανσανίας, Σωσιπλῆς, Τιμόθεος, Τιμοφρόνιος. Fabricants: Ἀθανόδοτος, Ἀριστείδας II, Ἀριστοκλῆς, Ἀρτίμας, Δαμοκράτης, Δαμόφιλος, Διόδοτος I, Ἰπποκράτης, Κάλλων, Μαρσύας, Μίδας, Νίκιας, Σαραπίων, Σωσίλας.

ARABIA

1747. Arabia. Bishops' lists of the Transjordanic bishoprics, 5th-8th cent. A.D. M. Piccirillo, *SBF* 55 (2005) [2006] 377-389 (map) [same article in P. Canivet, J.-P. Rey-Coquais (edd.), *Mémoires du Monastère de Saint-Josaphat* (Damascus 2006) 91-114], collects the attestations, epigraphical for the larger part, of bishops of the Transjordanic dioceses (5th-8th cent. A.D.) which update the lists of R. Devreesse, *Le Patriarcat d'Antioche depuis la paix de l'église jusqu'à la conquête arabe* (Paris 1945) 209-240, id., in L.-H. Vincent, *Mémoires de Lagrange* (Paris 1940) 217-227; Madaba (378-382); Philadelphia (382/383); Esbous (383); Gerasa (383-385); Bostra (385-387); Adra (387). Discussion of the extension of the Roman province of Arabia in western direction in the 6th/7th cent. A.D. P. also lists the relevant evidence for Palaestina Prima (390; Livias), Secunda (390; Pella) and Tertia (391-393; Zoara and Areopolis).

1748. Arabia. Mosaic inscriptions in churches, early Byzantine period. M. Piccirillo, 'Il mosaico pavimentale in Giordania come fonte storica di un'epoca - V (1997-2001)', in *La mosaïque gréco-romaine* IX, 459-469, briefly discusses the following inscriptions on mosaics recently found in churches, partially unpublished: 1) SEG LI 2042 and 2045 (Bostra, area of Ma'raq; P. 459; Italian translations); 2) building inscription in a church in Khirbat al-Tanur (Ajlun mountains), specifying that the mosaic was laid in year 688 (= 622 A.D.; the use of the era of the Dekapolis suggests that the village belonged to the diocese of Pella) and mentioning, among other benefactors, a priest Ἰώβ and his σύνοδος (P. 459, based on a photo in an Arab periodical); 3) inscription concerning a martyrion in Khirbat Ya'mun (south of Nu'aymah; territory of Irbid) built under a bishop Λεόντιος in the 8th year of an 8th indiction; another mosaic represents a nilometer inscribed with the letters 'I-A-B-G-D-E-Digamma-Z-H' [i.e., the numerals indicating the water level in cubits, probably ranging from 10 to 18 (the iota indicating '10' having been written only once?); 'ι', 'α', 'β', 'γ', 'δ', 'ε', 'ς', 'ζ', 'η']; for the meaning of these values see the extensive commentary in the app. cr. of SEG LII 1677, Tybout] (P. 459/460, based on photos in an Arab periodical); 4) SEG XLV 1990 (Esbous; P. 460); 5) SEG LII 2068-2072 (LIV 1704*; Madaba, area of Nid; P. 467-469; color ph.).

1749-1750. al-Mazar (northwest Jordan). Two epitaphs, 140/141 A.D. / undated. Ed. pr. N. Bader - M. Habash, *Syria* 82 (2005) [2007] 190-193 nos. 1/2 (ph.; translations), publish two epitaphs on rectangular limestone blocks.

1749: 190-192 no. 1. Epitaph of Annias, 140/141 A.D. Remains of sculpted decoration on top; slightly moulded above and below; incised strokes between the lines; found in front of an ancient tomb (?) on the eastern slope of al-Merama.

Θάρα[ει] | Αννια[ς], | οὐδεὶς ἄ[θ]λῆς ἀνάτορος· ἔτιλλο[ς] σδ', ἐτ(ῶν) μ'

2. Annias (Ἀννια[ς], Ἀννε[ος], Ἀννης, Ἀνν[ος]): frequently attested in the region, ed. pr. II 4-5, year 204 (Pompeian era, used in nearby Dekapolis cities like Kapitolias and Gadara, ed. pr.) = 140/141 A.D.; horizontal stroke under the numeral.

1750: 192/193 no. 2. Epitaph of A(b?)daretas, undated. Found in the courtyard of a house in the centre of the modern village: Α(β?)δαρετας | ια κατ

The name Αδαρετας, not attested in Greek inscriptions from the region, is known from Nabataean inscriptions (meaning 'servant of Aretas'), ed. pr.; Αδαρετας could be a misspelling of Αβδαρετας (cf. *IGLS* XVI 360), M. Sartre apud ed. pr. || the lower part of the stone may have contained a funerary formula, e.g. οὐδεὶς ἄθλῆς ἀνάτορος, ed. pr.

1751. Bethany-beyond-the-Jordan (area of: Wadi al-Kharrar). Mosaic inscription: foundation of the Monastery of Rhetorius, 5th cent. A.D. Rectangular mosaic panel; inscrip-

non in a frame; found in the apse of the northern church of the Rhetorius monastery ('located on a little hill about 5 miles north of the Dead Sea, constructed at the western edge of Wadi al-Kharar that connects the monastery with the place where Jesus was baptized just east of the river Jordan today, at a distance of a mile to the west'; 404). Mentioned by R. Mkhjian, *ADAJ* 49 (2005) 405 (ph.; translation). Read from the photograph by R.A. Tybout. [See now also D. Feissel, *BE* (2008) no. 560, who offers exactly the same transcription].

4 Τῆς χάριτος συναγωγᾶς(ης) Χριστοῦ
τοῦ Θεοῦ ἡμῶν ἐπὶ Ῥητωρίου
τοῦ Θεοφιλοτάτου πρεσβυτέρου καὶ ἡγουμένου
γέγονε τὸ πᾶν ἔργον(ον) τῆς μονῆς·
δόξη αὐτῷ ἔλεος ὁ Θεὸς ὁ Σ(ω)τήρ

[Abbreviation signs: S; horizontal strokes above the letters of the name of God (L. 1: XY; L. 2 ΘΥ; L. 5: ΘC and C(Π); in L. 3 a small O above MN in ligature Π. συναγωγᾶς for συναγωγᾶς (from συναγωγή) || S, δόξη for δόξη, Tybout].

1752. Gerasa. Mosaic inscriptions (donation and labels) from the synagogue, 5th cent. A.D. *I. Gerasa* 285-287; *CIP* 866/867; *SEG* VII 895/896 (LIV 1692). In an article on the history of the Jewish community and of the synagogue and its mosaic decorations in Gerasa, E. Dvorjetski, *ZPalV* 121 (2005) 140-167, discusses the Aramaic (149/150; ph.; *I. Gerasa* 287; *CIP* 866) and Greek (150-152; ph.; *I. Gerasa* 285/286; *CIP* 867) inscriptions. The missing initial section of *I. Gerasa* 185 may have contained the names of donors and the object of the donation; parallels for the expression ἀγιώτατος τόπος (and its Hebrew/Aramaic equivalent) to indicate a synagogue, and for the formula ἀμὴν σελά (and its Hebrew/Aramaic equivalent) preceding the blessing εἰρήνη τῇ συναγωγῇ; ἀμὴν σελά occurs *inter alia* in the 'Amidah prayer' which was the blessing for the new month; the words have been transcribed into Greek in order not to distort their meaning. D. connects the presence of the sons of Noah Σῆμ and 'Iafiq (I. Gerasa 196) with Talmudic comments on the blessing of Noah (*Gen.* 10.2-5, in which Japheth is the father of the nations north of Canaan and west of the Mediterranean) implying that there is room for the Greek language in the synagogue.

1753. Hauran. Elites and the Roman army. As a sequel to two previous studies on local elites in the Hauran (see *SEG* L 1530 and LIII 1896), A. Sartre-Fauriat, in A. Łoś - K. Nawotka (edd.), *Elite in Greek and Roman Antiquity* (Antiquitas 28; Wrocław 2005) 117-132, now focuses on the role of Roman soldiers in the political, social and religious life of local communities from the 2nd to the 5th cent. A.D. S.-F. offers a statistical analysis of 456 inscriptions recording soldiers (dedications; epitaphs; honorary inscriptions for soldiers) from Syria/Arabia (on a total of ca. 8600); among these 262 (on a total of 3195) are from the Hauran (i.e., 57.45% of all 'military texts' from Syria/Arabia). The inscriptions are erected by soldiers passing through and stationed in the area (many of the latter belonging to Legio III Cyrenaica stationed

in Bostra after 106 A.D.), by those in active service as well as by veterans. Numerous inscriptions are adduced, many of them to be (re)published in the future volumes of *IGLS* [see *SEG* LI 2049 initio for a survey]. Soldiers are remarkably present in dedications (128 from the Hauran on a total of 188. [Note that S.-F.'s category 'Dédicaces par les soldats' includes not only dedications to deities, but also honorary inscriptions for emperors, governors and officers, and donations of (parts of) buildings or objects, Tybout]). S.-F. argues that the soldiers in the Hauran belonged to the local elites, the army offering one of the very few opportunities for social advance in the region. That a considerably smaller proportion of soldiers is responsible for the dedications from the adjacent areas (Syria; rest of Arabia) can be explained by their greater mobility (soldiers passing); those from the Hauran were mostly stationed in the region; many of them were of local origin and retained connections with their native villages where they settled as veterans. They are active in the local administration (*inter alia* as βουλευτής; also one from Bostra), finance sanctuaries (wholly or partially) and erect monumental tombs (cf. *SEG* LI 2049).

1753 bis. Hauran. Epigraphy and history. M. Sartre, *AAAS* 45/46 (2002/2003) 317-321, underlines the importance of Greek and, to a lesser extent, Latin inscriptions as sources for the history of the Hauran from the conquest by Alexander the Great in 333 B.C. up to the Arab conquest in 636 A.D. Throughout this period Greek was the main language of the rulers. Brief comments on geography (cf. *SEG* LII 1721), administration (cities and villages; *μητροκομίται*; cf. *SEG* XLVI 1375-1377; XLIX 2097; LI 1919; LIV 1700).

1753 ter. Hauran. Funerary architecture and epigraphy. A. Sartre-Fauriat, *AAAS* 45/46 (2002/2003) 323-329, presents the main results of her monograph *Des tombeaux et des morts* (see *SEG* LI 2049; cf. also LIII 1897).

1754. Khirbet Qazone. Epitaph of Ausene, 1st/2nd cent. A.D. *SEG* XLVIII 1917. Republished in *I. Pal. Tertia* 1b (cf. our lemma no. 1764) 145/146 no. 67 (color ph.; dr.; translation; commentary).

1755. Madaba (area of: Nitl). Mosaic inscriptions in the Church of St. Sergios, 550-600 A.D.? *SEG* LI 2068-2072; LIV 1704*. Presented again by M. Piccirillo (cf. *SEG* LI), *RPAA* 77 (2004/2005) 309-349, especially 343-347 (ph.; dr.; texts; Italian translations).

1756. Madaba (area of: Massub). Mosaic inscription (donation) in a church, 5th-7th cent. Inscription in a tabula ansata in the border of a mosaic in the northern nave of a recently excavated church in Khirbat Massuh (10 km north of Madaba, 3 km east of Hesban). Mentioned by M. Piccirillo, *SBF* 50 (2000) [2002] 494-498 (ph.; Italian translation). Ed. pr. id. (with C. Saamori), *Antiquité Tardive* 13 (2005) 387-412, especially 400 (ph.; text without breathings

and accents; Italian translation). Cf. D. Feissel, *BE* (2003) no. 603 (under 'Territoire d'Esbois') and (2006) no. 489 (under 'Territoire de Médaba').

† Κ(ύρι)ε Ἰ(ησοῦ) Χ(ριστ)έ, πρόσδεξε τὴν καρπόφορ(ίαν) τοῦ δούλου σου Ἰ
Ἐπιφανίου καὶ συμβίου (κ)αὶ ἰ τέκνων· εὐδόμησας ἐφιλοκ(ά)λησεν

Abbreviation signs: horizontal hasta above the letters (L. 1); S (LL. 2-4) || 4. εὐδόμησας for εὐξάμησας; ἐφιλοκ(ά)λησεν. F (2003)

1757. Mugheir al-Serhan (northern Jordan). Epitaph of Chasetos, undated. Rectangular basalt block found in front of a house in the center of the village. Edd.pr. N. Bader, M.H.A. bash, Syria 82 (2005) [2007] 195/196 no. 5 (ph.; translation).

Χασεῖτος Ἀλρεῖσολυ

1-2 Χασεῖτος (Κασετος, Χασεθος): Semitic name frequent in the region, edd.pr. || 2-4, the patronymic seems to be previously unattested; it may be a variant spelling of Ἀριστοῦ (R. Canova, *Iscrizioni e monumenti preistorici del Paese di Moab* [Rome 1954] 144 no. 155; region of Kerak), edd.pr.

1758. Petra. Funerary epigram for Alphios, 4th/5th cent. A.D. Merkelbach-Stauber, *SGO* IV 227/102; *SEG* XLIX 2101. G. Agosti, *ari.cit.* (cf. our lemma no. 2009) 9/10, considers the possibility that *νιοί* in verse 2 (πέμψε θεὸς μετὰ πότμον ὅπρ' ἔμεις εὐσεβέες νιοί) does not belong to this otherwise hypermetrical hexameter, but is a sort of signature of the dedicants; without it, the verse can be translated 'Dio lo invio dopo la morte dove è giusto che i pii (niedano)' (word-play with εἵνεκεν εὐσεβιάων in verse 1, similar to that in Merkelbach-Stauber I 03/05/02 = *GV* 764 LL. 5/6). Parallels for μετὰ πότμον. [The verse reconstructed by A. (ending with εὐσεβέες) is short of one syllable. The best reading from a metrical and syntactical point-of-view is that suggested by D. Feissel, *BE* (2001) no. 520: εὐσεβέας(α)ι, Martin].

1759. Petra (area of: Az-Zantūr). Inscription on a seal impression, 209-363 A.D. (or earlier?), 120 unbaked circular clay bullae found during the 1998 excavations at Az-Zantūr in a room of the 'Nabatean Mansion'. Ed.pr. H. Gitler, *NC* 165 (2005) 183-192 (ph.; dr.). The bulk bears Latin city titles (Colonia Petra metropolis); Antoninianae col(oniae) Hadr(ianae); Metropolis Petra Antonin(iana); = G. 185/186 nos. 1-3, respectively; inscriptions around the bust or seated statue of the city-crowned Tyche; earliest appearance of the imperial name Antoniniana in relation to Petra). These bullae can be dated after Petra received the status of colonia, i.e. between 209 and 212 A.D., and before the earthquake of 363 A.D. which destroyed the 'Nabatean Mansion'; two sealings, represented only by one example each, may be earlier; 186 no. 5 is anepigraphic; 186 no. 4 (cf. also 191) is in Greek: δοῦ(σ)άρης (baetyl flanked by torches, inscription sinistrorsum at left, running from bottom to top). [On Dousares see now C.-G. Schwentel,

'La double représentation du dieu Dousarès: bilinguisme figuratif ou syncretisme?', *Metis* 6 (2008) 287-297, with inscriptional evidence on 289, Tybout].

1760. Petra. Mosaic inscriptions (labels; personifications) in a Byzantine church, late 5th-mid 6th cent. A.D. *SEG* XLIII 1096; XLV 2025*. The complete, first edition of the personifications is T. Waliszewski, in Z. Fiema - C. Kanellopoulos, T. Waliszewski, R. Schick (edd.), *Petra Church* (Amman 2001) 219-270 (non vidimus). Id., in *Mélanges Gawlikowski* (cf. our lemma nos. 1622/1623) 285-301, focuses on the iconographical models of 'Ὠκεανός' (see the description in *SEG* XLIV 1412) and studies the place of Okeanos in Greek and Roman mythology and cosmology. He argues that in late antiquity Poseidon and Thetis were transformed into Okeanos and Thalassa, respectively. As to the presence of Okeanos in a church, W. adduces the mosaic panel representing Θάλασσα in the church of the Apostles in Madaba (*IGLS* XXI.2.142) as a parallel; the accompanying inscription Κ(ύρι)ε ὁ Θε(ός), ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν, which has many echoes in the *Psalms* (e.g. 146.6), makes clear that Thalassa should be considered 'an expression of belief in God's creative powers' (293). Date: late 5th or, less probably, first half of the 6th cent. A.D. (5th/6th cent. A.D., *SEG*).

1761. Phaeno. Corpuscule, 5th/6th cent. A.D. In *I.Pal. Tertia* 1b (cf. our lemma no. 1764) 147-161 nos. 68-80 (color ph. of nos. 68-77; dr. of all; translation; commentary), 13 inscriptions from Byzantine Phaeno (modern Feinan, south of Zoara) are (re)published. The *inedita* are: 1) no. 70 (fragmentary epitaph, with the remarkable words [ἀπ]έθανεν τὸ τρίτον τοῦ κόσμου, for which see also nos. 68/69); 2) no. 74 (epitaph: Κλαύδιος?); 3) no. 75 (epitaph: † | Κυριακὸς Μουβάνου); 4) no. 76 (epitaph: Στέφανος? | ἐνθα κ(ι)τα); 5) no. 77 (epitaph: † | Κ(ύρι)ε, ἀνάγκη σου | Στέφανον Ἀζήλζου †). The remaining eight can be found in *SEG* VIII and/or in *IGLS* XXI.4 (for no. 68 see now also L. Di Segni, *SBF* 56 [2006] 590-592 no. 7).

SEG VIII	I.Pal. Tertia 1b	IGLS XXI.4	I.Pal. Tertia 1b
339	80	107/108	68/69
340/341	78/79	109	80
342/343	68/69	110/111	78/79
343	69	112-114	71-73

1762. Philadelphia (Amman). Stamped amphora handles, Hellenistic period. Ed.pr. S. Mansour, *ADAJ* 48 (2004) 211-225 (ph. and/or dr.). publishes 24 Rhodian amphora stamps found during excavations at the Amman citadel in 2000/2001. (Many flaws in the transcriptions). Ed.pr. adduces parallels for nos. 1-21; nos. 22-24 are fragmentary. Eponyms: Ἀγίστιπος, Ἀγλῶκριτος, Ἀντίπατρος, Ἀριστείδας, Ἀριστομένης, Δαμαίνετος, Καλλικράτης, Ξεναρέτος, Πολυάρατος. Fabricants: Ἀγοράναξ, Ἀριστόδαμος, Δαμόνικος, Διονύσιος, Ἰέρων, Μαρσύας, Μενεκλῆς, Νικίας, Πανσανίας, Χάρης, Χρήσιμος.

New and of uncertain origin are two rectangular stamps on 223 nos. 25/26 (dr.): 1) CEAI-
TAIO[?] (between the two lines an amphora). [Very probably a (manufacturer's?) name in the genitive:
-ταιος, possibly Α(ρ)ιστοριου on the assumptions that - given that a name Σελταριος or Σεαταριος seems non-
existent - L. 1 should be read sinistrorsum and that the E in the dr. is incorrect]; 2) YOIOYIN [Presumably to be
read sinistrorsum: Πυθίου; manufacturer's name? Tybout].

1762 bis. Philippopolis. Mosaic inscriptions (labels), [ca. 250-350 A.D.]. B.Zouhdi, AAAS
45/46 (2002/2003) 101-105 (Arabic section; English summary on 475), comments on a mosaic
representing the chariot contest between Oinomaos and Pelops; it was found in 1960 and ap-
parently not properly published so far; now in the National Museum in Damas. We read the la-
bels from the photographs. The upper register shows the chariots of Οινόμαχος (left) and Πέ-
λωπ (right [the ph. shows ΠΑΛΨ - perhaps due to restoration? Tybout]); in between is the small figure
of Μύρτιλος. The lower register shows five persons divided over two scenes, from left to
right: Οινόμαχος, Ἱπποδομία, Πέλωπ and Ἱπποδομία, Πέλωπ.

1763. Samad (northern Jordan). Epitaph of --stros, undated. Lower part of a rectangular
limestone block; incised strokes between the lines; block reused in a wall in the southwestern
part of the village of ancient Samad. Ed. pr. N.Bader, M.Habash, *Syria* 82 (2005) [2007]
193/194 no. 3 (ph.; translation): ---- Ι [--]στρος Ι [--]δαλου, Ι ἐξ[ω]ν μ'

1. Name of the deceased, e.g. Α[ρ]ιστος attested in the Emesene (IGLS 2659), ed. pr. II 2. name (patronymic),
e.g. Α[ρ]δαλου (e.g. PAES 295) or [Σ]ε[ρ]δαλου (nom. Ζεδαλα; e.g. PAES 463), ed. pr. II on 195 no. 4 ed. pr.
publish a limestone block reused in a house in the same part of the village and inscribed with a christogram (chris-
togram frame: four intersecting lines with the upper line containing a backward rho).

1764. Zoora. Corpus (Christian epitaphs). Y.E.Meimar, K.I.Kritikakou-Nikolaropou-
lou, *Inscriptions from Palaestina Tertia*, vol. Ia. *The Greek inscriptions from Ghor es-Safi*
(Byzantine Zoora) (Μελετήματα 41; Athens-Paris 2005), publish 321 Greek epitaphs (all new,
except four: see below in fine), almost exclusively Christian, from Zoora (or Zoara; at the
southern end of the Dead Sea; cf. the city vignette labelled Βαλάχ ή κ(αί) Σηγώρ, ή νύνη |
Zoora at the right edge of the Dead Sea on the Madaba map: IGLS XXI.2.153 (20); SEG LIV
1703*: color ph.; dr.; map of the provinces of Palaestina and Arabia in the Byzantine period);
394-397 nos. 322-341 are tombstones bearing only Christian symbols. The very complete lem-
mata contain a description of the stone, text and translation, an app. cr., and ample commentary;
almost all stones are illustrated by photographs, partly in color (showing that the engraved
letters were filled in with red paint: either the whole text or selected lines; some lines colored
green in no. 150); drawings of selected epitaphs; exhaustive Indices. An Appendix offers 40
more Greek epitaphs recently recorded, published in a provisional version, and not accounted
for in the introduction and Indices (401-414 nos. 1-40; ph., except for no. 40 [dr.]; text and
translation); 38 of these new texts are now published by M., K.-N. in the same exemplary

fashion as the others in *Inscriptions from Palaestina Tertia*, vol Ib. *The Greek Inscriptions from*
Ghor es-Safi (Byzantine Zoora) (Supplement), Khirbath Qazone and Feinan (Μελετήματα 57;
Athens-Paris 2008) (ph., partly in color, and dr. of all stones [Appendix nos. 26 and 32 are omitted for
reasons which escape us, no. 32 = V. Corbo, *SBF* 14 (1963/1964) 235/236 no. 4]), together with 28 new in-
scriptions from Ghor es-Safi (nos. 1-66; epitaphs except for the invocation no. 65), and 14
others (see our lemmata nos. 1754 and 1761). [Henceforth: *I.Pal. Tertia Ia/Ib*; below nos. refer to *I.Pal.*
Tertia Ia unless stated otherwise]. The stones come from illegal excavations carried out in the area
over the last 20 years; they are said to have been found south of the ruins of Byzantine and
Islamic Zoora, at the northwestern edge of the early Bronze Age, Byzantine and Islamic
cemetery at an-Naq', on the south bank of the Wadi al-Hasa; apparently none of them was
found in its original position. Most stones are now kept by the Department of Antiquities of
Jordan; a selection will be on display in the new museum at Deir 'Ain 'Abata.

In the introductory chapters of *I.Pal. Tertia Ia M.*, K.-N. comment on the following subjects
[We add some relevant data concerning the inscriptions from Ghor es-Safi from *I.Pal. Tertia Ib* between square
brackets; this volume has its own introductions thematically corresponding to nos. 2-8 below; by and large the
data derived from *I.Pal. Tertia Ib* are in line with those from *I.Pal. Tertia Ia*, Tybout].

1) The site and the rescue project initiated in 1996 by K.D.Politis (3-7, by Politis).

2) Typology and decoration of the stelai (9-23): rectangular, occasionally with arched top;
local sandstone except for nos. 62, 290, and 297 (marble); motifs: Christian symbols (some
texts are inscribed in the shape of a cross); birds; deer flanking a fountain; lamp-stand; palm
branch; pomegranate; serpents; ship; sun.

3) Funerary formulas (24-28): μνημεῖον + name in genitive or ἐνθάδε κεῖται, occasionally
replaced by or combined with forms of τελευτάω or the Christian terms ἀναπαύομαι/κοιμώ-
μαι; forms of ἀποθνήσκω; other Christian expressions: μετὰ καλοῦ ὀνόματος καὶ καλῆς πί-
στεως, vel sim.; rarely: ζήσας ἐν πίστι Χριστοῦ; ἀνεκλήν ἐν Χριστῷ/ἐν Κυρίῳ, vel sim.; ἐν
δοξίῳ, vel sim.; μακάριος. Other rare terms: κύρα (title for married women); ἐγκρατής
(probably to praise chastity); δοῦλος (of God); καλὸς ἄνθρωπος; φιλότατος; φίλων ἀπάντων
λόγιος καὶ γονέων δάκρυον [εὐνοίας χάριν in *I.Pal. Tertia Ib* no. 50, a bilingual (Greek/Nabataean) epitaph
from the 2nd/3rd cent. A.D.]. Funerary acclamations: θάρσει, οὐδεὶς ἀθάνατος, vel sim. (on 210
epitaphs [plus 35 in *I.Pal. Tertia Ib*]), almost all Christian; the expression was used indiscriminately
in pagan, Jewish and Christian epitaphs; for its Christian conceptualization cf. the contrast in
no. 11: θάρσει, οὐδὲς ἀθάνατος; ὁ Θεὸς ἀθάνατος (no. 11); εὐμοίρει; εὐψύχει; rare address-
ses of the reader: πᾶς τις οὐκ ἀναγινώσκων, δεισέσθω πρὸς Κ(ύριον)ν ἔσσεσθαι αὐτὴν ἐν μοναῖς
ἁγίων (no. 89); ὁ ἀναγινώσκων δοξάσει (=δοξάσει) τὸν Θεόν (no. 246); religious acclama-
tions: Εἰς Θεός, alone or with additions (ἀμήν; ὁ βοηθῶν; ὁ μόνος; ὁ πάντων Δεσπότης); Κ(ύ-
ριε), ἀνάπαυσον τὴν ψυχὴν (+ gen.), vel sim.; praise of God: δόξα; εὐλογητός; quotation (in
highly erroneous spelling) from Ps. 24 in no. 296 (*I.Pal. Tertia Ib*: ἡσούδ Χριστιέ; Χριστὸς νικῇ).
4) Onomastics (29-40): ca. 270 names of Semitic, Greek and Latin origin (three lists on 34-40,
including the names' frequency and date); the following of the ca. 150 Semitic names (plus 38
in *I.Pal. Tertia Ib*, of which 10 not on record in Ia) are previously unattested in Palaestina and Arabia:
Ἀβδαλμπαρος; Ἀβιδάκαρος; Ἀλουλόθη; Ἀμάθησος; Ἀμης; Βάγγας; Βαργουννας; Γά-
σος; Ζαννοῦρος; Θεμουρέϊσας (?); Μαργαλίη; Μαργάνης; Μερῶσθα; Μόρεσος; Μουββά-
νος; Ὀκελος; Σαμίραββος; Φάαλος [five more in *I.Pal. Tertia Ib*: Ἀσσήνη; Ἐμμεδάβος; Ἐφθάς; Ἰαμ-

7) Dates and dating formulas (46-54). Era of the province of Arabia; Macedonian months; days of the week, the planetary weekday appellations are replaced by numerical ones (ἡμέρα Κορίου α'-ε') in the late 4th/early 5th cent. A.D.; 17 indictions [plus 8 in *I.Pal. Tertio* lb; *I.Pal. Tertio* lb 8 offers the earliest record of an indiction in Palestine (384 A.D.), lb 49 the latest one for Ghor es-Safi (609 A.D.)]. The dated texts (nos. 1-264; Appendix nos. 1-26) [*I.Pal. Tertio* lb 1-49 (including *I.Pal. Tertio* lb Appendix nos. 1-26) and no. 66; the dated inscriptions precede those undated in both volumes; total of 314; we give the integrated numbers which M., K.-N. present in *I.Pal. Tertio* lb on 411 range from 309 to 591 A.D., with 95 examples in the 4th, a peak (201) in the 5th, only 17 from the 6th cent. A.D., and one

For a review see B. L. Marnett, *SBF* 60 (2005) [2006] 509-514 (no new readings). D. Feissel, *BE* (2006) no. 492, points out that in no. 20 LL, 1/2 Εἰς Θεός, 1 ὄνθαρος ἔγραψα (new name: cf. Αθαρος in the Hauran) should be read instead of Εἰς Θεός, 1 ὄν θάρος ἔγραψα. This signature of a letter cutter has a parallel in the anonymous signature in no. 145 in fine: γράψας ὀλογράφως χιρί (for ὀλογράφως χεῖρί).

EGYPT

1765. Egypt. Jean Bingen: collection of articles. J.Bingen, *Pages d'épigraphie grecque II: Égypte (1983-2002)* (Epigraphica Bruxellensia 3; edd. A.Martin, W.Van Rengen; Brussels 2005), the sequel of *Pages d'épigraphie I* (see SEG XLI 1598), offers 23 articles published between 1983 and 2002 on various subjects pertaining to the Greek epigraphy of Egypt. Access is facilitated by a Concordance and Indices. Three articles are new: for 1-10 no. 74 [the numbers of the articles continue those in *Pages* - I] see our lemma no. 1826; for 22/23 no. 77 see our lemma no. 1818; for 143-149 no. 92 see our lemmata nos. 1843 and 1851. For most of the remaining articles B. provides additional observations and bibliographical updates (marked by square brackets) in notes and occasionally appendices; for two of the latter see our lemmata nos. 1279 and 1823. These 20 articles have all been covered in SEG: 11-19 no. 75 (XLVIII 1983); 20/21 no. 76 (XXXIX 1700); 24-33 no. 78 (XLVIII 2007; for the new 'Annexe' on 32/33 cf. SEG XLII 1500 on p. 447; reference to CE 69 [1994] 155-157); 34-36 no. 79 (L 1563); 37-44 no. 80 (XXXVI 1399-1401; additions on SEG XLII 1576 and XLIII 1121 on 39/40); 45-51 no. 81 (XXXIX 1675); 52-56 no. 82 (XXXIV 1593); 57-77 no. 83 (LI 2159; cf. also 2124 and 2126); 78-84 no. 84 (XLVIII 2158); 85-99 no. 85 (XLIX 2211/2212 and 2326; the article in the present book is the full version of the abridged variant published in 1999); 101-111 no. 86 (XXXVIII 1677); 112-123 no. 87 (XLIV 1450); 125-135 no. 88 (XXXVII 1641-1648); 136-139 no. 89 (XLI 2171; on 139 B. adds a concordance of the catalogue *Ägypten. Schätze aus dem Wüstensand* mentioned *ibid.* with Lefebvre, *Recueil* nos. 789-791, 793-797, and 808); 141

142 no. 91 (XLVIII 2040); 150-160 no. 93 (XLII 1516-1545, 1568, and 1600); 161-163 no. 94 (XXXVIII 1693-1695); 164-167 no. 95 (XLIII 1176/1177); 169-183 no. 96 (XXXIV 1542).

1766. Egypt. Army: the Roman army. S. Daris, *Studi di Egittologia e di Papirologia* 2 (2005) 65-74, presents an overview of the Roman army in Egypt (57-65) and a list (65-74) of its units (legions, alae, cohortes). Cf. *SEG* LIV 1710. For centuriones in Mons Claudianus see our lemma no. 1835.

1767. Egypt. Collegia and Roman legislation. I. N. Arnaoutoglou, *AncSoc* 35 (2005) 197-216, questions the claim that the restrictive Roman legislation on collegia introduced by the Lex Julia between 49 and 44 B.C. was extended to Egypt. He argues that the two sources apparently supporting this view are inconclusive: the ban recorded in Philo, *In Flaccum* 4, is a local and temporary measure of the governor A. Flaccus firmly embedded in the history of 'nuclei of opposition and anti-Roman feeling in early 1st cent. Alexandria' (197); the evidence from the papyrological collection of regulations concerning the financial administration of Egypt known as 'Gnomon of the Idios Logos' is fragmentary and may preserve a clause from Flaccus' restrictions or from a tax regulation. Consequently there is no contradiction between the literary tradition and the numerous documents testifying to the existence of associations. In two Appendices A. collects the papyri and inscriptions recording associations in the late 1st cent. B.C. (213; 9 documents) and the 1st cent. A.D. (213-216; 46 documents). [A. developed a similar argument concerning associations in Asia Minor: see *SEG* LII 1896 (cf. in the same sense L. de Ligt, in E. Lo Cascio (ed.), *Mercati permanenti e mercati periodici nel mondo romano*, Bari 2000, 237-252, especially 252: 'general bans on the existence of collegia ... invariably imposed against a background of intense political unrest' and 'a basic policy of tolerance in normal (i.e. peaceful) times'). For some critical observations cf. J. K. Hardin, *NTS* 52 (2006) 29-49, 'Decrees and Drachmas at Thessalonica: An Illegal Assembly in Jason's House (Acts 17.1-10a)', on 40-42 (with comment on associations in Egypt on 41) and 46/47 (Latin epigraphical evidence ignored by A.); Roman restrictive law also took root in the provinces in general, though it was especially applied either when associations failed to remain free from political interests or contributed to civic unrest, Tybout].

1768. Egypt. Dedications on behalf of/to Ptolemaic kings. P. Iossif, in *Ἱδία καὶ δημόσια* 235-257, distinguishes dedications made 'on behalf of' (ὕπὲρ + genitive) from those 'to' (dative) the kings and their relatives (tabular survey on 253-257). He argues that the first category was erected mainly in rural regions by Egyptians from the upper social strata; its growing popularity from the reigns of Ptolemy III/IV onwards points to the gradual 'pharaonisation' of Ptolemaic royalty. The authors of the inscriptions with the royal name in the dative are largely Greek and the texts belong to the 'greco-macedonian' element in Egyptian society. Sceptical F. Kayser, *BE* (2007) no. 540: 'Cette hypothèse, fondée sur une documentation mal maîtrisée et des décomptes inexacts, n'emporte pas la conviction'.

For Ptolemaic kings and queens in private cult see our lemma no. 2093.

1769. Egypt. Demography. Continuing his series of notes on demography in Egypt (cf. *inter alia* *SEG* XXVI 1703; XLIX 2322; L 1551; LII 1745), B. Boyaval presents several further comments.

1) *Kentron* 20 (2004) 152/153: τριάκοντα does not fit in with a dactylo-spondaic meter, so that in epigrams the ages 30-39 are expressed in periphrasis (e.g. '3 decades + 5 unites', '2 x 16 years', vel sim.; see Bernard, *Inscr. métriques* 12, 19, 22, 32/33, and 45). The requirements of the meter should be added to the causes of imprecision in recording the age at death (cf. age-rounding; tendency to maximize advanced male ages; negligence of female ages, etc.). See also *Kentron* 21 (2005) 165-167, where B. points out that ages at death are more frequent in epigrams than in prose epitaphs. Specification according to age class and gender of the 39 deceased whose age at death is mentioned in the epigrams in Bernard, *Inscr. métriques*: 'des femmes plutôt jeunes et des hommes plutôt adultes' (167).

2) *Kentron* 20 (2004) 155-157: B. discusses *JIGRE* 132 (unknown provenance; Leontopolis?) recording two children who died at the age of 4 and 3, and other epitaphs (e.g. *JIGRE* 30, 36, 52, and 96) recording more than one deceased of different age, without a cause of death being mentioned. That these deaths should all be assigned to epidemics seems improbable; one may also think of individual illness, malnutrition or a delay in the erection of the stele (collective commemoration for economic reasons).

3) *Ibid.* 173-175: B. explores the ages at death assigned to those buried in the Coptic cemetery of northern Saqqarah on the basis of the skeletal remains; a comparison with the epigraphical data known from Akoris and Terenouthis brings to light major differences between the two data sets, suggesting that the epigraphical record is unreliable.

4) *Ibid.* 177/178: B. wonders why old men are underrepresented in Graeco-Roman funerary epitaphs from Egypt; he suggests that they had mostly survived their children, who should have commemorated them. Bernard, *Inscr. métriques* 1, 10 and 15/16 offer rare examples of men of high age (between 53 and 80) with children and grandchildren (no. 10).

5) *Ibid.* 181/182: B. points out that in Egypt, contrary to other regions, the epigraphic dossier possibly relevant to demography largely comes from rural areas, which shared in the epigraphic habit of the cities.

6) *CE* 80 (2005) 286-288: B. applies the method of the Latin epigraphist A. R. Burn (*Past and Present* 4 [1953] 2-31: counting those who survive their 15th year of age and establishing the age at which this group had diminished by 50%) to two Egyptian dossiers: 813 stelai collected by M. Hombert, C. Préaux (*CE* 39/40 [1945] 139) and 532 mummy labels, mainly from Panopolis (B. Boyaval, *ZPE* 18 [1975] 61). In these two samples, the 50% quota are reached at the ages of 36 and 33 year, on totals of 641 and 371 survivors at age 15, respectively. This is in line with the lowest numbers known from the Roman West. B. contrasts these results with the data from Dougga (M. Khanoussi, L. Maurin, *Mourir à Dougga. Recueil des inscriptions funéraires* [Paris 2002] 85/86) which 'révèlent une étonnante et peu crédible lenteur dans la diminution du nombre des survivants après 15 ans' (288).

1770. Egypt. Funerary epigrams. B. Boyaval, presents notes on funerary epigrams in various publications. [Below, nos. refer to Bernard, *Inscr. métriques* unless stated otherwise].

1) *Kentron* 20 (2004) 147-185: the epigrams written by the poet Herodes (nos. 5-7 and 35; *GV* 1138, 1150-1152; *SEG* VIII 768, 770-772; *LI* 2129) are exceptionally long as compared to the other funerary epigrams from Egypt.

Ibid. 153-155: in the distich no. 82 (*GV* 1247; *SB* 3990; Alexandria), the qualification 'Ἐλ-
λάδος υἱός' may mean 'son of Greek parents' rather than expressing 'fierté nationale' (Bernand). Observations on the unusual lay-out of the pentameter on the stone, neatly divided in its two halves over two lines.

2) *Kentron* 21 (2005) 161/162: no. 84 (*JIGRE* 31; *CIJ* 1508; *GV* 1238; *SEG* VIII 484; *SB* 6178; Leontopolis), recording a bride who died on her wedding day, is one of several epitaphs linking death to another personal event to make it appear more cruel; parallels for the connection between recent marriage and death are found in the *AP* (see Bernand and *JIGRE* for the details); however, 3. *Macc.* 4.6-8, adduced in *JIGRE*, does not belong to this group.

3) *Ibid.* 163/164: in no. 10 (*GV* 1153; *SEG* VIII 497; *SB* 5829; Terenouthis), Διάξελμς, who in the early stage of his military career fought the brigands 'in the valleys of Asia' (L. 5), may have accomplished this action in the southern regions (Pisidia; Isauria; Pamphylia; Cilicia Trachea) where brigandage was especially frequent rather than in Bithynia (where he was born, on the supposition that Ἀνάμεια [L. 13] is Bithynian Apamea). [See *SEG* LIII 216] for literature on brigandage in general.

4) *Ibid.* 167/168: in no. 80 (*GV* 1308; unknown provenance), there is no change of speaker (deceased/stele) between LL. 1/2 and LL. 3-6: the stele speaks all verses; from L. 7, we hear the voice of the deceased (first person singular); the final lines (9/10) should possibly be assigned to the stele. Brief comment on hereditary priesthoods.

5) *Ibid.* 168-170: observations on the six epigrams in Bernand evoking details of the landscape (16 and 81: sand; 35: rocks; 10 and 68: city walls), especially on 27 (*GV* 1887; *SB* 4229; Memphis): mountains, i.e., 'la falaise où était la tombe, soit la falaise libyque' (170), a popular cult place (L. 2: ἐν ἑσθέραις ὄρεσιν). B. comments on the plural ὄρεσιν - in his view 'une allusion à une particularité du plateau (de Memphis)', i.e., 'les monticules [plural] de sable au milieu desquels les anciens devaient se déplacer'. [On the meaning of ὄρος, see A. Bulow-Jacobsen, in *Mons Claudianus. Ostraca graeca et latina* II (Cairo 1997) 67 (with note 11): 'It deserves to be mentioned that, with two exceptions, in Egypt ὄρος is always in the singular and that, without exception, it means "desert" rather than "mountain"'. Both 'exceptional' plurals (27 in fact offers a third one, along with *O.Claud.* II 225 and 228 commented by A. B.-J.) occur in texts with a strong literary color. A 'poetical' plural is perhaps in all cases the simplest and best explanation, Marin.]

6) *Ibid.* 170-173: nos. 114/115 (*SEG* L 1611*; cf. *LI* 1795 (2); the "Ἀγρός monument from Panopolis). B. focuses on Agrios' arboricultural activities (II LL. 12-15; IV LL. 7/8; cf. III LL. 1, 3, and 13/14 for their connection with divine cults); probably a planted court belonging to the sanctuary of Pan; previous scholars thought of a garden, whether for luxury or economical purposes or both.

7) *Ibid.* 173/174: on eight epigrams for soldiers, seven date to the late Ptolemaic period (nos. 4-6, 8, 10, 64, and 66; the exception is no. 24: not before the 2nd cent. A.D.), which fits in with the 'graves troubles intervenus sous les derniers règnes lagides, à l'intérieur ou aux frontières' (173); B. draws attention to the topos of fighting in the frontal lines (πρόμαχος, vel sim.).

8) *Ibid.* 176-178: in epigrams with several 'speakers', the praise of women (cf. Bernand, *Inscr. métriques* p. 37 for its general characteristics) is voiced by the stele, with few exceptions: nos. 46 and 52 (family members), and 35 and 42 (the women themselves).

9) *Lychnos* 102 (2005) 65: B. points out that κλαῖσον ἐπιστάς in no. 17 (*GV* 1240; *CIJ* 1522; *JIGRE* 37; *SEG* I 582; *SB* 6659; Leontopolis) is the deceased's general address to the passer-by, not to his mother mentioned in L. 3 (κλάε με μήτηρ); cf. also nos. 42 and 94.

For the notes summarized below under nos. 10-13, published in *CE* 80 (2005), see also F. Kayser, *BE* (2006) no. 500.

10) *CE* 80 (2005) 281/282: in no. 93 (*GV* 688; *SB* 8233; *SEG* VIII 799; unknown provenance), ἀναδεξάμενος (LL. 1/2: Τὸν τοῖς γειναιμένοις εὐήκοον, ὅς τὰ πρέποντα ἰ πενταετίας ζωῇ πάντα ἀναδεξάμενος) either means 'received' (from ἀναδέχομαι) or 'skewed' (from ἀναδεννυμι; contra K.: 'cette seconde hypothèse paraît douteuse'), sc. all what befits a five year old boy (Bernand: '... lui qui durant ses cinq années de vie n'accomplit que ce qu'il convient'). In the first case praise is addressed to the parents (unlikely according to Bernand); for this motif B. adduces no. 83 (*GV* 1680; *SB* 6706; *SEG* I 567; *LIV* 1734) as a parallel.

11) *Ibid.* 282-284: in the Jewish epigram no. 42 (*GV* 643; *SB* 6647; *SEG* I 570; *CIJ* 1510; *JIGRE* 33; Leontopolis), the contrast expressed in LL. 7/8 (καὶ μικρόν μὲν ἔγωγε ἔλαχον κύκλον, ἀλλὰ χάρις μοι ἰ πλείστη ἐπένθησεν καλλοσύνην πραπίδων) is not between physical beauty and the (imperishable) beauty of the soul (C.C. Edgar in his ed. pr. mentioned in *SEG* I; Bernand on p. 198; *JIGRE*), but between the brevity of the deceased's life and her spirituality; χάρις goes with πλείστη, not with καλλοσύνη (both words with parasitic iota): 'courte fut la vie (μικρόν), mais considérable la faveur accordée (πλείστη)' (283); the latter is specified in καλλοσύνην πραπίδων (cf. Bernand: '... la faveur que j'obtins fut de voir fleurir la beauté de mon âme'; however, on 198 note 8, B. states that 'on peut aussi construire πλείστη with καλλοσύνη').

12) *Ibid.* 284/285: ■ reflects on the first four verses of no. 34 (*GV* 1312; Alexandria): Εἰ καὶ βουκόλοι ἄνδρες ὁδὸν διαμεῖβετε τήνδε, ἰ καὶ ποιμένας οἶον φέρβετε μηλονόμοι, ἰ ἀλλὰ σὺ Μουσείοις καμ[άτο]ις τετραμέν' ὁδίτα, ἰ ἔσχε καὶ αὐδήσας σῆμ' Ἀλίνης ἄπιθι (Bernand: 'Bien que vous soyez des bouviers, vous qui passez par ce chemin, et des bergers qui faites paître des troupeaux de brebis, cependant toi, passant, nourri par les travaux des Muses, retiens tes pas et ne t'éloigne pas sans avoir salué la tombe d'Aliné'). Contra Bernand: there is no opposition between Εἰ καὶ and ἀλλὰ σὺ (εἰ with indicative indicates reality and does not belong to καί, which goes with βουκόλοι), ἀλλὰ denotes 'la suite du développement' (284); rather than an opposition and τετραμέν(ε) should be given causal value: 'Si vous bouviers, vous passez par ce chemin et (si) vous, bergers, (y) faites paître des troupeaux de brebis, alors toi, passant, parce que tu as été nourri par les travaux des Muses, retiens tes pas et ne t'éloigne pas sans avoir salué la tombe d'Aliné' (285). Contra K.: 'Cette interprétation n'est pas très convaincante'.

13) *Ibid.* 285/286: in no. 16 (*GV* 850; *CIJ* 1530 A; *JIGRE* 39; *SB* 5765; Leontopolis) in *JIGRE*, the parts in the dialogue are assigned as follows: the stele (LL. 1-6): the children (LL. 7-10); either the stele or the children (LL. 11-13). B. hears the stele speaking in LL. 11-13: ἀλλὰ σὺ, sc. the passer-by, in L. 11 creates an opposition with the preceding verses.

1771. **Egypt. Epitaphs.** B. Boyaval presents notes on prose epitaphs in several publications.

1) *Lychnos* 103 (2005) 72-74: discussion of references to the deceased in the vocative, nominative or a combination of both in *JIGRE* 78 (*CIJ* 1502; *SB* 6172) and other epitaphs from Leontopolis: 'flotement de l'usage' (73) rather than mistakes: no shifts in their use over time can be recognized.

2) *Kentron* 20 (2004) 157-162: notes on Jewish and non-Jewish onomastics, especially in epitaphs from Leontopolis. On 157/158, discussion of *JIGRE* 41 (*CIJ* 1452; *SB* 720; Μίκκος Νεθάνος; Mikkos is likely to be a nickname, and might render a Hebrew equivalent in meaning: this would imply that the onomastics do not testify to Hellenization over two generations). On 159-161, observations on classifications in *JIGRE* like 'Father Greek, son Hebrew'; 'Father Hebrew, son Greek', etc., and on the rendering of Jewish and Egyptian names in Greek: 'Les procédures de dénomination sont ... nombreuses et plus complexes que ne le donnent à penser de simples qualificatifs tels que "hébreu", "grec", "égyptien"' (160). On 161/162, comments on the nickname Ψύλλας (cf. ψύλλα, 'flea') in *JIGRE* 8 (*CIJ* 1431; *SB* 458): this epitaph is not necessarily Jewish, and Psyllas may be a purely Greek name (cf. Ψύλλος) rather than the rendering of the word for 'flea' in Hebrew; B. wonders whether Ψύλλος in *SEG* XLVI 2170 (25), almost certainly from an indigenous Egyptian milieu, represents the Egyptian equivalent for 'flea'.

3) *Ibid.* 162-165: the epithet χρηστός, owing its frequency to 'l'importance que les Gréco-Égyptiens accordaient aux vertus de solidarité et de sociabilité' (162), normally refers to the fulfillment of civic duties when applied to men (cf. *JIGRE* 114 [see also below sub 6]: πᾶσι πολέταις χρηστός, ἐν βουλᾷσιν ἄριστος) and to excellence in the domestic sphere when applied to women. Its use for children is rare (cf. *JIGRE* 46, 56, 70, 96, 104) and is likely to express affection ('gentil', 'mignon' rather than 'bon').

4) *Ibid.* 178-180: analysis of *I. Varsovie* 75 (*SEG* XXXIX 1711; *SB* 15005; unknown provenance), consisting of two main parts: an introduction in the third person singular specifying Valeria's name, age and legal status (LL. 1-4: '... est morte (avec le statut de) soeur du soldat Publius Valerius'; her brother freed her from slavery, as is clear from the next section); the life story of Valeria, told by herself (first person singular, to which the participles belong; LL. 4^a-21, including some lessons from life at the end); the participles in LL. 4-8 have causal value: '(J'ai été) comblée de bienfaits, avec mes enfants, Cléopatre et Euphrosyne, (car j'avais été) prisonnière de guerre à l'âge de 4 ans (et) esclave pendant 38 ans'. The topics and occasionally the vocabulary of this remarkably long prose epitaph are those from funerary epigrams.

5) *Ibid.* 184/185: discussion of the epithet ἄρρενος, which assumes various meanings: 'who never got a child', 'who did not yet get a child', and 'who survived his children'. It was often clear only to the close relatives which of the three situations applied to the deceased; from the six attestations in *JIGRE* (nos. 34, 38, 65, 76, 101, 110), only one is clearly beyond doubt: the young woman recorded in no. 38 died childless.

6) *Kentron* 21 (2005) 162/163: in *JIGRE* 86 (*CIJ* 1516; *SB* 6653; Leontopolis) and 113 (*CIJ* 1488; *SB* 6234; Demerdash, near Heliopolis), the epithet φιλάδελφος refers, as normally, to the brother(s) of the deceased, but in 114 (Bernand, *Inscr. métriques* 69; *CIJ* 1489; *GV* 1143; Demerdash, near Heliopolis; cf. also above sub 3) *JIGRE*'s suggestion 'lover of the brethren'

(i.e. the Jewish community) finds support in immediately following explanatory words πᾶσι πολέταις χρηστός.

7) *Ibid.* 174-176: *JIGRE* 33, 85, 99, and 106 record Jewish women who died in childbirth. *JIGRE*'s comment on 106, 'that Jews were the only people in Egypt who cared to record childbirth as the cause of death' should be rejected. Cf. Bernand, *Inscr. métriques* 30, 32/33, and 47 for the same cause of death recorded by Greeks or Hellenized Egyptians (no. 47).

1772. **Egypt. History.** B. Legras, *L'Égypte grecque et romaine* (Paris 2004; second edition 2009), offers French translations and concise comments on (parts of) the following Greek inscriptions: *I. Alex. Prot.* 40 (*SB* 3996; Legras 104/105); *I. Louvre* 4 (Legras 117/118); *I. Portes* 67 (*I. Prose* 59; Legras 147/148); *SEG* XXVI 1717 (Legras 120).

1773. **Egypt. Museum collection.** G.T. Martin, *Stelae from Egypt and Nubia in the Fitzwilliam Museum, Cambridge, c. 3000 BC-AD 1150* (Cambridge 2005) 149-166 nos. 104-114 (pb.; dr.; translation; description of the stone; bibliography; no Greek texts of nos. 104-107 and 114). Includes 11 stelae with Greek inscriptions; nos. 109-113 are Nubian texts dating from the 9th to the 12th century and consequently too late to be included in *SEG*. For the remaining six inscriptions see our lemmata nos. 1776, 1820, and 1848.

1774. **Egypt. Priests in the Roman Imperial period.** On the basis of papyrological and epigraphical evidence (with special reference to the Isis temple in Philai), S. Bussi, 'Le statut des prêtres dans l'Égypte romaine. Aspects économiques et sociaux', *RHDFE* 83 (2005) 337-354, studies the social, legal and fiscal position of the Egyptian priests and highpriests under the Roman administration. Discussion inter alia of priestly privileges, the hierarchy of priesthoods, administrative duties and the practice of endogamy.

1775. **Egypt. Revolts, violence and the Egyptian clergy.** A. Veïsse, 'Le discours sur les violences dans l'Égypte hellénistique: le clergé face aux révoltes', in J.-M. Bertrand (ed.), *La violence dans les mondes grec et romain. Actes du colloque international* (Paris, 2-4 mai 2002) (Paris 2005) 213-223. For the argument we refer to our summary of V.'s monograph *Les révoltes égyptiennes* in *SEG* LIV 1718.

1776. **Abydos. Epitaphs.** G.T. Martin, *op.cit.* (cf. our lemma no. 1773), presents three stelae with Greek inscriptions from Abydos: A. Abdalla, *Graeco-Roman Funerary Stelae from Upper Egypt* (Liverpool 1992) 80 nos. 195-197 (cf. *SEG* XLII 1545 on p. 457; no. 195 = M. 153 no. 107; no. 196 = M. 151 no. 105; no. 197 = 152 no. 106). In Abdalla no. 195 there is a graffito scratched beneath the main text, which is read by F.M. Heichelheim, *JHS* 62 (1942) 18 no. X.F.2 (followed by Abdalla) as 'Ρύπειρος ἐντυγχάνων ἢ προσκύνῃ[α?]; on the basis of a

photograph J. Reynolds apud M. tentatively suggests reading $\mu\epsilon\iota\alpha\varsigma\ \chi\acute{\alpha}\rho\iota\nu$ in L. 2, since $\pi\rho\omicron\sigma\kappa\omicron\nu\eta\mu\alpha$ is not in line with a funerary context.

D. Agut-Labordère, *CE* 80 (2005) 114-121, publishes a Demotic funerary stele from the Roman Imperial period; on 118/119 he discusses two Greek stelai based on the same Egyptian-style iconographical scheme: *SEG* LI 2184 and Abdalla (see above) no. 195; he assigns the three objects to a single workshop. Discussion of other stelai from Abydos, now in the Archaeological Museum in Cairo.

1777. Akoris. Amphora stamps. H. Kawanishi, Y. Suto, *Amphora Stamps: 1997-2001. Excavations at Akoris in Middle Egypt*, vol. I. Akoris Archaeological Project (Tsukuba, Ibaraki, Japan 2005). Non vidimus.

1778. Alexandria. The Olympic games. J.-Y. Strasser, *BCH* 128/129 (2004/2005) 423-446, explores the history and chronology of the 'Ολύμπια, adducing much papyrological evidence but also some inscriptions; see our lemmata nos. 1061 and 1826. The Olympia were created under Marcus Aurelius (and with his permission) as a sacred, quadrennial agon (176 A.D.; first celebration 180 A.D.), and were raised by a $\delta\omega\rho\epsilon\alpha$ of Gallienus to the status of an $\epsilon\lambda\epsilon\theta\epsilon\rho\iota\sigma\tau\iota\kappa\acute{o}\varsigma\ \alpha\gamma\omega\acute{\nu}$ $\epsilon\iota\varsigma\ \epsilon\lambda\pi\alpha\sigma\alpha\nu\ \tau\eta\ \omicron\iota\kappa\omicron\upsilon\mu\epsilon\nu\eta\nu$ (or $\omicron\iota\kappa\omicron\upsilon\mu\epsilon\nu\iota\kappa\acute{o}\varsigma$). The first iselastik Olympia were celebrated in 268 A.D. In the process S. discusses the meaning of the titles $\delta\alpha\lambda\mu\pi\iota\omicron\nu\epsilon\iota\kappa\eta\varsigma$, $\pi\upsilon\theta\iota\omicron\nu\epsilon\iota\kappa\eta\varsigma$ and $\kappa\omicron\pi\epsilon\tau\omega\lambda\iota\omicron\nu\epsilon\iota\kappa\eta\varsigma$ occurring in papyri and inscriptions and points out that in quite a few cases these epithets refer to local contests rather than to the well-known Elean, Delphian and Roman agones. The olympionikes in *I. Col. Memnon* 500 is a problem. S. agrees with Moretti, that it is doubtful whether he won in the Elean Olympia; mutatis mutandis the same applies to the pythionikes in *I. Col. Memnon* 481 and 580. Further reflections on the $\kappa\alpha\pi\iota\tau\omega\lambda(\epsilon)\iota\alpha$ in Antinopolis and Oxyrhynchos and the $\Pi\acute{\alpha}\nu\epsilon\tau\alpha$ in Panopolis (for the latter cf. our lemma no. 1839). S. argues that certain 'agonistic circuits' can be observed: various Egyptian agones were all celebrated in the autumn or winter of a specific year, which made it easy for wandering athletes to establish a schedule for their activities on a year to year basis.

1779. Alexandria. Epitaphs. See our lemma no. 1770 sub (1) and (12).

1780. Alexandria. Inscriptions (mostly epitaphs) on Hadra vases, 260-197 B.C. (dated examples). A. H. Enklaar, *The Hadra Vases* (dissertation Amsterdam 1992; 2 vols.) Appendix A (no page-numbers), offers texts and translations of 132 inscriptions incised or written on Hadra hydriae (ph.). Nos. 126-129 are forgeries; nos. 130-132 are non-Greek; the remaining texts are divided in three groups: 'Date inscriptions' (i.e. epitaphs including a date) (nos. 1-32; dated examples range from 260-197 B.C.; the production of Hadra vases does not seem to exceed this period significantly); 'Fragments of date inscriptions' (nos. 33-45); 'Short and fragmentary inscriptions' (nos. 46-125) [nos. 38 and 58 refer to the same object]. On 17-21 E. presents a general sur-

vey of the inscriptions, with comments on onomastics (persons of non-Greek descent are "Ἀπαλός τοῦ Ἀποάμου [no. 26 = SB 2126 = 10688 D = *SEG* XXIV 1178], Οἰδορίης Γαλάτης [no. 109 = SB 668], and probably Μηδιστέρσα [no. 104 = SB 4983], who may be identified with Μηδιστέρσα Θράσσα on record on the loculus slab at Ibrahimiya [E. Breccia, *Iscrizioni greche e latine* (Catalogue général du Musée d'Alexandrie; Cairo 1911) no. 250]), date inscriptions (mostly recording the name of the deceased, the date of death - regnal years; see the survey on 28-34 - and the person responsible for the funeral; among the deceased are ambassadors, theoi, mercenaries and hostages), and writing technique (private inscriptions were nearly always incised, official inscriptions, especially those for high-ranking foreigners, were written in ink).

Unfortunately E.'s dissertation was never published in a commercial edition; we missed this useful collection in *SEG* so far. We are grateful to our colleague K. A. Worp for the compilation of a concordance of the inscriptions in Appendix A with SB (E. refers to SB only exceptionally), which we reproduce below; references to *SEG* are added where possible. We are left with 43 probably authentic Greek inscriptions not in SB or *SEG*, which we present in our lemmata nos. 1781-1805. We do not mention the occasional minor differences with SB or *SEG* in E.'s texts [but note that SB 1406 (= E. no. 49) should be read as Ἀνάσσων Πυθοστράτου instead of Ἀνάς Σωγ-υδίου στρατηγός] (the same person is also on record in the epitaph *I. Louvre* 41 = SB 2114, with the addition of the ethnic Θηραίος; probably the plaque closing the loculus containing the urn SB 1406; see the comment of E. Bernard in *I. Louvre* 41, who also on 96 note 1 pointed out that the reading of SB 1406 is erroneous); SB 1408 (= E. no. 78) should be read as εὔοι instead of Ε707]. Worp draws attention to the following texts on Hadra vases not included in E.'s monograph: SB 1405, 1651, 1656, 1658, 1660, 1663, 2066, 4002, and 4564; see also *SEG* LI 2107-2109 and LIII 1942 for five inscribed Hadra hydriae not yet known to E. in 1992.

SB	Enklaar	SEG	SB	Enklaar	SEG
418	55		1643 = 10688 A	12	XXIV 1175
462	1		1644 = 10688 B. n	18	XXIV 1176
675	2		1645 = 10688 G		
668	109		= 2127	54	XXIV 1181 =
1406	49				XXXIX 1692
1407	88		1646	92	
1408	78		1647 = 10688 H. a	39	XXIV 1182
1409 = 2063	89		1646	57	
1410 = 4000	103		1648	38, 58	
1411 = 1685	10		1649 = 10688 K	108	XXIV 1184
1412	116		1650	36	
1413 = 2108	65		1652	97	
1553	70		1654	124	
1638 = 10688 C	22	XXIV 1177	1655	94	
1639	23		1657	79	
1640 = 10688 E	27	XXIV 1179	1659	84	
1641 = 10688 F	28	XXIV 1180	1661	110	
1642	29		1662	77	

SB	Enklaar	SEG	SB	Enklaar	SEG
1676 = 10689	14	XXIV 1185	5707	51	
1677	15		5708 = 4985	105	
1679	4		5988	50	
1681	25		7780	106	VIII 423
1683	8		8766	30	
1684	9		8767	19	
1685 = 1411	10		10042 A	56	XVIII 644 (a)
1686	11		10042 B	52	XVIII 644 (b) =
1724	114				XXXII 1572
2063 = 1409	89		10688 A = 1643	12	XXIV 1175
2064	62		10688 B.a = 1644	18	XXIV 1176
2102	7		10688 C = 1638	22	XXIV 1177
2104	5		10688 D = 2126	26	XXIV 1178
2105	66		10688 E = 1640	27	XXIV 1179
2106	120		10688 F = 1641	28	XXIV 1180
2107	48		10688 G = 1645		
2108 = 1413	65		= 2127	54	XXIV 1181 =
2109	117				XXXIX 1692
2110	33		10688 H.a = 1647	39	XXIV 1182
2119	6		10688 I	40	XXIV 1183
2126 = 10688 D	26	XXIV 1178	10688 K = 1649	108	XXIV 1184
2127 = 1645			10689 = 1676	14	XXIV 1185
= 10688 G	54	XXIV 1181 =		13	XLVIII 1973 (4) (?)
		XXXIX 1692		21	XLVIII 1973 (6)
2655	111			31	XV 856
2656	71			32	XX 505
2657	83			126	XX 504 = XXXV
2658	96				1601 (forgery)
3999	24			42	XLVIII 1973 (5)
4000 = 1410	103			44	XLVIII 1973 (3)
4001	87			45	XXXVIII 1680
4003	115			82	VIII 428
4983	104			95	XLVIII 1973 (1)
4985 = 5708	105			101	XLVIII 1973 (2)
4986	112			106	VIII 423

1781-1805. Alexandria. Inscriptions on Hadra vases, 254-222 B.C. (dated examples). We present the texts in Appendix A of A.H. Enklaar's *The Hadra Vases* (cf. our lemma no. 1780) which are not accessible in SB and/or SEG [Breccia = E. Breccia, *Iscrizioni greche e latine* (Catalogue général du Musée d'Alexandrie, Cairo 1911); Cook = B.F. Cook, *Brooklyn Museum Annual* 10 (1908) 114-118 (references are to the nos. in this article)]. The texts are inedita unless stated otherwise. We do not

present in separate lemmata the mince fragments nos. 46 (α); 47 (αβν); 59-61 and 63/64 (απ); 67-68; interpreted as an abbreviation of 'Αθηναῖος by Breccia (or name 'Αθηναῖος?); E. alternatively suggests e.g. ἀρχιθεωρός or ἀρχηγός; 69 (βρι); 86 (θσ); 98 ([-]κυ[.]φ[.][-]); 99 (κυχ); 107 (ογο); 119 (τελ or νελ); 121 (το or τσ); 122 (τυχ); 123 (υπε); 125 (χαγη) (all inedita, except for nos. 69 = B.F. Cook, *AJA* 70 [1966] 328 no. 8) and 86 = id., *Inscribed Hadra Vases in the Metropolitan Museum of Art* [New York 1966] no. 20)].

1781: no. 3. Epitaph of Tychon, 254 B.C. Cook 4.

(Ἔτους) λα', μηνὸς Αὐδὸν[α]ίου· Τύχων [...]μ[...]-νου | Κελενδ[ερ]ίτη[ς]

1782: no. 16. Date, 228 B.C. Breccia 18; Cook 16: (Ἔτους) ιθ', Αὐδοναίου κη'

1783: no. 17. Date, 228 B.C. Breccia 19; Cook 17: (Ἔτους) ιθ', μηνὸς Δαισιίου κη'

1784: no. 20. Date, 222 B.C. Breccia 23; Cook 20.

Διὰ Θευδ[ότου] | (Ἔτους) κε', Δύστρου | δ[----]

1785: no. 34. Epitaph of Hellanon. Now in the museum of Alexandria; incised (first word) and in black ink: Ἑλλάνων | [-]του ε', Γορμια[ίου] | [-]α[---]

1786: no. 35. Epitaph of Antimachos. Catalogue Drouot at Paris, 15/16th June 1891, no. 332; R. Pagenstecher, *BSArch* 14 (1912) 238.

Ἀντιμά[χου] | Ἀπε[---] | Κνω[σίου] | πρεσβ[ευτοῦ]

1787: no. 37. Fragment. A. Adriani, *Annuaire du Musée gréco-romain* 3 (1940-1950) [1952] [E. gives no page-numbers; non vidimus].

[---]μερα[---] Ἀν[?]τιγόνη | (Ἔτους) (?) α'

1788: no. 41. Fragment. Catalogue Drouot at Paris, 15/16th June 1891, no. 330; R. Pagenstecher, *BSArch* 14 (1912) 238: [---]κα[---]α[β]ι[---] πρεσβ[ευτοῦ?]

1789: no. 43. Epitaph mentioning hostages, 233-221 B.C. Inscription painted in black ink on the body; found at Hadra station in 1987; now in the museum in Alexandria.

[---] μηνὸς [---]ου, διὰ Σαραπί[ωνος] | [---]ις[.]τανδ[.]ω | [---] τῶν ὀμήρων

[3. [-]τανδ[ρ]ω? II for a similar inscription mentioning Sarapion and hostages see SEG XLVIII 1973 (5) (and the comment *ibid.*) = Enklaar no. 42. The six inscriptions presented in SEG XLVIII 1973 are equally inscribed on Hadra vases found at Hadra station in 1987. Tybout].

- 1790: no. 53. **Painter's signature** [?]. Inscription painted in black ink upside down above the side handle by the painter of the vase; now in the Museum of Alexandria.

Ἀντόρεος

- 1791: no. 68. **Fragment**. Inscription incised around the foot of the neck; now in the Rijksmuseum voor Oudheden in Leiden: [--]βη[.]ν[.]ιαδο[---]

- 1792: no. 72. **Epitaph of Demeas**. Inscription incised on the shoulder; now in the museum of Alexandria: Δημέου

- 1793: no. 73. **Epitaph of Demo**. Inscription incised on the shoulder; now in the museum of Alexandria: Δημῷ χρηστῇ, χαῖρε

- 1794: no. 74. **Epitaph of Dorotheos**. Inscription incised over the left handle; now in the National Museum in Athens: Δωροθέου

- 1795: no. 75. **Fragment**. Inscription (hardly legible) painted on the shoulder; now in the Benaki Museum in Athens: [--]επνισε[---]εδορβυαδι[---]

- 1796: no. 76. **Epitaph of Eukarpos (or Eukarpia)**. Inscription incised on the shoulder; now in the museum in Brussels: Εὐκαρπι

'Incomplete Inscription. Probably the name *Eukarpos* or *Eukarpia*', E.

- 1797: no. 80. **Epitaph of Zenodotos**. Inscription incised on the shoulder; now in the museum in Nikosia: Ζηνοδότου

- 1798: no. 81. **Epitaph of Zopyros**. Inscription incised on the body; now in the museum in Alexandria: Ζώπυρος

- 1799: no. 85. **Epitaph of Theodoros**. *CVA Paris Musée Rodin*, pl. 40, 8/9.

Θεοδώρου Ἀθηναίου, Ἐλαφβολίωνος ζ'

- 1800: no. 90/91. **Signature?** Breccia 217: key

Possibly Κ(---) ἔγ(ραψε), E.

- 1801: no. 93. **Epitaph of Kleomenes**. R. Pagenstecher, *Die Gefässe in Stein und Ton. Knochenschnitzereien. Expedition Ernst von Sieglin* II.3 (Berlin 1913) pls. 2b, 25.

Κλεομένης

'Looks suspect', E.

- 1802: no. 100. **Epitaph of Laphanes**. Inscription incised on the shoulder; now in the National Museum in Athens: Λαφάνου

- 1803: no. 102. **Epitaph of Lysanias**. Inscription incised on the shoulder; now in the museum in Alexandria: Λυσανίου

- 1804: no. 113. **Gift of the painter to Agon** (?). R. Pagenstecher, *op.cit.* (cf. our lemma no. 1801) 43, fig. 48: Πύλων Ἀγωνίῳ ἔγραψε

E. rejects P.'s interpretation 'Pylon painted it for the game' and prefers to interpret the second word as a male name: 'Pylon painted it for Agon' (see also the discussion on 79.81).

- 1805: no. 118. **Epitaph of Stratokles**. Inscription incised on the upper body; now in the museum in Alexandria: Στρατοκλέους

1806. **Antinooupolis. Audianism**. B. Boyaval, *Kentron* 20 (2004) 171-172, argues that the formula ὁ Θεὸς ὁ βοηθῶν καὶ ὁ Χριστὸς αὐτοῦ καὶ τὸ πνεῦμα in Lefebvre, *Recueil* 224, testifies the Audian heresy (for its presence in Syria and Egypt see J. Jarry, *BIFAO* 63 [1965] 169-195; on 180 note 91 parallels for this formula. The deceased recorded in Lefebvre, *Recueil* 222, found in the same area (Deir Abou Hennis, i.e., 'monastery of Father John') originates from Isauria, a area bordering on the Tauros region which was the 'terre d'élection de l'audianisme montan' (172); possibly he came to Egypt as a 'missionary'.

1807. **Antinooupolis. Dipinto (label) on a wall painting (Christian) / inscription on an iron spoon (6th/7th cent. A.D.)**. G. Menci, 'Note su reperti antinoiti', in F. Crevatin, G. Tedeschi (edd.), *Scrivere leggere interpretare. Studi di antichità in onore di Sergio Daris* (Trieste 2005, published on-line only: <http://www.sslmit.univ.trieste.it/~crevatin/Daris.htm>) [10 pp., no page numbers], offers three notes on Greek inscriptions, based on (negatives of) photographs and objects in the collection of the Centro Studi Istituto Papirologico 'G. Vitelli' in Florence; we omit no. 2 (alphabet on a 4th/5th cent. A.D. wooden tablet).

1) Under no. 1 (ph.; dr.) M. comments on the label identifying the deceased in the so called 'Chapel of Theodosia' (E. Breccia - S. Donadoni, *Aegyptus* 18 [1938] 300: Θε[δ]ο[σ]ία or Θεο[δ]ο[σ]ία; M. Salini, in *Scritti dedicati alla memoria di Ippolito Rosellini nel primo centenario della morte* (4 giugno 1943) [Florence 1945] 163: Θεο[δ]ο[σ]ία), however, various photos in the Centro Vitelli show that the third letter cannot be Δ or Ο (moreover, Θεδοσία is unparalleled) and that the only possible reading is Θεο[δ]ο[σ]ία.

2) No. 3 (ph.; dr.) is an unpublished iron spoon (6th/7th cent. AD) found in the northern nekropolis in 1966 during excavations by the Centro and now in the Museo Papirologico in Florence. The inscription on the upper part of the faceted handle reads EMBATHPHΦH vacu CON. ■ can be read as ἐμβὰ τρήφσον, for which M. offers three interpretations: ἐμβὰ (imperative of ἐμβαίνειν, used to reinforce the other imperative; = Latin age) τρήφσον, 'su, deliziatu'; ἐμβὰ τρήφσον, 'su, nutriti'; ἐμβὰ τρήφσον, 'su, dai nutrimento'; on linguistic grounds H for Y is to be preferred; it is unclear whether the inscription is sacred or profane. The spoon is very similar to a spoon said to come from Apollinopolis Magna and now in the Louvre, inscribed μὴ ἀγνώμων: 'non essere irragionevole' (D. Bénazeth, *L'art du métal au début de l'ère chrétienne* [Paris 1992] 75; end., in N. Bosson, S.H. Aufrère, *Égyptes ... L'Égyptien et le copte. Catalogue de l'exposition* [Lattes 1999] 279 no. 103. 'N'oubliez pas!' or 'Ne [sois] pas ingrat!'); M. (note 12) points out that this object may well come from Antinoopolis [Given the probability of the reading τρήφσον, it may be assumed that the spoons formed a pair used in profane (sympotic) context, the pun being the contradictory adhortations implied in the inscriptions; for similar humorous or serious texts on spoons see SEG XXXVIII 1927 (XLVII 2233); XLII 1096 and 1839; XLIV 1577, Tybout].

1808. Apollinopolis Magna (Edfu). Four funerary epigrams for Apollonios and family-members, late 2nd cent. B.C. See our lemma no. 1770 sub (1).

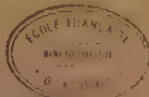
1809. Apollinopolis Magna (Edfu). Proskynema, Roman Imperial period. Graffito incised on the east wall of the corridor through the western aisle of the pylon of the Horus temple (cf. SEG XXXIII 1315 = SB 12863 for a proskynema in the same corridor). Ed.pr. A. Delattre, *Ricerche di Egittologia e di Antichità Copte* 7 (2005) 33-35 (ph.; French translation).

Τὸ προσ(κ)ύνημα Παχοῦμις Ἀρκίνης

Τὸ προσ(κ)ύνημα (NH added above the line): uncertain reading; probably the term was abbreviated as in many inscriptions (cf. *J.Synges* p. 589); name and patronymic (both of Egyptian origin and related to the cult of Horus, hence befitting a person from Edfu) are given in the nominative, ed.pr.

1810. Apollinopolis Magna (Edfu). Two signatures, 6th/7th cent. A.D. Lefebvre, *Recueil* 551: θαμίας | ἀβρααμ (for Αβραάμ). A. Delattre, *Ricerche di Egittologia e di Antichità Copte* 7 (2005) 35/36 (ph.), points out that this is a Coptic, not a Greek inscription, which should be read ΘΩΜΑΣ | ΑΒΡΑΔΑΜ

1811. Aswan (Simeon monastery). Coptic epitaph of Matthalios, 750 A.D. Sandstone plaque with eleven lines of text between incised guide-lines. Offered for sale at Bonhams, London: cf. auction catalogue *Bonhams. Antiquities, Thursday 20 October 2005, London* 178 no.



359 (ph.), with the following misleading description: 'A Greek inscribed sandstone slab. Circum 4th Centuries B.C. or Later ... Gnostic text, indecipherable'. Provenance: Ex Rendell Collection, USA, acquired between 1965-1985. Actually the inscription is a Coptic text, with the usual fixed formulas in Greek: † Ἰησοῦς † Χριστός † (L. 1), μακάριος (L. 4) and the date in LL. 8-11: ἐγράφη μηνὸς Θώθ δ' 1 ἰνδ(ικτιωνος) δ', ἀπὸ Διοκλετιανοῦ ἑτους υἱζ' (467, *Sammlung* 1 (Vienna 1993) 197/198 no. 570, with reference to ed.pr.'s indication 'Collezione R., Palermo' (RAL 15 [1906] 474/475). [We owe the identification of this text to our colleague K.A. Worp; it remains unclear how the stone came to the U.S.A. between between 1906 and the 1960s/1970s, Tybout].

1812-1813. Berenike. Two dedications to Zeus, 54-68 A.D. Two stones (type not recorded; both tapering towards the top) with essentially identical inscriptions; found together in a 4th/5th cent. A.D. reuse context. Ed.pr. R.S. Bagnall, C. Helms, A.M.F.W. Verhoogt, *Documents from Berenike II. Texts from the 1999-2001 Seasons* (Brussels 2005) 21/22 nos. 118/119 (translation); cf. also É. Perrin-Saminadayer, *An.Ép.* (2005) [2008] nos. 1628/1629 (texts and French translation).

1812: Διεὶ θε[ῶ]
μεγίστῳ
Φιλωτέρῳ
4 Πατεντά-
τος ἀνέθη-
κεν [ἔτους (?) .]
[Νέρωνος Κλαυ]-
8 δίου Καίσαρος
Σεβαστοῦ Γερ-
μανικοῦ Αὐ-
τοκράτορος
12 Παχὼν κζ'

1813: Διεὶ θεῶ
μεγίστῳ
Φιλωτέρ[α]
4 Πατεντά-
τος ἀνέθη-
κεν [ἔτους (?) .]
[Νέρων]ος Κλαυδ[ίου].
8 ου Καίσα[ρος]
Σεβαστοῦ Γερ-
μανικοῦ Αὐ-
τοκράτορος
12 [Παχὼν] κζ'

The text in our lemma no. 1813 (rough surface; no smoothing) was probably the model of that in no. 1812 (surface smoothed) || 1812, 7-8, two other instances of Nero's damnatio memoriae are known in Egypt: *OGIS* 666 and *I.Fayoum* 85 (cf. W. van Rengen, *CE* 53 (1978) 162/163), ed.pr. (see also SEG XXXIV 1561) || 12, horizontal stroke above the numerals || 1812/1813, 1-2, two other dedications to Zeus are known from Berenike: *I.Portes* 71 (2nd cent. A.D.; Ζεὺς Ἥλιος μέγας Ἐράσις and the σύννομο θεῶ) and 72 (Roman Imperial period; Ζεὺς Ἥλιος μέγας Ἐράσις), ed.pr. || 4-5. Πατεντάς is known from two papyri, ed.pr. || 6, for the emendation of the year cf. *I.Fayoum* 85, ed.pr.

1814. Berenike. Dedication to Isis, 113-117 A.D. Gypsum/anhydrite stone. Ed.pr. R.S. Bagnall, C. Helms, A.M.F.W. Verhoogt, *op.cit.* (cf. our lemmata nos. 1812/1813) 27/28 no. 121

(translation); cf. also É.Perrin-Saminadayer, *An.Ép.* (2005) [2008] no. 1631 (text and French translation).

[Υπὲρ Αὐτοῦ]κράτορος Καίσαρος Νέρουα Τ[ραϊανῶς Σεβαστοῦ Γερμανικοῦ Δακικοῦ
τύχης]

[καὶ τοῦ σύμ]αντος αὐτοῦ οἴκου Ἰσιδι θε[ῶ]ν μέγιστη ----- ca. 28 -----]

[---] Παπείρεως ἐρμηνεύς καὶ γρα[μματεὺς --- ca. 30 ---]

4 [--- 14 ---]αίου ἐπὶ Μάρκου[υ] Ρουτίλιου Λούπου ἐπάρχου Αἰγύπτου]

1 For the restoration see *I.Pan* 20 (LL 1/2), a lintel block, which may well be the case here as well, edd.pr. II 2, the lacuna in fine probably contained the object of the dedication, perhaps τὸ ἱερὸν as in *I.Pan* 20 L. 2, followed by a verb; possibly the name of the dedicant began in this line. edd.pr. II 3. Παπείρεως: either the Roman nomen or, preferably, a patronymic from Παπίρις; for interpreters in Egypt see R.S.Bagnall, *Egypt in Late Antiquity* (Princeton 1993) 233/234 and W.Peterson, in *Das römisch-byzantinische Ägypten* (Mainz 1983) 11-17, edd.pr. II 3-4, presumably the ca. 50 letters between γραμματεὺς and ἐπὶ recorded the dedicant's office, edd.pr. II 4. M. Rutillius Lupus was governor of Egypt from early 113 to early 117 A.D. (on record in the following inscriptions from Egypt: *I.Pan* 20; *I.ThSy* 164; *OGIS* 677); a date was presumably given in the lost part of the inscription, edd.pr.

1815. **Berenike. Bilingual (Latin/Greek) inscription (dedication?), undated.** Gypsum/anhydrite stone found in a 4th/5th cent. A.D. reuse context; traces of red paint in some letters. Edd.pr. R.S.Bagnall, C.Helms, A.M.F.W. Verhoogt, *op.cit.* (cf. our lemmata nos. 1812/1813) 28/29 no. 121 (translation); cf. also É.Perrin-Saminadayer, *An.Ép.* (2005) [2008] no. 1632 a/b.

Fausti [--- ca. 17 ---] [ταρ] | vacat (?) | [---] [---] | ἐπάρχου τῶν | φρουρίων καὶ ||
Βερενίκης [-] | πρώτη [-] | -----

1 After the lacuna end of a name?; perhaps one more final letter, edd.pr. II 1-2, between these lines either a vacat or five lines now entirely lost (containing the object of the dedication: names of deities in the dative?); edd.pr. II 2 name of the prefect of the phouria and of Berenike; the genitive suggests that it was preceded by ὑπὲρ, edd.pr. II 3-4. φρούρια: term characteristic of epigraphic (not papyrological) texts in the eastern desert (indicating the fortifications protecting the desert roads); the ostraka have φρουρίδια instead, but this term, a borrowing from Latin, may have been felt inappropriate for the higher register of formal dedications, H.Cuvigny apud edd.pr. II 6. πρώτη: part of the name of a military unit, H.Cuvigny apud edd.pr.

1816. **Boubastis (Tell Basta). Trilingual (Greek/Hieroglyphic/Demotic) decree of the synod of the Egyptian priests at Kanopos in honor of Ptolemy III Euergetes, his wife Berenike II and his daughter Berenike, 238 B.C.** Lower part of a rectangular black granite stèle with moulding below, bearing the last 24 lines of the Demotic text and the full Greek text (67 lines); found in 2004 in the entrance court of the temple of Bastet in Tell Basta, probably

originally built into the exterior wall of the entrance building. Edd.pr. C.Tietze, E.R.Lange, K.Hallos, *APF* 51 (2005) 1-29 (ph.; German translation of the Demotic text). New example of the famous trilingual Kanopos decree; a fragment of the Hieroglyphic text belonging to the same stèle was published in 1957 (see *SEG* XVIII 631 b). The Greek text of the decree is known so far, partially or in toto, from four other copies (A-D): A: Momemphis (Kom el Hisn; *I.Prose* 8); B: Tanis (*I.Prose* 9); C: unknown provenance (*I.Louvre* 1); D: Eileithyiaspolis (*SEG* XVIII 631 a; *I.Prose* 10; *I.ThSy* 37); *OGIS* 56 and SB 8858 offer a composite text based on (A) and (B). E denotes a fragment of the Hieroglyphic text from Karnak (cf. *SEG* LIV 1720), F the Boubastis stone. Edd.pr. refrain from a historical commentary and a translation of the Greek text, for which they refer to the recent monograph by S.Pfeiffer (see *SEG* LIV 1720). We present the Greek text published by ed.pr. K.Hallos on 22-29. Cf. also C.Tietze, M.Maksoud, E.Lange, *Kemet* 13.3 (2004) 65/66 (ph.) and AW 35 (2004) 75/76 (ph.).

[Βασιλευόντος Πτολεμαίου τοῦ Πτολεμαίου καὶ Ἀρσινόης, θεῶν ἀδελφῶν, ἔτους
ἐνάτου, ἐφ' ἱερέως Ἀπολλωνίδου τοῦ Μοσχίανος Ἀλεξάνδρου,
[καὶ θεῶν ἀδελφῶν καὶ θεῶν εὐεργετῶν, κανηφόρου Ἀρ]σινόης Φιλαδέλφου Μενε-
κρατεῖας τῆς Φιλάμμωνος, μηνὸς Ἀπελλαίου ἐβδόμη, Αἰγυπτίαν δὲ Τῆβι
[ἑπτακαίδεκάτη· ψήφισμα· οἱ ἀρχιερεῖς καὶ προφῆται καὶ οἱ εἰς] τὸ ἔδουτο εἰσπο-
ρευόμενοι πρὸς τὸν στ[ολι]σμόν τῶν θεῶν καὶ πτεροφόροι καὶ ἱερογραμματεῖς
καὶ οἱ ἄλλοι ἱερεῖς οἱ συναντή-

4 [σαντες ἐκ τῶν κατὰ τὴν χώραν ἱερῶν εἰς τὴν ἐμπτην τοῦ Διὸς, ἐν ἣ ἄγεται τὰ γε-
νέθλια τοῦ βασιλέως, καὶ εἰς τὴν ἐμπτην καὶ ἐκάδα τοῦ αὐτοῦ μηνός,
ἐν ἣ παρέλαβεν τὴν βασι-
[λείαν παρὰ τοῦ πατρός, συνεδρεύσαντες ταῦτη τῇ ἡμέρᾳ ἐν τῶν ἐν Κ[α]νῶπι
ἱερῶν τῶν εὐεργετῶν] θεῶν εἶπαν· ἐπειδὴ βασιλεὺς Πτολεμαῖος
Πτολεμαίου καὶ Ἀρσινόης,

[θεῶν ἀδελφῶν, καὶ βασιλίσσα Βερενίκη ἡ ἀδελφὴ] αὐτοῦ καὶ γυνὴ, θεο[ὶ] εὐε[ργε]-
ται, διατελοῦσιν πολλ[ὰ] καὶ μεγάλα εὐεργετοῦντες τὰ κατὰ
τὴν χώραν ἱερά καὶ τὰς τιμὰς τῶν θεῶν

[ἐπὶ πλέον αὐξοντες, τοῦ τε Ἀπιοῦ καὶ τοῦ Μνήμιος κ]αὶ τῶν λοιπῶν ἐνλογίμων
ἱερῶν] ζῶντων τῶν ἐν τῇ [χ]ώρῃ τὴν ἐπιμέλειαν διὰ πάντος ποιοῦνται

8 [ας, καὶ τὰ ἐξενεργήοντα ἐκ τῆς χώρας ἱερά] ἀγάλματα ὑπὸ τῶν Περσῶν ἐξστρατεύ-
σας ὁ βασιλεὺς ἀνέβωσεν εἰς Αἴγυπτον καὶ ἀπέδωκεν εἰς τὰ ἱερά, ὅθεν ἕκαστον
[ἐξ ἀρχῆς ἐξήχησεν, τὴν τε χώραν ἐν εἰρήνῃ δι]ατετήρηκεν προσπολεμῶν ὑπὲρ αὐτῆς
πρὸς πολλὰ ἔθνη κ]αὶ τοὺς ἐν αὐτοῖς δυναστεύοντας, καὶ τοὺς ἐν τῇ
χώραι πᾶσιν καὶ τοῖς

[ἄλλοις τοῖς ὑπὸ τὴν αὐτῶν βασιλείαν τασσομένοις τὴν εὐνομίαν παρέχουσιν, τοῦ
τε ποταμοῦ ποτε ἐλλιπότερον ἀναβάντος καὶ πάντων τῶν ἐν τῇ χώρᾳ καταπεπλη-
γμένων ἐπὶ τῷ συμβεβηκότι καὶ] ἐνθυμούμενων τὴν γεγεννημένην καταφθορὰν ἐπὶ
τιμῶν τῶν πρότερον βασιλευσάντων, ἐφ' ἧν συνέβη ἀβροχίαις περι-

12 [πεπτωκέναι τοὺς τὴν χώραν κα]τοικοῦντας, προστάντες κηδεμονικῶς τῶν τε ἐν τοῖς
ἱεροῖς καὶ τῶν ἄλλων τῶν τὴν χώραν κατοικοῦντων, πολλὰ μὲν προνοή-

- {θέντες, οὐκ ὀλίγα δὲ τῶν προσόδων ὑπερίδοντες ἕνεκα τῆς τῶν ἀνθρώπων σωτηρίας, ἐκ τε Συρίας καὶ Φοινίκης καὶ Κύπρου καὶ ἐξ ἄλλων πλείονων τόπων σίτον μεταπεμψάμενοι εἰς τὴν χώραν τιμῶν} μειζρόνων διέσωσαν τοὺς τὴν Αἴγυπτον κατοικοῦντας, ἀθάνατον εὐεργεσίαν καὶ τῆς αὐτῶν ἀρετῆς μέγιστον ὑπόμνημα καταλείποντες {τοῖς τε νῦν οὖσιν καὶ τοῖς ἐπιγινομένοις· ἀνθ' ὧν οἱ θεοὶ δεδώκασι νῦν αὐτοῖς εὐσταθοῦσαν τὴν βασιλείαν καὶ δώσουσιν ἅλλα ἀγαθὰ πάντα εἰς τὸν αἰεὶ χρόνον, ἀγαθὴν τύχην, δεδω-
- 16 {χθαι τοὺς κατὰ τὴν χώραν ἱερῶν} εἰσιν τὰς τε προὔπαρχούσας τιμὰς ἐν τοῖς ἱεροῖς βασιλεὶ Πτολεμαίῳ καὶ βασιλίσσῃ Βερενίκῃ, θεοῖς εὐεργέταις, καὶ τοῖς γονεῦσιν αὐτῶν θεοῖς {ἀδελφοῖς καὶ τοῖς προγόνοις} θεοῖς σωτήρσιν αὖξιν, καὶ τοὺς ἱερεῖς τοὺς ἐν ἐκάστῳ τῶν κατὰ τὴν χώραν ἱερῶν προσονομάζεσθαι ἱερεῖς καὶ τῶν εὐεργετῶν θεῶν καὶ ἐγγράφειν
- {ἐν πᾶσιν τοῖς χρηματισμοῖς} καὶ ἐν τοῖς δακτυλίοις, οἷς φοροῦσιν προσεγκαλᾶσθαι καὶ τὴν ἱερωσύνην τῶν εὐεργετῶν θεῶν· προσποδεχθῆναι δὲ πρὸς ταῖς νῦν ὑπαρχούσαις τέσσαρσι φυλαῖς τοῦ πληθους τῶν ἱερῶν τῶν ἐν ἐκάστῳ ἱερῶ καὶ ἄλλῃν, ἥ προσονομασθήσεται(ι) πέμπτη φυλὴ τῶν εὐεργετῶν θεῶν, ἐπεὶ καὶ σὺν τῇ ἀγαθῇ τύχῃ καὶ τὴν γένεσιν βασιλέως
- 20 {Πτολεμαίου τοῦ τῶν θεῶν ἀδελφῶν} συμβέβηκεν γενέσθαι τῇ πέμπτῃ τοῦ Δίου, ἥ καὶ πολλὰν ἀγαθὴν ἀρχὴν γέγονεν πᾶσιν ἀνθρώποις· εἰς δὲ τὴν φυλὴν ταύτην καταλεχθῆναι {τοὺς ἀπὸ τοῦ πρώτου ἔτους} γεγεννημένους ἱερεῖς καὶ τοὺς προσκαταταγισμένους ἕως μηνὸς Μεσορῆ τοῦ ἐν τῷ ἐνάτῳ ἔτει, καὶ τοὺς τούτων ἐκγόνους εἰς τὸν αἰεὶ χρόνον· τοὺς δὲ {προὔπαρχοντας ἱερεῖς} ἕως τοῦ πρώτου ἔτους εἶναι ὡσαύτως ἐν ταῖς αὐταῖς φυλαῖς, ἐν αἷς πρότερον ἦσαν· ὁμοίως δὲ καὶ τοὺς ἐκγόνους αὐτῶν ἀπὸ τοῦ νῦν καταχωρίζεσθαι εἰς {τὰς αὐτὰς φυλάς, ἐν αἷς} οἱ πατέρες εἰσίν· ἀντὶ δὲ τῶν εἴκοσι βουλευτῶν ἱερῶν τῶν αἰρουμένων κατ' ἐνιαυτὸν ἐκ τῶν προὔπαρχουσῶν τεσσάρων φυλῶν, ἐξ ὧν πέντε ἀφ' ἐκάστης φυλῆς λαμβά-
- 24 {νονται, εἴκοσι καὶ πέντε} τοὺς βουλευτὰς ἱερεῖς εἶναι, προσλαμβάνοντων ἐκ τῆς πέμπτης φυλῆς τῶν εὐεργετῶν θεῶν ἄλλων πέντε· μετέχειν δὲ καὶ τοὺς ἐκ τῆς πέμπτης φυλῆς {τῶν εὐεργετῶν θεῶν} τῶν ἀγνείων καὶ τῶν ἄλλων ἀπάντων τῶν ἐν τοῖς ἱεροῖς, καὶ φυλάρχον αὐτῆς εἶναι, καθὰ καὶ ἐπὶ τῶν ἄλλων τεττάρων φυλῶν ὑπάρχει· καὶ ἐπειδὴ καθ' ἕκαστον {μῆνα} ἄγονται ἐν τοῖς ἱεροῖς ἑορταὶ τῶν εὐεργετῶν θεῶν κατὰ τὸ πρότερον γραφέν ψήφισμα ἢ τε πέμπτη καὶ ἡ ἐνάτη καὶ ἡ πέμπτη ἐπ' εἰκάδι, τοῖς τε ἄλλοις μεγίστοις θεοῖς {κατ' ἐνιαυτὸν} συντελούνται ἑορταὶ καὶ πανηγύρεις δημοτελεῖς, ἄγεσθαι κατ' ἐνιαυτὸν πανηγυρίν δημοτελεῖν ἐν τε τοῖς ἱεροῖς καὶ καθ' ὅλην τὴν χώραν βασιλεῖ

- Πτολεμαίῳ καὶ βασιλίσσῃ Βερενίκῃ, θεοῖς εὐεργέταις, τῇ ἡμέρῃ, ἐν ἣ ἐπιτέλλει τὸ ἄστρον τὸ τῆς Ἰσιδος, ἡ νομίζεται διὰ τῶν ἱερῶν γραμμάτων νέον ἔτος εἶναι, ἄγεται δὲ νῦν ἐν τῷ ἐνάτῳ ἔτει νομηνίαι τοῦ Παῦνι μηνός, ἐν ᾧ καὶ τὰ μικρὰ Βουβάστια καὶ τὰ μεγάλα Βουβάστια ἄγεται καὶ ἡ συναγωγὴ τῶν καρπῶν καὶ ἡ τοῦ ποταμοῦ ἀνάβασις γίνεται· ἐὰν δὲ καὶ συμβαίνει τὴν ἐπιτολὴν τοῦ ἄστρου} μεταβαίνειν εἰς ἑτέραν ἡμέραν διὰ τεσσάρων ἐτῶν, μὴ μετατίθεσθαι τὴν πανηγυρίν, ἀλλὰ ἄγεσθαι ὁμοίως τῇ νομηνίᾳ τοῦ Παῦνι, ἐν ἣ καὶ ἐξ ἀρχῆς ἤχθη ἐν τῷ ἐνάτῳ ἔτει, καὶ ἡ συντελεῖν αὐτὴν ἐπὶ ἡμέρας πέντε μετὰ στεφανηφορίας καὶ θυσιῶν καὶ σπονδῶν καὶ τῶν ἄλλων τῶν προσηκόντων· ὅπως δὲ καὶ αἰ ὦραι τὸ καθήκον {ποι-}
- 32 {ῶσιν διὰ πάντος} κατὰ τὴν νῦν οὖσαν κατάστασιν τοῦ κόσμου, καὶ μὴ συμβαίνειν τινὰς τῶν δημοτελῶν ἑορτῶν τῶν ἀγομένων ἐν τῷ χειμῶνι ἄγεσθαι ποτε ἐν τῷ θ[έρεϊ, τοῦ] {ἄστρον} μεταβαλίνοντος μίαν ἡμέραν διὰ τεσσάρων ἐτῶν, ἑτέρας δὲ τῶν νῦν ἀγομένων ἐν τῷ θέρει ἄγεσθαι ἐν τῷ χειμῶνι, ἐν τοῖς μετὰ ταῦτα καιροῖς καθάπερ πρότερόν τε συμ- {βέβηκεν} γενέσθαι καὶ νῦν ἂν ἐγίνετο τῆς συντάξεως τοῦ ἐνιαυτοῦ μενούσης ἐκ τῶν τριακοσίων ἐξήκοντα ἡμερῶν καὶ τῶν ὑστερον προσνομισθεισῶν ἐπάγεισθαι πέντε {ἡμερῶν, ἀπὸ τοῦ} νῦν μίαν ἡμέραν ἑορτὴν τῶν εὐεργετῶν θεῶν ἐπάγεσθαι διὰ τεσσάρων ἐτῶν ἐπὶ ταῖς πέντε ταῖς ἐπαγομέναις πρὸ τοῦ νέου ἔτους, ὅπως {ἅ[παντες εἰδῶ]-}
- 36 {σιν διότι τὸ ἐν} εἶπον πρότερον περὶ τὴν σύνταξιν τῶν ὥρῶν καὶ τοῦ ἐνιαυτοῦ καὶ τῶν νομιζομένων περὶ τὴν ὅλην διακόσμησιν τοῦ πόλου δι(ω)ρθῆσθαι καὶ ἄ[ναπεληρῶ]- {σθαι} συμβέβηκεν διὰ τῶν εὐεργετῶν θεῶν· καὶ ἐπειδὴ τὴν ἐκ βασιλέως Πτολεμαίου καὶ βασιλίσσης Βερενίκης, θεῶν εὐεργετῶν, γεγεννημένην θυγατέρα {καὶ ὀνομα-} {σθεῖσαν} Βερενίκην, ἥ καὶ βασιλίσσα εὐθὺς ἀπεδείχθη, συνῆβη ταύτην παρθένον οὖσαν ἐξαίφνης μετελθεῖν εἰς τὸν αἰένου κόσμον ἐπὶ ἐν(ι)δημούντων παρὰ {τῷ βασιλεῖ}
- {τῶν ἐκ τῆς χώρας} παραγινομένων πρὸς αὐτὸν {κατ' ἐνιαυτὸν} ἱερῶν, οἱ μέγα μὲν πένθος ἐπὶ τῷ συμβεβηκότι εὐθὺς συνετέλεσαν, ἀζύσαντες δὲ τὸν βασιλέα καὶ τὴν
- 40 {βασιλίσσαν} ἐπέτισαν, καθιδρῶσαι τὴν θεὰν μετὰ τοῦ Ὁσίριος ἐν τῷ ἐν Κανώπῳ ἱερῶ, ὃ {οὐ} οὐ μόνον ἐν τοῖς πρώτοις ἱεροῖς ἐστίν, ἀλλὰ καὶ ὑπὸ τοῦ βασιλέως καὶ τῶν κ[ατὰ τὴν] {χώραν πάντων ἐν} τοῖς μάλιστα τιμωμένοις ὑπάρχει, καὶ ἡ ἀναγλῶγὴ τοῦ ἱεροῦ πλοίου τοῦ Ὁσειρίου εἰς τοῦτο τὸ ἱερὸν κατ' ἐνιαυτὸν γίνεται ἐκ τοῦ ἐν τῷ Ἡρακλείῳ ἱεροῦ τῇ {ἐνάτῃ καὶ εἰκάδι} τοῦ Χοιάχ τῶν ἐκ τῶν πρώτων ἱερῶν πάντων θυσιῶν συντελούν-

τῶν ἐπὶ τῶν ἰδρυμένων ὑπ' αὐτῶν βασιλῶν ὑπὲρ ἐκάστου ἱεροῦ τῶν πρώτων
[ἔξ ἀμφοτέρω]

[ρων τῶν μερῶν τοῦ δρόμου, μετὰ δὲ ταῦτα τὰ πρὸς τὴν ἐκθέσειν αὐτῆς νόμιμα καὶ
τὴν τοῦ πένθους ἀπόλυσιν ἀπέδωκαν μεγαλοπρεπῶς καὶ κηδεμονικῶς] καὶ ἐπὶ

44 [τῶν Ἀπει καὶ Μ]νηύει εὐχισμένον ἔστιν γίνεσθαι, δεδῶχθαι συντελεῖν τῇ ἐν τῶν
εὐεργετῶν θεῶν γεγεννημένη βασιλίσσῃ Βερενίκῃ τιμὰς αἰδίου ἐν ἅπ[ασιν
τοῖς κατὰ]

[τὴν χώραν ἱεροῖς, καὶ ἐπεὶ εἰς θεοὺς μετέλθεν ἐν τῷ Τῦβι μηνί, ἐν αὐτῇ καὶ ἡ τοῦ
Ἡλίου θυγάτηρ ἐν ἀρχῇ μετέλλαξεν τὸν βίον, ἣν ὁ πατήρ στέρξας ὠνόμασεν
ὅτε μὲν]

[βασιλείαν, ὅτε δὲ ὥρσιν αὐτοῦ, καὶ ἄγουσιν αὐτῇ ἑορτὴν καὶ περίπλου ἐν
πλείοσιν ἱεροῖς τῶν πρώτων ἐν τούτῳ τῷ μηνί, ἐν ᾧ ἡ ἀποθέσις αὐτῆς ἐν
ἀρχῇ ἐγενήθη].

[συντελεῖν καὶ βασιλίσσῃ Βερενίκῃ τῇ ἐκ τῶν εὐεργετῶν θεῶν ἐν ἅπασιν τοῖς κατὰ
τὴν χώραν ἱεροῖς ἐν τῷ Τῦβι μηνί ἑορτὴν καὶ περίπλου ἐφ' ἡμέρας τέσσαρας]

48 [ἀπὸ ἐπτακαίδεκάτης, ἐν ἣ ὁ περίπλους καὶ ἡ τοῦ πένθους ἀπόλυσις ἐγενήθη αὐτῇ
τὴν ἀρχὴν· συντελεῖσαι δ' αὐτῆς καὶ ἱερὸν ἄγαλμα χρυσοῦν διὰ [λίθον ἐν
ἐκαστῇ τῶν πρῶτων καὶ δευτέρων ἱερῶν καὶ καθιδρῦσαι ἐν τῷ ἀγίῳ· ὁ πρόφη-

της ἡ τῶν εἰς τὰ [ἀδ]υτον εἰρημένον ἱερέων πρὸς τὸν στολισμὸν [τῶν θεῶν]
[οἷσιν ἐν ταῖς ἀγκάλαις, ὅταν αἱ ἐξοδεῖαι καὶ πανηγύρεις τῶν λοιπῶν θεῶν γίνον-

ται, ὅπως ὑπὸ πάντων ὁρώμενον τιμᾶται καὶ προσκ[υν]ῆται, καλοῦ]-
[μενον Βερεν[ίκης] ἀνάσσης παρθένων, εἶναι δὲ τὴν ἐπιτιθεμένην βασιλείαν τῇ
εἰκόνι αὐτῆς διαφέρουσιν τῆς ἐπιτιθεμένης ταῖς [εἰκόσιν τῆς]

52 [μητρὸς αὐτῆς] βασιλίσσης Βερενίκης ἐκ σταχῶν δύο, ὧν ἀνὰ μέσον ἔσται ἡ
ἀσπιδοειδὴς βασιλεία, ταύτης δ' ὀπίσω σ[ύμ]μετρο[ν] σκῆπτρον πατυ]-
[ροειδές, ὃ εἰ[θ]ῆσαν αἱ θεαὶ ἔχουσιν ἐν ταῖς χερσίν, περὶ δὲ καὶ ἡ οὐρὰ τῆς βασιλ[είας]

[ἔσται περιελημμένη, ὥστε καὶ ἐκ τῆς διαθέσεως τῆς βασιλείας]
[διασφαεῖσθαι τὸ Βερενίκης ὄνομα κατὰ τὰ ἐπίσημα τῆς ἱερᾶς γραμματικῆς· καὶ]

[ὅταν τὰ Κικ[ή]λλα ἀγ[η]γῇ ἐν τῷ Χοιάχ μηνί πρὸ τοῦ περίπλου τοῦ
[Ὁσερίου, κ]ατασκευάσαι τὰς παρθένους τῶν ἱερῶν ἄλλο ἄγαλμα Βερεν[ίκης]

56 [ἀν]άσσης παρθένων, ᾧ συντελέσουσιν ὁμοίως θυσίαν καὶ τάλλα τὰ
[συντελο]ύμενα νόμιμα τῇ ἑορτῇ ταύτῃ· ἐξείναι δὲ κατὰ ταῦτα καὶ τ[αῖς] ἄλλαις
παρθένους ταῖς βουλομέναις συντελεῖν τὰ νόμιμα τῇ

61 [θεῷ]· ὑμνεῖσθαι δ' αὐτὴν καὶ ὑπὸ τῶν ἐπιλεγόμενων ἱερῶν παρθένων] κ[αὶ] τ[ῆς]
χρείας παρεχομένων τοῖς θεοῖς, περικειμένων τὰς ἰδίας βασι-

[λείας] τῶν θεῶν, ὧν ἱέρειαι νομίζονται εἶναι, καὶ ὅταν ὁ πρῶτος [σπέρ]ος
παραστῇ, ἀναφέρειν τὰς ἱερὰς παρθένους στάχους τοὺς παρα-

[τεθη]σμένους τῷ ἀγάλματι τῆς θεοῦ, αἰδεῖν δ' εἰς αὐτὴν καθ' ἡμέραν καὶ ἐν ταῖς
ἑορταῖς καὶ πανηγύρεσιν τῶν λοιπῶν θεῶν

60 [τοῖς] τε ὠιδόους ἄνδρας καὶ τὰς γυναῖκας, οὓς ἀν ὕμνους οἱ ἱερογραμματεῖς γράφον-
τες δῶσιν τῷ ὠιδοδιδασκάλῳ, ὧν καὶ τὰ ἀντί-
[γραφα] καταχωρισθῇσιν εἰς τὰς ἱερὰς βύβλους· καὶ ἐπειδὴ τοῖς ἱερεῦσιν δίδονται

αἱ τροφαὶ ἐκ τῶν ἱερῶν ἐπὶν ἐπαχθῶσιν εἰς τὸ
[πλ]ῆθος, δίδοσθαι ταῖς θυγατράσιν τῶν ἱερέων ἐκ τῶν ἱερῶν προσδῶν, ἀφ' ἧς ἂν
ἡμέρας γένωνται, τὴν συγκριθησομένην τροφὴν ὑπὸ

[τῶν] β[ο]υλευτῶν ἱερέων τῶν ἐν ἐκάστῳ ἱερῷ κατὰ λόγ[ον] τῶν ἱερῶν προσδῶν,
καὶ τὸν διδόμενον ἄρτον ταῖς γυναῖξιν τῶν ἱε-

64 [ρῶν] ἔχειν ἴδιον τύπον καὶ καλεῖσθαι Βερενίκης ἄρτον· ὁ δ' ἐν ἐκάστῳ τῶν ἱερῶν
καθεστηκὸς ἐπιστάτης καὶ ἀρχιερεὺς

[καὶ οἱ τοῦ] ἱεροῦ γραμματεῖς ἀναγραφάτωσαν τοῦτο τὸ ψήφισμα εἰστήλην λιθίνην
ἢ χαλκὴν ἱεροῖς γράμμασιν καὶ Αἰγυπτίοις

[καὶ Ἑλλ]ληνικοῖς, καὶ ἀναθέτωσαν ἐν τῷ ἐπιφανεστάτῳ τόπῳ τῶν τε πρώτων ἱερῶν
καὶ δευτέρων καὶ τρίτων, ὅπως

[οἱ κατὰ] τὴν χώραν ἱερεῖς φαίνονται τιμώντες τοὺς εὐεργέτας θεοὺς καὶ τὰ τέκνα
αὐτῶν καθάπερ δίκαιον ἔστιν

Text versions (A) and (B) show ca. 20 variants (see *I. Prose* II pp. 33-36 and ed. pr. on 28); the new text (F) follows (A) in all these cases; we note the few differences (phonetical variants and mason's errors) between F and A below: 1. ἐφ' ἱερέως, B, F.; ἐπὶ ἱερέως, A; fine Demotic text: 7. ΧΟΡΗ, lapis: in LL. 7/8 either χορη[γία] or χορη[γία] [γίος], ed. pr. || 14. αὐτῶν, ed. pr. [αὐτῶν, Marius] || 18. προσεγκολλεῖσθαι, B, F.; προσεγκολλεῖσθαι, A || 19. ΤΑΠΕΜ, lapis || 25. τεσσάρων, F.; τεσσάρων, A, B || 36. ΔΙΟΡ, lapis || 37. ἐκ βασιλείας, F.; ἐκ βασιλείας, A, B || 40. τῶν ἐν Κανῶναι, F.; τῶν ἐν Κανῶναι, A, B || 47. ἐφ' ἡμέρας, B, F.; ἐπὶ ἡμέρας, A || 53. ΤΚΣ, lapis || 62. συγκριθησομένην, F.; συγκριθησομένην, A, B || 64. ὁ δ' ἐν, F.; ὁ δ' ἐν, A || B || 65. εἰστήλην (haplography), F.; εἰς στήλην, A, B.

1817. *Didymoi*. Collective dedication, mid 2nd/early 3rd cent. A.D.? H. Cuvigny, *CCG* 16 (2005) 326, reports on the discovery of three new inscriptions, two in Latin and one in Greek. The Greek text is inscribed on a fragmentary plaque found in the second chapel of the praesidium. After 'Ἐν τοῖς εὐτυχεστάτοις καιροῖς the name of the emperor is illegible; the introductory formula is also found in five papyri (of which four date to the reign of Antoninus Pius and Marcus Aurelius) and in one inscription from nearby Koptos (219 A.D.) [this must be *I. Portes* 86 = *IGR* I 1179, with the slight variant [Ἐν] τοῖς κτλ., Tybout]. Following the name of the emperor, the dedication was dated by the name of the prefect of the desert, *Δημόταρος*; the names of the four dedicants (of whom two are Palmyrenes) are introduced by the words *κλῆρος* *πρῶτος*, either indicating their first charge in an outpost or that they were the first to be on service as 'piquet de garde' in a particular month.

1818. *el-Hosh*. (area of: Abu Tanqurah Qibli Qibli). Commemorative graffito (signature and date), late October - early November, 14 A.D. Graffito on a rock in Abu Tanqurah Qibli Qibli (3.5 km south of the village of el-Hosh). Ed. pr. J. Bingen, *Pages* -- II (cf. our lemma no. 1765) 22/23 (ph.).

(Ἔτους) μδ'. Ἀθύρ· Δημήτριος ἦκω

Date in larger and more careless lettering than that of the signature: two hands can be distinguished, ed.pr. II year 44. Hathyr, either 127 B.C. (Ptolemy VIII; 23 November – 22 December) or 14 A.D. (reign of Augustus; 28 October – 26 November, i.e. posthumously); the lettering, especially in the second part of the text, points to the Julio-Claudian period. In Egypt between Augustus' death on 19 August 14 A.D. and his deification on 17 September some documents are dated to the emperor's 44th year (see also *SEG XXXIX* 1700; our lemma no. 1823). Our graffito provides the most recent date in the series; it shows that the accession of Tiberius to the throne (late September/early October) was yet unknown in el-Hosh. A Greek/Demotic ostrakon from Apollinopolis (same region as our text) offers the earliest date according to Tiberius' reign: 11 Hathyr, year 1 = 7 November 14 A.D.; the news may have arrived in Apollinopolis in the last third of October or shortly later, and in the more remote el-Hosh some days later, ed.pr.

1819. Fayum. Christian inscriptions, 6th-11th cent. A.D. J. van der Vliet, in G. Gabra (ed.), *Christianity and Monasticism in the Fayoum Oasis. Essays from the 2004 International Symposium of the Saint Mark Foundation and the Saint Shenouda the Archimandrite Coptic Society in Honor of Martin Krause* (Cairo-New York 2005) 79-89, points to the importance of Greek, Coptic, and to a lesser extent Arabic epigraphy as one of the sources for the history of Christianity in the Fayum. He presents an overview of the various categories of texts: epitaphs (cf. below), monumental dedications (among the few in Greek is *I. Fayoum* 131 [SB 1449; *SEG XLIX* 2205]), mural inscriptions (graffiti and dipinti: labels, dedications, donations, commemorations of visitors, mostly in Coptic and later than ca. 800 A.D., the chronological limit observed by *SEG*) and inscriptions on objects (with the focus on textiles; mostly short personalized prayers, dating from the 10th/11th cent.).

S. Schaten, *ibid.* 257-263, focuses on funerary stelai (6th-8th cent. A.D., and later): a type of limestone monument inscribed mostly in Greek but also in Coptic. The focus is on typology and iconography (female orant in front of aedicula; special crosses). Brief comment on the formulas on 261/262: invocation of God (occasionally more than one; liturgical echoes); name (and sometimes patronymic) of the deceased; occupation; origin; date (indiction, occasionally also the Diocletian era); use of terms for dying are avoided and replaced with expressions like 'to go to one's rest', 'to lay down the body'. For Christian epitaphs from the Fayum see also our lemmata nos. 1822 and 1856.

1820. Fayum. Aueris (Hawara). Dedication and epitaph. G.T. Martin, *op.cit.* (cf. our lemma no. 1773), offers two stelai with Greek inscriptions from Aueris: 1) *I. Fayoum* 35 (SB 5755; M. 150 no. 104); 2) *I. Fayoum* 55 (SB 5756; M. 154 no. 108; on the basis of a photograph J. Reynolds apud M. provides a reading which differs from that in *I. Fayoum* in some of the bracketing and dotting of letters; for the beginning of the text she gives [...]φος instead of *I. Fayoum*'sΟ). [For both texts (1) and (2) M. erroneously refers to 'SB 5755 (or 5756)'; in the commentary on (2) he writes 'Διδύμος (ἐτών) να', Didymos, aged 51', which is pointless in view of Reynolds' reading Διδύμος (ἐτών) ν' and the corresponding translation 50 years, Tybout].

1821. Fayum. Bakchias. Stamp on amphora stopper, 12/11 B.C. *SEG LI* 2144 (1). After re-examination of the object S. Pernigotti, *Ricerche di Egitologia e di Antichità Copte* 7 (2005) 84-88 (ph.; Italian translation), presents the following text: ('Ετους) ιθ' Καίς(αρος) ι' Ιβίωνος ι' κερούρ[ω]ν ι' [...] κνή(κος); L. 3 should be understood as κε' (= εἰκοσιέντε) followed by (ἀ)ρουρῶν; LL. 2/3 record the well-known toponym Ιβίων Εἰκοσιενταρούρων. *SEG LI* (ed.pr. P. Davoli): ('Ετους) ιθ' Καίς(αρος) ι' Ιβίωνος ι' κεράμων[ω]ν ν' (= ἡμίμου?) ι' κνή(κος)?.

The text is also republished by P. Davoli, *Oggetti in argilla dall'area templare di Bakchias (El Fayyum, Egitto). Catalogo dei rinvenimenti delle Campagne di Scavo 1996-2002* (Pisa 2005) 116/117 no. T 73 (ph.; dr.), who now reads LL. 3/4 as κε(--) [...] S ι κνη and agrees with Pernigotti that 'Ιβίωνος κε(--) refers to the κόμη Iβιον Εἰκοσιενταρούρων [without precise transcription or explanation; κε' followed by P as an abbreviation of ἀρουρῶν?]; see also É. Perrin-Saminadayer, *An.Ép.* (2005) [2008] no. 1617, who cautions that D.'s readings in LL. 3/4 are uncertain; the ph. seems to show ΚΕΡΟΥ in L. 3; the letters in L. 4 are probably numerals or measures of capacity. [In her 2001 publication (*SEG LI* 2144 (1)), P. Davoli did not indicate whether she considered Iβιον an anthroponym or a toponym; in our Indices we reckoned with both possibilities (p. 768 and 802, respectively); evidently the entry on p. 768 should be cancelled on the assumption that P.'s and D.'s new interpretations are correct, in L. 3 ph. and dr. show nothing but κε(--) vacat, followed by the abbreviation sign S]. Tybout].

In *Oggetti in argilla* -- D. also publishes a number of clay sealings on various fragments and some other stamps plus one dipinto (134 no. T 61: perhaps [---]ΙΙΕ[---] [possibly just ιε?]) on amphora stoppers (ph.; dr.); all consist of a few letters or signs, mostly of highly dubious reading, which we do not reproduce. K. Vondorp, *ibid.* 163-175 (ph.; dr.), offers a survey on sealings of containers in Graeco-Roman Egypt, using epigraphical and papyrological evidence (no inedita).

1822. Fayum. Unknown provenance. Christian epitaph of Tomanna, 400-450 A.D. Lefebvre, *Recueil* 85. L. Török, *After the Pharaohs. Treasures of Coptic Art from Egyptian Collections* (exhibition catalogue Museum of Fine Arts, Budapest, 18 March - 18 May 2005) 177/178 no. 125 (excellent color ph.; text in Coptic letters; translation), follows previous publications which, ignoring Lefebvre's edition, present this epitaph as a Coptic text: see inter alia W. Brunsch, *Egitto e Vicino Oriente* 18 (1995) 96/97 (cf. *SEG XLV* 2127-2147, with a concordance between Brunsch and Lefebvre based on G. Nachtergaele, *CE* 72 (1997) 145-159); however, on a sheet with Corrigenda added to the catalogue, Török notes: 'The Greek inscription reads' instead of 'The Coptic inscriptions read', and prints a text partly in Greek majuscules, but still in Coptic letters for the greater part. Ignorant of Lefebvre, Nachtergaele, *SEG XLV*, and Török's corrigendum, H. Harrauer, 'Ein griechischer Grabstein', in F. Crevatin - G. Fedeschi (edd.), *Scrivere leggere interpretare* (cf. our lemma no. 1807) [4 pp. no page numbers; ph.], publishes this text as a Greek ineditum read from the photograph in Török.

† Κ(ρύ)τε, ἀνάπαυσον τὴν ψυχὴν τῇ δούλῃ σου Τομαννᾷ· ἐκμηθήτη ἐν Κυρίῳ
Φαρμοῦθι γ'. Β' ἰν(δικτιωνος)· † ἐν εἰρήνῃ ἰ ἀμὴν †

[H's text lags behind that of I efbyre in one detail: he reads ἐκεῖθι instead of ἐκουῖθι (for ἐκουῖθι); however, the ph clearly shows EKH. Tybout].

1823. Gebel Silsileh. Dedication to Isis, 17 September 14 A.D. SB 6845; IThSy 93; SEG XXXIX 1700. In the reprint of his article summarized in SEG XXXIX in J. Bingen, *Pages -- II* (cf. our lemma no. 1765) 20/21, B. now offers an addition on 21 in which he draws attention to an unpublished reading by R.A. Caminos based on autopsy adduced by J. Rea, *The Oxyrhynchus Papyri* 55 (London 1988) ad no. 3806: (Ἔτος) μδ' Ι Καίσαρος Ι Θωθ Ι κ', which corresponds with B.'s own reading presented in SEG XXXIX except for C.'s Θωθ where he read Θωθ; B. prefers C.'s version. B.'s view that the date to the 44th year of Augustus, 17 October (assigned to this text by previous scholars) 'would be incompatible with the start of year 1 of Tiberius after 17 September' (SEG) has now lost ground with his publication of the graffiti presented in our lemma no. 1818.

1824. Hermonthis (?). Christian epitaph of Herakleides, 6th/7th cent. A.D.? Rectangular limestone plaque; in the upper zone a floral relief decoration arranged in diamond-shaped patterns; inscription in a rectangular panel below; lower part, with a similar decoration as the upper zone, largely lost; the whole is bordered by a rectangular vegetally decorated frame; now in the British Museum. Ed.pr. J. Pelsmaekers, *OLP* 31 (2000-2005) 73-77 (ph.); P.'s edition is superseded by the text of G. Nachtergaele, *CE* 81 (2006) 280-286 (French translation), which we present below. Cf. also É. Perrin-Saminadary, *An.Ép.* (2005) [2008] no. 1623.

† Μνημεῖον τοῦ μακαρίου Ἡρακλεῖτου λαμπροτάτου ἐν μηνί Παχών ιζ' τῆς ιδ' ἡμέρας (ἡμέρας)· μὴ λυλῆθῃς, οὐδεὶς ἀθάνατος ἐν τῷ κόσμῳ]

Date: 4th/early 5th cent. A.D., ed.pr.; probably 6th/7th cent. A.D., N. II provenance: ed.pr. adduces various funerary stelai with a similar decoration from Hermonthis, but he discards this as a possible provenance on account of the epithet λαμπρότατος which he considers to be typical of the Arsinoitis, Oxyrhynchitis and Herakleopolitis only; contra N. (the term is not geographically limited; it is not associated with a specific rank or occupation; 'employed seul ... il définit un statut social de haut rang'; 282); who points out that the formula μνημεῖον τοῦ δεινός is frequent in Hermonthis II abbreviation sign: diagonal stroke at the bottom of P (L 3); two diagonal strokes (//) after the numerals in LI. 4 and 5 II 2-3. Ἡρακλεῖτου for Ἡρακλεῖδος, Ἡράκλειτος, popular especially in the early Hellenistic period, dropped out of use in the Roman Imperial period; the confusion of -τ- and -δ- is widely attested, N., who adduces many papyrological examples of Ἡρακλεῖδος/Ἡρακλεῖτας written Ἡρακλεῖτης/Ἡρακλεῖτας (often wrongly included in Indices s.v. Ἡράκλ(ε)ιτος).

1825. Koptos. List of custom dues, 90 A.D. I. Portes 67 (OGIS 674; IGR I 1183; SB 8904; I. Prose 59; SEG LIII 1980*). B. Boyaval, *Kentron* 20 (2004) 182-184, presents some further criticism on details in F. Burkhalter's study (cf. already SEG LI 2150, also LII 1786). Topics are the identity of those involved in the mummy transport (sailors from the Red Sea and the

Nile; the land transport was probably carried out by 'transporteurs routiers', not by shippers) and the taxation of mummies (and other goods) in both directions (Koptos-Red Sea and vice versa) and without exemptions.

1826. Koptos. Dedications to Isis by Parthenios son of Paminis, 21/22 and 41-54 A.D. J. Bingen, *Pages -- II* (cf. our lemma no. 1765) 1-10, re-examines the dossier concerning Παρθένιος Παμίνεως, especially the two Greek documents; the remaining 23 are Hieroglyphical and Demotic texts; all refer to building activities in the Isis temple (Julio-Claudian period; see A. Farid, 'Die Denkmäler des Parthenios, des Verwalters der Isis von Koptos', *MDAI(K)* 44 [1988] 13-65). The core of B.'s study (4-10) is his new reading of I. Portes 61 (SB 4245; bilingual [Hieroglyphic/Greek] dedication to Isis; 41-54 A.D.), for which see SEG LIII 2153. On 3/4 he republishes I. Pan 78 a (SB 8811; ph.; dedication to Isis, Harpokrates and Pan by Parthenios and his father Paminis; 21/22 A.D.; B. points out that the original L. 6, erased in order to engrave I. Pan 78 b, is omitted by previous editors; it contained the names of the month and day). Ostraka show that Paminis and his three sons were involved in the caravan trade (especially cereals) along the routes through the eastern desert between Koptos and the Red Sea ports Myos Hormos and Berenike. The dossier points to a moderately Hellenized Egyptian family (not necessarily sacerdotal, though firmly rooted in the religious organisation of Koptos): Egyptian in religion, Greek in the commercial milieu; their dedications are Hieroglyphic, but they also erected Demotic and Greek texts to be read by passers-by.

1827. Koptos. Dedication of a statue of Helios Sarapis Polleus, 245 A.D.? I. Portes 88 (SEG VIII 658; SB 7473; IGR IV 1182); SEG XLII 1565. J.-Y. Strasser, *BCH* 128/129 (2004/2005) 447-464 (dr.), presents the following text.

Τὸν Πολυ[ῖ]α "Ηλ[ι]ον μέγαν
Σάραπ[ι]ν τὸν φιλοκαίσαρα
Μ. Αἰλ. Αὐ[ρ.] ὁ καὶ Διονύσιος
καὶ ὡς χρηματίζω [ἡ] τῆς Κοπ[ι]
βου[λευ]τῆς τῆς λαμπροτάτης
π[ό]λεως τῶν Ἀλεξανδρῶν
[ἐπι]δεξιόμενος τὴν ἐπὶ τῆς δι[ο]
[αἰ]ῶνος γυμναστικῆς τοῦ
[θεοῦ] ὑπογυμ[να]στικῆς
γενόμενος ἐλ[λ]ανοδ[ι]κτης
τῆς [17]ς Ὀλυμ[πι]άδος, ἀνέθηκα.
12 ἔτους γ' Αὐ[ρ.]τοκράτορος Καίσα-
[ρος] [Μάρκου Ἰουλίου Φιλίπ-
[που] Εὐ[σε]βοῦς Εὐτυχούς]
Σε[βαστοῦ] καὶ Μάρκου Ἰου-
16 [λίου Φιλίππου τοῦ γενναί-
[ου] τῶν Καίσα[ρος] Σεβαστοῦ].
[...]Υ[πὲρ] τοῦ Οὐα[λε]ρίου [Φόρμου]
ἐπάρχου Αἰγύπτου

1 Τὸν Πολυ[ῖ]α Δία "Ηλ[ι]ον μέγαν. I. Portes; according to S. there is no room for Δία (see the drawing on 450). Moreover, in various other inscriptions from Egypt the epithet Πολυεύς goes with Sarapis alone; IThSy 195 (Omoreas; SEG XXXIX 1675 ad no. 195); OGIS 708 (Xois; SB 8912); I. Portes 89 (Koptos). S. suggests that Sarapis Polleus is patron-deity of Alexandria II 3. M. Αἰλ. Αὐ[ρ.]τοκράτορος Διονύσιος; I. Portes (too short according to S.); M. Αἰλ. Αὐ[ρ.]τοκράτορος ὁ καὶ Διονύσιος, SEG XLII; S. adduces various parallels for Marcus Aelius Aurelius, who are

likely to have belonged to the 2nd to 4th generation of Roman citizens II 4. [ἱ]ῆς. *I.Portes* II 6-7. π[ῶ]λεως, διαδερ. ξίφους τῆς τοῦ θεοῦ ὁμοιοῦν(σας) ἀρχῆς. *I.Portes*; S. assumes that the text was longer than the one in *I.Portes* II 7-8, according to S., Sarapis held (and financed) the gymnasiarchy and Dionysios actually did the work as hypogymnasiarchos in *I.Portes* 89 (Koptos) somebody succeeded Sarapis as gymnasiarch (διαδεξάμενος τὴν ἀρχὴν τοῦ ἁγιοτάτου Σαρπίδος γυμνασιάρχῃν) II 12. in fine Καίσαρος, *I.Portes*; too long. S., who points out that the rule of syllabic division is regularly disregarded for the word Καίσαρος, even in texts in which otherwise the rule is adhered to II 13 initio [Μάρ]κε[ο]ν -, *I.Portes*; S. points out that the left part of a round letter is visible on the photo and optis for a lunar sigma II 14. on the photo S. discerns in the middle of the line the lower part of a vertical hasta, followed by an 'espace assez important' and traces of a round letter (omikron, omega, epsilon or sigma) II 18. initio one expects a date according to the Egyptian calendar: month-name plus numeral; the undelined alpha was seen by earlier editors but is now no longer visible. S. II earlier scholars restored in L.L. 12-18 the names of Alexander Severus (third year: 223/224 A.D.) or Maximinus and Maximus (236/237 A.D.). S. suggests identifying the prefect of Egypt (L.L. 18/19) with C. Valerius Firmus, recorded in several papyri for the years 245-247 A.D., i.e., in the 2nd to 4th year of Philippus Arabs; consequently he restores the names of the latter and that of Caesar Philippus Junior in L.L. 12-17: since the various fragments of the stone do not join, there is room for a few more lines between L.L. 12 and 18 than assumed in *I.Portes*. In L. 11 S. discerns a large gap between the sigma of τῆς and the zeta; he suggests restoring [?]τ[?]τ[?], i.e., the 17th Olympiad, yielding 244 A.D., the first year of Philippus Arabs; for the chronology of the Alexandrian 'Ολύμπια cf. our lemma no. 1778. After having held functions in Alexandria Dionysios became a magistrate in Koptos.

1828. Leontopolis. Epitaphs. See our lemmata nos. 1769 sub (2), 1770 sub (2), (9), (11) and (13), and 1771 sub nos. (1), (2), and (6).

1829. Leontopolis. The 'lion stele': prohibition of access to a sanctuary, Ptolemaic period. SEG VIII 481; XL 1567 (7); SB 26. W.M. van Haarlem, *Allard Pierson Museum Amsterdam*, fasc. 3: *Stelae and Reliefs (Corpus Antiquitatum Aegyptiacarum)* (Amsterdam 1995) 53-55 (ph.; bibliography). Limestone stele with a farao presenting a statuette of Ma'at to the lion Mysis walking on a pedestal; two hieroglyphic inscriptions (meaning 'the living lion' and 'King of Higher and Lower Egypt, Ptolemy [living for ever]') above, Greek inscription under the figures: Οἰκία τῆς ταφῆς τῶν (ἀ)εόντων vacat ἱερὰ. In view of the conspicuous vacat in L. 2, G. Nachtergaele, *Ricerche di Egittologia e di Antichità Copte* 7 (2005) 9-11, interprets this text as: 'Maison de la tombe des lions. Elle est sacrée' (10) rather than 'The sacred house of the tomb of the lions', vel sim. The inscription implicitly forbids unauthorized entrance to the οἰκία; parallels in a papyrus and two inscriptions (P.M. Fraser, *JEA* 56 [1970] 179-182: prohibition of access to the treasury of a sanctuary; SEG XXXV 1682 = SB 13316: prohibition of access to the bakery of a sanctuary) suggest that the οἰκία is an office attached to a sanctuary (for previous interpretations cf. SEG XL).

1830. Marina/el-Alamein. Dating formula (of a honorary inscription?), 129 A.D. Rectangular gray marble plaque on the frontal side of a limestone pedestal (probably a statue base)

found in an annex of the 'basilica' (near the southeastern corner of the agora). Ed.pr. A. Łajtar, *JJP* 35 (2005) 100-103 no. 1 (ph.; translation); cf. also É. Perrin-Saminadayar, *An.Ép.* (2005) [2008] no. 1613 (text and French translation) and F. Kayser, *BE* (2007) no. 545.

----- | --- ἐπὶ [Τ(ίτῳ) Φλ(αυτίῳ)] | [Τιτιανῷ] | ἐπ' ἀρχῇ | Λιγύπτου, ἔτους ιδ' |
'Αδριανοῦ τοῦ κυρίου, II 'Αθῦρ κ'

Honorary inscription or, less probably, a dedication, ed.pr. II 1-3. ἐπὶ ... ἐπ' ἀρχῇ: for ἐπὶ plus dative (instead of the more correct genitive) there are several examples, mainly in 2nd/3rd cent. A.D. dedications from Egypt; alternatively, but less probably ἐπ' ἀρχῇ denotes the receiver of the dedication. Titus Flavius Titianus was governor of Egypt from 126 to 133 A.D.; the crasure of his name points to his previously unattested damnatio memoriae, which fits in with the absence of his name in non-Egyptian inscriptions (in Egypt he is on record only in documents of a more or less private nature) and in literature, ed.pr. with comment on other provincial governors suffering damnatio memoriae (inter alios Cornelius Gallus; see SEG LII 1798); cf., however, K., who points out that the name of this governor was also erased in an inscription from Pelusium (SB 4527; cf. SEG XLIX 2319) and that it was suggested restoring his name in a dedication from the Serapeion of Luxor dated 126 A.D. (SEG XXXI 1548; XXXV 1681). P.-S. notes that the governor's name is known, but not under this form and points out that the ph. shows more room in L. 2 than for the governor's cognomen alone II the date, corresponding to 129 A.D., November 15 (rather 16. K.), falls one year before Hadrian's visit to Egypt; perhaps the erection of the statue with inscription was connected with the preparations for that visit (cf. also the text in our next lemma), ed.pr.

1831. Marina/el-Alamein. Dedication on behalf of Hadrian (or Trajan?), ca. 129 A.D. Two non-joining fragments of a gray-creamy marble plaque; two holes for suspension; found in the southern portico of the main city square and on the surface of the mound formed during the building of the tourist village (Marina). Ed.pr. A. Łajtar, *JJP* 35 (2005) 103-105 no. 2 (ph.; translation); cf. also É. Perrin-Saminadayar, *An.Ép.* (2005) [2008] no. 1614 (text and French translation).

Υπὲρ αὐτο[χρ]άτορος | Καίσαρος | ... | ἱανού

[Τρα]ῖ(ανού) or [Ἀδρ]ῖανού, rather Hadrian in view of the inscription in our preceding lemma, like that text, it may be connected with the preparations for Hadrian's visit to Egypt, ed.pr. P.-S. points out that the space between the two fragments is larger than the photograph suggests and that L. 2 is not necessarily the last line of the inscription.

1832. Marina/el-Alamein. Building inscription, undated (2nd cent. A.D.?). Fragment of a gray marble plaque; found in the center of the ancient town. A. Łajtar, *JJP* 35 (2005) 105/106 no. 3 (ph.; translation); cf. also É. Perrin-Saminadayar, *An.Ép.* (2005) [2008] no. 1615 (text and French translation).

----- | κατα[σκευάσας τὸ] | βαλυν[εῖον] -----

Or e g [--- τὸν] | κατὰσκευάσαντο καλ., ed.pr. || the lettering is similar to that of the inscriptions in our lemma nos. 1830/1831, which suggests a 2nd cent. A.D. date, P.-S.

1833. Marina/el-Alamein. Epitaph of Protā and Archonides, 2nd/1st cent. B.C. Two adjacent blocks of the pillar of a tomb. A. Ejat, *JJP* 35 (2005) 106-108 no. 4 (ph.; dr.; translation).

Πρώτα καὶ Ἀρχωνίδης ἀμφότεροι ἰχρηστοί, χαίρετε

Πρώτα: for this Doric name cf. *IG* XII.2.260 and *SEG* XXIX 1007 [see also *SEG* XXX 409]; Protā and Archonides were probably a married couple native to a Doric and a non-Doric area, respectively, ed.pr.; F. Kayser, *BE* (2007) no. 545, points that out that a vocative Πρωτᾶ (of the male name Πρωτᾶς) is equally possible.

1834. Memphis (area of: Saqqarah). Epitaphs. See our lemma no. 1770 sub (5); cf. also no. 1769 sub (3).

1835. Mons Claudianus. Centuriones and curatores, 2nd/3rd cent. A.D. M.G. Angeli Bertinelli, M.F. Petracchia Lucemoni, 'Centurioni e curatori in ostraka dall'Egitto', in *Scrivere leggere interpretare* (cf. our lemma no. 1807) [44 pp., no page numbers], mainly draw on the numerous ostraka, but also on one Latin and five Greek inscriptions recording centuriones (ἐκατοντάρχης, ἐκατοντάρχος [siglum: PX in ligature] or κεντυρίων/κενδυρίων; commander of the unit detached at the quarries, also involved in the local administration: a prestigious function) or curatores (κουράτωρ; an official in the local administration co-operating with the centurio and perhaps his subordinate only marginally). All documents date to the 2nd/3rd cent. A.D. Onomastical, prosopographical, and historical comment. Lists of centuriones (A.B.; 14 'centurioni certi', 6 'incerti', and 8 'anonimi') and curatores (P.L.; 25 certain and 7 dubious, all known from ostraka) arranged in alphabetical order. We mention the Greek inscriptions recording centuriones (completing A.B. - P.L.'s inconsistent references): *I.Pan* 21 (*IGR* I 1256; *SB* 8320; *SEG* XIII 601; Π(οῦφος) Προκουλειανός), 22 (*IGR* I 1258; *SB* 8321; Φάν(ν)ιος Σεουήρος), 38 (*IGR* I 1254; *SB* 8323; *SEG* XLII 1577; Κονίντος Ἀκκίος Ὀπιδάτος), 41 (*IGR* I 1260; *SB* 8322; *SEG* XV 867; Οὐαλουέννιος Πρίσκος), and 42 (*SB* 8324; Ἀουίτος).

1836. Oxyrhynchos. Christian epitaph (dipinto), 5th/6th cent. A.D. *SEG* LIII 1993; LIV 1743. S. Follet, apud É. Perrin-Saminadayer, *An.Ép.* (2005) [2008] no. 1618, suggests restoring Ν[έ]κ[η] in L.L. 4/5 (no restoration in *SEG*).

1837. Panopolis. The Agrios monument. See our lemma no. 1770 sub (6).

1838. Panopolis (?). Dedication to Thriphis, March 5, 9 A.D. Inscription on the exterior of a conical alabaster vase ('Spendengefäß'); now in the 'Papyrussammlung' of the Österreichische Nationalbibliothek, Vienna (collection Tamerit). Ed.pr. H. Hartauer, in F. Beutler, W. Hameter, 'Eine ganz normale Inschrift' ... und ähnliches zum Geburtstag von Ekkehard Weber. *Festschrift zum 30. April 2005* (Vienna 2005) 289-292 (ph.; German translation); cf. also É. Perrin-Saminadayer, *An.Ép.* (2005) [2008] no. 1635 (text and Greek translation).

Θρίφιδι θεῶ μεγίστη Ταχράτις Σάμισις ἀνέθηκε (ἔτους) λη' Καίσαρος, Φαμενώθ θ'

Thriphis is on record in papyri and inscriptions (*CIG* 4711 = *SB* 8317; *CIG* 4714 = *SB* 8325) from the area of Panopolis (wife and mother of the city's principal deity Min), ed.pr., who adds that the name Σάμισις is unknown so far; year 38 of Augustus = 9 A.D., ed.pr.

1839. Panopolis. Inscription (forgery?) mentioning the Paneia, 250-300 A.D. *I.Pan* 82. J.-Y. Strasser, *BCH* 128/129 (2004/2005) 465-468, supports the view of A. Bernard (in *I.Pan*) that the inscription is a forgery. The text runs: Ἱερὸς εἰσελαστικός οἰκουμενικός ὁλύμπιος ἀγὼν Περσέως Οὐρανίου ἰ τῶν μεγάλων Πανείων. S. points out that many Egyptian contests are qualified by epithets in -ικός: πυθικός, ὀλυμπικός, καπετωλιακός. Ὀλύμπιος never occurs as epithet of an agon; it is 'une épithète inventée' and 'sent le faut'.

1840. Philai. Dedication to Asklepios on behalf of Ptolemy V Epiphanes, Kleopatra I and their son Ptolemy, 186-184 B.C. *I.Philae* 127. Republished by J. Bingen, *CE* 80 (2005) 277-280 (ph.).

[Υπὲρ βασιλέως Πτολεμαίου καὶ βασίλισσης Κλεοπάτρας θεῶν ἐπιφανῶν καὶ ἱ
Πτολεμαίου τοῦ υἱοῦ αὐτῶν
|..... Ἀσκληπιῶν]

..... | πον αὐτῶν | [Ἀσκληπιῶν, *I.Philae* II 2. the long lacuna contained the name of the dedicants and the object dedicated, B II the stone may have belonged to a lintel rather than a statue base; cf. *I.Philae* 8: dedication to Asklepios recording the same royal persons (who probably made the dedication on the occasion of a visit to Philai), on the lintel of the entrance gate to the temple of Imhotep/Asklepios: Βασίλεως Πτολεμαῖος καὶ βασίλισσα Κλεοπάτρα ἰ θεοῖ ἐπιφανεῖς καὶ Πτολεμαῖος ὁ υἱὸς Ἀσκληπιῶν. The temple of Imhotep appears not to have enjoyed attention after the reign of Ptolemy V, which prevents dating *I.Philae* 127 to the time of his successor, this stone was found built into a modern consolidation wall of the temple of Arsinoë, near the temple of Imhotep; it probably comes from a secondary structure of the latter sanctuary modified or destroyed already in antiquity, B.

1841. Setis. Dedications to Ptolemaic rulers and the Gods of Elephantine, ca. 143/142 B.C. *IThSy* 303 (*OGIS* 130; *SB* 8394; *SEG* XLIII 1133; LIV 1757*). In the exposition catalogue

H. Beck, P.C. Bol, M. Bückling (edd.), *Ägypten, Griechenland, Rom. Abwehr und Berührung. Städtisches Kunstinstitut und Städtische Galerie*, 26. November 2005 - 26. Februar 2006 (Frankfurt am Main 2005), S. Pfeiffer, on 285-290 and 598-605 (ph.: German translation), studies this inscription, with its 'translations' of divine names, for the light it sheds on the equation of Egyptian and Greek deities in its initial stage: a sign of 'Überwindung interkultureller Differenz' (part of the title of P.'s contribution). Discussion of syncretism in the Egyptian religion.

1842. Sohag. Christian epitaph. See our lemma no. 1857.

1843. Terenouthis (Kom Abu Bellou). Epitaphs, 1st/2nd cent. A.D. J. Bingen, *Pages -- II* (cf. our lemma no. 1765) 144-149, argues that the funerary stelai from Terenouthis date to the 1st/2nd rather than the 3rd/4th cent. A.D. He discusses three inscriptions (texts; French translations), with special reference to their laudatory epithets: 1) *SB* 411 (B. 144-147; ph.); on the date and provenance from Nikiou see *SEG* LIII 1935 on p. 563; φιλογύναιος ('ami des femmes'): like φιλογύνος used normally in a depreciatory sense; 2) *SEG* XX 546 (B. 147/148); φίλευνος (of a man): an epigraphical hapax with a solemn, positive connotation like φιλογύναιος ('respectabilité bourgeoise'), whereas its only literary attestation (*Anacreontea* 1.7) has a light overtone; 3) *SEG* XXVIII 1536 (*SB* 11979; B. 148/149); εὐνοῦχος (of a Roman woman; 'gardienne de la foi conjugale') is not synonymous with φίλανδρος ('toi qui as aimé ton mari'); both epithets occur in L. 4: 'à l'amour soumis de la femme grecque φίλανδρος s'ajoute ici la vigilance conjugale de la matrone romaine'; date: 1st cent. A.D.; Roman Imperial period, *SEG*, with in the app.cr. ed.pr. P.J. Sijpesteijn's consideration to date the text between 79 and ca. 110 A.D.; however, Ἡρακλῆταιος, considered an ethnic by S. and consequently providing a terminus post quem of 79 A.D., may as well be the cognomen of Λούκιος Δέξις.

On 144 note 4 B. points out that in *SEG* XXXV 1613 ἐλινῆ (for ἐλεεινή) instead of ἐλίσῃ should be read (cf. our lemma no. 1851 app.cr. ad L. 3).

1844. Terenouthis. Epitaphs. See our lemmata nos. 1769 sub (3) and 1770 sub (3).

1845. Terenouthis (Kom Abu Bellou). Two epitaphs, 1st/2nd cent. A.D. *SEG* XXVIII 1496 and 1516. Republished by L. Török, *After the Pharaohs --* (cf. our lemma no. 1822) 44/45 no. 3 and 48-50 no. 7, respectively (excellent color ph. of both; translations; Greek texts with errors corrected on an inserted loose sheet with *Corrigenda*). For *SEG* XXVIII 1496 see also G. Gabra, A. Alcock, *Cairo: The Coptic Museum and Old Churches* (Cairo 1993) 50 no. 1 (non vidimus).

1846. Thebai (area of: Karnak). Proskynema, 1st cent. B.C./1st cent. A.D. Graffito on the exterior wall of the sandstone steps leading to a large limestone altar in the eastern sanctuary of Karnak. Ed.pr. A. Varille, *ASAE* 50 (1950) 170-172 (ph.). Republished on the basis of V.'s photograph by G. Nachtergaele, *Ricerche di Egittologia e di Antichità Copte* 7 (2005) 12/13 (French translation).

Τὸ προσκύνημα ἰ Παμῶνθης πρεσβύτερος) ἰ Παπὸνῆους ἰ παρὰ τοῖς ἡ θεοῖς πάντων

Date: late 3rd cent. A.D. (or possibly earlier), V., 1st cent. B.C./1st cent. A.D., N. (on the basis of the letter forms) ἰ 2. Παμῶνθης, V.: Παμῶνθης πρ (pi with rho superimposed); on account of its frequency this theophoric name (typical of the Theban region) is often specified by νεώτερος or πρεσβύτερος, N. ἰ 2-3. at right engraved by another hand; perhaps the numeral 28. V. ἰ 3. Παπὸνῆους, V., who adduces three tax receipts from the Theban area recording the otherwise rare name Παπὸνῆς; another receipt (*O. Strasb.* 349) mentions a person called Σενωνεαμ(όννης) Παμῶνθ(ου) πρεσβύτερου) Παπὸν(ήους?), who may be identified as the son of the author of our graffito; in that case the latter would date to the 2nd half of the 1st cent. A.D., N. ἰ 5. πάντων for πάντων, N. ἰ only three other proskynemata are known from Karnak: G. Geraci, *Aegyptus* 51 (1971) 70/71, N.

1847. Unknown provenance. Dedication to Herakles in honor of Ptolemy VI Philometor, 152/151 B.C. Rectangular white marble plaque. Offered for sale by Christie's, London; cf. auction catalogue *Antiquities Including Property from the Leo Mildenberg Collection, Wednesday 20 April 2005*, 24 no. 126 (ph.): 'formerly in a French private collection'. Published on the basis of autopsy in the Galerie Samarcande in Paris by S. Scheuble, *APF* 51 (2005) 30-39 (ph.: German translation); now in another private collection.

Βασιλέα Πτολεμαῖ[ον θεὸν Φιλομήτορα]
 βασιλέως Πτολεμαίου καὶ βασιλίσσης]
 Κλεοπάτρας θεῶ[ν ἐπιφανῶν ὁ δεῖνα]
 4 Φιλοστράτου Μακ[εδῶν ἡγεμῶν τῶν]
 ἔξω τάξεων, γυμνασιαρχήσας]
 τὸ κη' καὶ τὸ κθ' (ἔτος) κ[αὶ -----]
 βασιλέως Πτολεμαίου θεοῦ]
 8 Φιλομήτορος καὶ [γυμνασιαρχῶν]
 τὸ λ' (ἔτος) Ἡρακλεῖ

1-3. This formula for the dedication of a statue of Ptolemy VI also in *SEG* XVI 794 and *I. Kourion* 38, ed.pr. ἰ 4-6. the dedicant's father may be identical to Philostratos, son of Asklepiodotos, priest of Alexander attested for the year 176/175 B.C. (W. Clarysse - G. Van der Veken, *The Eponymous Priests of Ptolemaic Egypt* (Leiden 1983) 24/25 no. 116); the dedicant was commander of the ἔξω τάξεων, ed.pr., who provides a list of sources and discusses scholarly views concerning the meaning of this term; she follows J. Lesquier, M. Holleaux and E. Van 't Daele, who considered the ἡγεμῶν τῶν ἔξω τάξεων an 'officier à la suite/disposition', a commander 'hors rang' or 'hors cadre', 'also eine Art Reserveoffizier, der das Pendant zum ἡγεμῶν ἐκ' ἀνδρῶν bildet' (39) ἰ 5 and 8-9. the dedicant was gymnasiarch in year 30 (of Ptolemy VI; L. 9) = 152/151 B.C.; since he had already been in charge in the

1855: 377 no. 870 (= Ägypten -- no. 66). **Epitaph of Rhodia.** In the pediment an Egyptian cross flanked by A and Ω, below a woman in the adorans gesture; inscription on the 'architrave': Ρωδία

1856: 377 no. 871 (= Ägypten -- no. 64; no text; German translation). **Epitaph of Theodora.** In the pediment two birds; above it an inscription in a tabula ansata, under it a woman in the adorans gesture; two crosses above her hands, a shell above her head; from the Fayum. Text read from the ph. by A.Chaniotis.

Ἐν ἡρήνῃ τῇ ἀναπαυσαμένη Θεωδώρα

1857: 378 no. 872 (= Ägypten -- no. 53; no text). **Epitaph (?) of Senoute.** Under the arch a standing bearded monk with a distaff; inscription under the aedicula; said to come from the White monastery in Sohag. Text read from the ph. by A.Chaniotis.

Ἀπὸ Σενουτε

It is unclear whether this is the epitaph of Senoute (St. Shenouda the Archimandrite; 348-466 A.D.), who founded the monastery at Sohag in the mid fifth century, or a stele in memory of this abbot, B.

1858-1859. **Unknown provenance (Upper Egypt). Two Christian epitaphs, 6th/7th cent. A.D.** Two limestone stelai bought in the antiquities market in Egypt in the early 1890s by Władysław Czarotorski (1828-1894); now in the Princes Czartoryski Museum in Cracow. Ed.pr. A. Łajtar, *JJP* 35 (2005) 109-119 (ph.; translations), who argues that formal criteria suggest that these stones come from Upper Egypt (the Luxor-Armant-Esna area). The objects have been mentioned by K.Moezulska, in *Sztuka kopczyńska* (Warsaw 1984) 54/55 nos. 19/20 (ph.) and A. Łajtar, *ZPE* 125 (1999) 161 no. 108 and no. 107 (= our nos. 1 and 2, respectively); cf. also É.Perrin-Saminadayer, *An.Ép.* (2005) [2008] nos. 1633/1634 (texts and French translations).

1858: 113-117 no. 1. **Epitaph of the monk Ko(n)stantios (?).** Triangular pediment with large akroteria (top of a funerary stele); in the tympanon two peacocks drinking from a cup standing on a column in between them; inscription on the horizontal fascia of the pediment.

Τὸν εὐλαβεστάτον καὶ ἀγιότατον μονάζοντα Κωνσταντίου

Either the mason failed to engrave the name of the deceased monk or, more probably, Κωνσταντίου should be read as Κωνσταντίου, ed.pr. B. ed.pr. adduces parallels for this type of stele, all of unknown provenance, and comments on the symbolism of the relief representation: the human soul

drinking from God's word as the animals drink from the spring (cf. Pr. 42) and the peacock as a symbol of immortality.

1859: 117-119 no. 2. **Epitaph of Abraham.** Stele with arched top; circle with a Maltese cross inside, placed within a square; inscription in the rounded upper section above; the other side of the stele shows an aedicula with fluted columns (small cross and two large fishes inside) and a triangular pediment (two birds on the listel).

† Εἰς Θεός· Ἰ Ἀβραάμ

1860. **Unknown provenance (Fayum?). Tablets with alphabets (forgeries?).** SEG XXXVI 1457; XXXVIII 1855 (bronze tablet in Würzburg with continuously repeated sinistrorsum Greek abecedaries on both surfaces; see also our lemma no. 2122 sub no. 32). In SEG XXXVI 1457 three tablets very similar to the Würzburg tablet (= W.) are mentioned; one was in a private collection in 1986; two others, said to come from the Fayum, were in the antiquities market. The latter have been acquired for the Schøyen collection (= S. (1) and S. (2)) and are now studied by D.A.Scott, R.D.Woodard, P.K.McCarter, B.Zuckerman, M.Lundberg, in R.Pintaudi, *Papyri Graecae Schøyen* (P. Schøyen I) (Florence 2005) 149-160 (ph.; no complete text or dr.). For the shape of and comment on the letter forms see SEG XXXVI (no new palaeographical study by Scott et alii, who suggest that the tablets may come from Cyprus rather than northern Egypt). The first letter of W. is an alpha, whereas S. (1) and S. (2) open with gamma and ksi, respectively; W., S. (1) and S. (2) end on gamma, epsilon and zeta, respectively. S. et alii argue that the engraver passed from one tablet to another continuously, starting from W., which presupposes the existence, in addition to the yet unknown tablet in a private collection, of at least a fifth plaque; alternatively, S. (1) may have followed W., with gamma in ditrography (S. et alii point to scribal errors in S. (1/2) without listing them systematically; as an example they record that in one of the series of S. (2) ksi, omikron, pi and san are missing between nu and qoppa, san being added as an 'afterthought' between rho and sigma). S. et alii report that a metallurgical study confirmed the authenticity of the Schøyen tablets beyond doubt. According to J.Bingen, *BE* (2005) no. 563, strong doubts remain: he points to the obscure provenance and emergence in the antiquities market of all four objects and to the studies by himself and by M.Lejeune (ignored by S. et alii) concluding independently that the tablets were forgeries (see SEG XXXVIII [where it is also reported that an analysis of W. confirmed this view; the authenticity of W. was also rejected by M.-L.Lazzarini: see SEG XLVIII 2101]).

KYRENAIKA

1861. **Kyrenaika. Dialect.** In an article devoted to the study of the Aeolian dialects and the language of lyric poetry, A.C.Cassio, in F.Bertolini, F.Gasti (edd.), *Dialecti e lingue letterarie nella Grecia arcaica. Atti della IV Giornata ghisleriana di Filologia classica* (Pavia, 1-2 aprile

2004/ (Pavin 2005) 29-31, briefly discusses linguistic features in inscriptions of Kyrene: SEG IX 3 L. 37 (ἀποστελλοίσας); 72 L. 87 (καθάραισα); 5 L. 26 (παῖσιν); 4 L. 17 (παῖσας); cf. SEG XLVIII 1067 from Thera (θανοίσας, παθέσαισα).

1862. Euhesperides/Berenike. Stamped amphora handles, Hellenistic period. K.Göransson, *Transport Amphorae and Trade* 137-142, 140/141 (dr.) mentions three Thasian stamps (Θα[σίαν] | [Π]ανφ[άνη] | Λεύκων; Κτήσι[ς] | Θασίω[ν] | Θρασω[ν]ιδης); Φεῖδιπ[πος] Θασι[ων] (Μυ)ῖσιος) and one possibly Rhodian (probably recording the eponym Τίμαρχος).

1863. Kyrene. Honorary inscription for C. Claudius Pulcher, shortly after 92 B.C. SEG LIII 2045. É.Perrin-Saminadayer, *An.Ép.* (2005) [2008] no. 1652, points out that this inscription was already published by L.Gasperini, *QAL* 5 (1967) 53-57 (cf. *An.Ép.* [1967] no. 532), who read in L. 1 Γάϊον Κλώδιον Ἀππῖω υἱὸν Π[όλ]λ[ο]ν (P.-S. gives the more 'correct' transcription Π[όλ]λ[ο]ν); the restored name not in SEG LIII). As pointed out by G. (and cf. also O.Salomies apud P.-S.) Claudius Ap. f. Pulcher was consul in 92 B.C. and must have been appointed governor of Kyrenaika shortly after that year.

1864. Kyrene. Athenian decree in honor of Philoxenos of Kyrene, reign of Augustus. SEG XXXVIII 1889; LII 1835*. In *BE* (2005) no. 620, C.Dobias-Lalou repeats her observation from *BE* (1988) 1018, that the Πτολεμαῖον in L. 6, where one of the statues of the honorand is to be erected, is the gymnasium in Athens, not Kyrene.

1865. Kyrene. Epitaphs from the nekropoleis. J.C.Thorn, *The Necropolis of Cyrene. Two Hundred Years of Exploration* (Rome 2005); non vidimus; the following information is based on C.Dobias-Lalou, *BE* (2007) no. 559, and É.Perrin-Saminadayer, *An.Ép.* (2005) [2008] no. 1650. On the basis of data drawn from archives T. presents the results of the excavations undertaken in the nekropoleis of Kyrene in 1952 and from 1955 to 1957 by Alan Rowe, published only cursorily in the 1950s. History of research; typology of funerary monuments; 'catalogue raisonné' of small finds. For the epigraphist the interest lies in the re-establishment of the relationship between inscriptions on stones or walls and their archaeological context. T. mentions some inedita, but he does not offer a proper edition, which is prepared by J.Reynolds (D.-L.).

P.-S. points to T.'s republication, on 512/513, of four dipinti on the tomb of Dimitria based on the readings of J.Reynolds; only the fourth, the epitaph of Διμήτρια (*CIG* 9136; ca. 350-400 A.D.) is complete; for R.'s text, presented by P.-S. with a French translation, see SEG XLII 1675 B; T. gives the three other fragments in majuscule texts, following R.: see SEG XLII 1764 A/B (= *CIG* 5149 [but see SEG XLII 1764 app.cr. in fine], 2nd/3rd cent. A.D. or later) and 1675 A (= *CIG* 9136, ca. 350-400 A.D.); P.-S. suggests three readings of single words or names in

two of these fragments. (However, these have already been proposed by R.: see SEG XLII 1764 app.cr. ad L. 3, and 1675 A ad LL. 2 and 8, Tybout).

[See now also D.M.Thorn - J.C.Thorn, *The Gazetteer of the Cyrene Necropolis. From the original notebook of John Cassels, Richard Tomlinson, and James and Dorothy Thorn* (Rome 2009)].

1866. Kyrene (area of: Wadi Bu Nabe), Epitaph of the veteran L. Fufius Secundus, ca. 150 A.D.? SEG LII 1843. S.Perea Yébenes, *Gerión* 21.2 (2003) 59-61 (text, with [Σέ]κονδος rather than [Σε]κόνδος in L. 2; Spanish translation), argues that the Roman onomastics of this veteran (A.) suggest that he came from the West rather than being a native Kyrenaian (cf. SEG, app.cr. [for the origin of the Fufi see SEG XLIV 963 app.cr.]); after service he probably settled in the Kyrenaika as a farmer or tenant; during the ca. 20 years he spent in the region he learnt Greek, the language of his fellow-citizens. That he was memorialized as a (ὁ)εταρῶς points to the considerable social status of veterans in the cities of North Africa. Though it is known from SEG XVII 584 that 3,000 veterans were sent to the Kyrenaika by Trajan after suppression of the Jewish revolt of 115-117 A.D., no connection between Legio I Italica and North Africa can be established (cf. SEG, app.cr.) except for the presence of a contingent between 144 and 152 A.D. in Mauretania Caesariensis (*CHL* VIII 10474), to which L. Fufius Secundus is unlikely to have belonged.

J.Reynolds, in *L'Africa romana. Mobilità delle persone e dei popoli, dinamiche migratorie, emigrazioni ed immigrazioni nelle province occidentali dell'Impero romano. Atti del XVI convegno di studio Rabat, 15-19 dicembre 2004* (Sassari 2006), vol. 3, 1907-1912 (ph. text, now with [Σέ]κονδος vacat instead of [Σε]κόνδος; translation, repeats and elaborates upon the argument presented in her first edition (see SEG LII): lettering of the 2nd cent. A.D., type of stele possibly prior to the late 1st cent. A.D., but the stone may have been re-used. Legio I Italica was probably raised in 66 A.D.; a veteran who died aged 60 will have been buried in the very late 1st or early 2nd cent. at earliest; the first legionaries, however, were recruited in Italy, so that it seems unlikely that one of the first recruits retired to Kyrenaika. Discussion of the vicissitudes of the legion, mainly active in the Danube region since Vespasian; no evidence for a connection with Kyrenaika. Either Fufius was a native Kyrenaian or he belonged to the 3,000 veterans sent to Kyrenaika shortly after 117 A.D. (see SEG LII app.cr.). 'This is a man of quite moderate status and ... his tomb ... appears to fit into the lower range of the small numbers of veterans' tombs ... so far known from the province' (1912).

C.Dobias-Lalou, *BE* (2007) no. 564, comments on the transcription of the Latin: ὀρεπας, unparalleled in Kyrenaika, is closer to οὐρε- than to βε-; Fufius is generally rendered as Φούπιος but here written Φουπιος; this suggests an early date, not too far from the time when the Legio I Italica was raised.

1867. Kyrene. Graffito on a female bust, late 5th/early 4th cent. B.C.? Graffito lightly engraved on the polos of a small limestone female half-figure clad in himation, found during Alan Rowe's 1957 excavations. Ed. pr. J.Reynolds - J.C.Thorn, *Libyan Studies* 36 (2005) 89-100 (dr.), who with some reserve offer the reading θεῶ. T. points out that the statue and two

similar figures from the same context originally stood on small sarcophagi in an enclosure 'devoted to the cult of Persephone' (99); he dates the ensemble to the late 5th/early 4th cent. B.C. on archaeological grounds. R. argues that the lunate epsilon and alpha with dropped bar suggest a date in the Hellenistic period, though they are compatible with the 4th cent.; the female deity may derive from a native Libyan concept; scholars identified her with Ge, Demeter or Persephone, but our inscription seems to show that she was anonymous: 'she was simply "the goddess" who is named, and yet not named' (89). Edd. pr. adduce two reliefs from Eleusis: *IG II*² 4683 (ph., votive plaque dedicated θεᾷ and θεῶν, both represented in the relief; late 4th cent. B.C.) and 4701 (dr.; plaque dedicated by a τερεὺς θεοῦ καὶ θεᾶς, with labels Πλούτων, Τριπτόλεμος, θεᾶ, and θε[ε]ός [the latter is not visible on the dr.]; ca. 98 B.C.). Cf. also C. Dobias-Lau, *BE* (2007) no. 560: the female deity is not necessarily anonymous, since on the Eleusinian monuments θεᾶ precisely refers to Persephone (θεᾶ as a label identifying a single statuary figure seems strange, the gruffito may have been meant as a dedication: θεᾶ, the deceased having been given to 'the goddess' of the Underworld, Tybout).

UNKNOWN PROVENANCE

1868. Unknown provenance. Dedication to Aphrodite, ca. 550 B.C. Late Corinthian black-figure skyphos with confronting swans on the exterior surface; inscription incised in a spiral on the interior. Offered for sale by Jean-David Cahn, Basel. Cf. catalogue *Auktion 4, 10/11/2002*, 25 no. 204 (ph.): 'Ἐρὸν Ἰ Ἀφροδίτης).

1869. Unknown provenance (Asia Minor). Epigram invoking the protection of an anax, 2nd cent. B.C. *SEG* I 1653. Starting from the epigram which states that the relief protected the house of a Διομήδης, R.A. Tybout, in T. Ganschow, M. Steinhart (edd.), *Otium. Festschrift für Volker Michael Strocka* (Remshalden 2005) 391-398 (ph.; German translation), comments on the role of rider-reliefs in domestic contexts, apparent from literary (AP 9.336; Kallimachos), archaeological (Hanhäuser in Ephesos) and epigraphical evidence: special attention to *IGR* I 810 (Kaibel, *EG* 841, Thrace, Perinthos?; 149 A.D.; ph.; German translation), similar to the Diomedes relief inter alia in the invocation of the rider as ἄναξ (for which cf. also *I Kyzikos* 297 and *SEG* XXXVIII 1917, for its close relationship with ἥρωας cf. Paus. 1.37.2: ἄναξ ἥρωας); cf. also *IGBulg* III 1874 (ἥρωας κατοικίδιος), and among documents other than rider-reliefs *IG I*² 310 LL 81-83 and *IG II*² 5071 (ἥρωας ἐπιτήγιος); *IG IV*² I 297 and *SEG* XV 210 (Epidauros; ἥρωας κλεικοφόρος) and *IG IV* 768 (Troizen; idem). Discussion of the expression δεξιτερὴν χεῖρ' ὑπὲρ αἰέν ἔχων (unparalleled in this form); on 398 T. adduces *IG II*² 2499 (*Syll*³ 1097, *LSCG* 47) as a document exceptionally providing information on the specific circumstances conditioning the cult of a hero in a house; this makes clear that much may escape us in the evaluation of other domestic hero cults.

1870. Unknown provenance. Dedication to the Armenian Theos Epekoos, 3rd cent. A.D. Bronze hand with stretched fingers and the same inscription engraved twice: in the palm (A; with mistakes) and on the forearm (B). Offered for sale by Gorny & Mosch, Giessener Münzhändler; cf. catalogue 145, *Auktion Kunst der Antike, 14. Dezember 2005*, 47 no. 70 (color ph.). We read the texts from the ph.: A. Chaniotis, *EBGR* (2005) [2008] no. 64, transcribes (B).

A: Βαρβηλος Σθαρίωνος, ἄγροῦ Ἀ(ρ)μενίου, θεῶ (κ) ἐπηκόω Ἀρ(μεν)ίῳ ἐξ ἰλιδίων ἀνέθηκεν εὐχ(ῆς) χάρι(α)ρ(ι)ν, ὕγια

B: Βαρβηλος Σθαρίωνος, ἄγροῦ Ἀρμενίου, ἰ θεῶ ἐπηκόω Ἀρμενίῳ ἐξ ἰλιδίων ἀνέθηκεν εὐχ(ῆς) χάρι(ν) two symmetrical ivy leaves

A. Σθαρίωνος; cf. below ad B L. 1 || 2. AME, hand || 4. APMIO, hand || 6-7. EYXAXAPAIPINYTIA, hand [the meaning emerging from this sequence is evidently that Barbeles made his dedication as a thanksgiving for recovering his health, Tybout] || B. [the ph. does not show some letters on the right, which we supply from (A): NOC (?; see below) in L. 1, 1 in L. 4 (partly visible), H in L. 5 (partly visible), and PIN in L. 6; whether PIN was followed by YTIA is unclear] || 1. Σθαρίωνος, Chaniotis [the ph. does not show the last three letters; A has ΘΑΡΙΩΝΟΥ] || in the catalogue the hand is associated with the cult of Jupiter Dolichenus.

1871. Unknown provenance. Epitaph of Stratonike (and Philaina?), 3rd cent. B.C. Slightly tapering rectangular white marble stele with a triangular pediment; in a recessed niche a relief representing a girl clad in a long robe and holding a rattle in her right and a pet in her left hand; inscription above the relief. Offered for sale by Gorny & Mosch, Giessener Münzhändler; cf. catalogue 140, *Auktion Kunst der Antike, 21. Juni 2005*, 113 no. 335 (color ph.; majuscule text). Read from the ph.: Στρατονίκη Ἰ Διονυσίου, ἰ Φιλαινα ἰ Θεοδώρου

[Or perhaps, in view of the single girl represented, Στρατονίκη ἰ Διονυσίου ἰ Φιλαινα || sigma; divergent horizontal hastae; omikron, omega: slightly smaller than other letters, Tybout].

1872. Unknown provenance (probably Pamphylia/Cilicia). Funerary relief (?) with three labelled persons, 2nd cent. B.C. Rectangular limestone stele broken above. Relief representing from left to right a veiled woman clad in chiton and himation, seated on an elaborately decorated diphros and resting her feet on a stool; a veiled woman clad in chiton and himation standing on a sort of pedestal with two steps; a warrior wearing a helmet and clad in an exomis, legs and feet bare, holding a shield in his left and a sword in his right hand, moving to the right (?); there is no interaction among the figures, who all look to the right; in the background two pilasters and, in the corners, two pillars; the architecture and the steps of this unusual, subtly sculpted relief are reminiscent of a theatrical background. On the base below three inscriptions identifying the persons (A-C); there is another, probably later, inscription (D) in smaller letters of another type (lunate E and Ω against E and Ω in A-C) and probably written by another hand between the L. 2 of (B) and L. 2 of (C) and below. Offered for sale by Gorny & Mosch.

Giessener Münzhändler: cf. catalogue 145, *Auktion Kunst der Antike*, 14. Dezember 2005, 39 no. 60 (color ph.). Read from the ph. by R.A.Tybout.

A: Κωνίς | Ἀπολλῶτος B: Νανα Ἀπολλῶτος | θυγάτηρ C: Βερλακώτας | Ἀπολλῶτος
D: τοῦ Οὐβραουγερεως

[A. Κωνίς: cf. Bean-Mitford, *Journeys -- Rough Cilicia 1962-63* nos. 11/12; *Journeys -- Rough Cilicia 1964-68* nos. 35 and 42 || B. Νανα: especially frequent in eastern Asia Minor (e.g. Bean-Mitford, *Journeys -- 1964-68* nos. 42, 55, and 65) || C. probably previously unattested; cf. Βερλας, R. Heberdey - A. Wilhelm, *Reisen in Kilikien* (Vienna, 1896) no. 231; Βερλωνδας: Bean-Mitford, *Journeys -- 1964-68* no. 68 || D. Οὐβραουγερεως: cf. Bean-Mitford, *Journeys -- 1964-68* nos. 54 (b) and 68; cf. also *ibid.* 78/79 note 141 (on CIG 4406 + 4407); the variant in Ouz. seems to be new, but cf. Οὐβρανερος (SEG XX 76 (a-c); Cilicia); Οὐβρανοῦνα (Bean-Mitford, *Journeys -- 1964-68* no. 29); Οὐβρανετης (SEG XX 77 (b); Cilicia); Οὐβραμης (SEG XX 92 (d); Cilicia); Οὐβρασις (for this name and other names related to Οὐβριος [Οὐρα-, Οὐρα-, vel sim.] see SEG XLJ 1788 (3) Cilicia) || our inscription can very probably be assigned to eastern Pamphylia or Cilicia on onomastical grounds. Probably an epitaph recording Apollon's wife Konis and his children Nana and Berlakotas; (D) should probably be connected with (C) as a patronymic, Tybout].

1873. Unknown provenance. Epitaph of Demetrios, 2nd/1st cent. B.C. Rectangular marble stele topped by a triangular pediment with recessed tympanon and akroteria; inscription in the main field. Offered for sale at Bonhams, London: cf. auction catalogue *Bonhams. Antiquities, Thursday 21 April 2005*, 109 no. 224 (ph.) [with a description clearly belonging to another object; consequently it remains unclear whether the provenance 'From the Rendell Collection, USA, acquired between 1965 and 1985' applies to the stele shown in the photograph]. Read from the ph. by R.A.Tybout.

Δημήτριε | Μηνοδώτου | Ἰτυκαίε | χρηστέ, χαῖρε

[Date: 2nd/1st cent. B.C. on the basis of the lettering || 3. Ἰτυκαίε: ethnic of Ἰτύχη (= Latin Utica); in Schol. Luc. Leuiphr. 3 it denotes a city in Sicily (cf. W. Pape - G.E. Benseler, *Wörterbuch der griechischen Eigennamen* [Braunschweig, 1911] s.v.); our inscription may well provide the first epigraphical attestation of the ethnic; the PHL database does not provide examples. Tybout].

1874. Unknown provenance. Epitaph of Zotlon, 2nd/1st cent. B.C. Rectangular white marble stele broken above; in a niche a relief representing a seated veiled woman, a smaller standing veiled woman and a girl (servant?), all clad in long robes; inscription under the niche. Offered for sale by Gorny & Mosch, Giessener Münzhändler: cf. catalogue 140, *Auktion Kunst der Antike*, 21. Juni 2005, 113 no. 338 (color ph.). Read from the ph. by R.A.Tybout.

Ζώτιον Μηνοδώρου, ἡ χαῖρε

1875. Unknown provenance (eastern Mediterranean). Epitaph of Kale and others, 171/172 A.D. Rectangular white marble stele with slightly arched top; in a niche four frontal busts in two registers: above a bearded man and a veiled woman, below a bearded man and a woman; all are clad in chiton and himation; on the flat field below two objects: a curved stick and a flute (?). Twice offered for sale by Gorny & Mosch, Giessener Münzhändler: cf. catalogue 145, *Auktion Kunst der Antike*, 14. Dezember 2005, 123 no. 368 (color ph.) and catalogue 150, *Auktion Kunst der Antike*, 11. Juni 2006, 16 no. 9 (color ph.; deficient majuscule text). Text read from the ph. by R.A.Tybout.

Καλὴ ἐαυτῇ καὶ Νείκωνι | τῷ υἱῷ καὶ Τροφίμῳ γυνὴ | ζῶσιν καὶ Ἀλεξάνδρῳ | τῷ υἱῷ
μνήμης χάριν || ἔτους σν'

[Date: 150-200 A.D., catalogues; the hair styles point to the reign of Marcus Aurelius A.D. 161-180, year 256 (probably Sultan era, yielding 171/172 A.D.) || style and typology of the relief suggest an eastern Mediterranean provenance. Puhd-Mobius offer no convincing parallel, though the frontal rendering of the heads and the representation of objects in flat relief are reminiscent of certain Phrygian examples; the attestations of Καλὴ, though not very frequent, are too widely scattered geographically to help establishing the stele's provenance. Τροφίμη is especially frequent in Asia Minor, Tybout].

1876. Unknown provenance. Two epitaphs, 194 A.D. / 2nd cent. A.D. For epitaphs assigned to Patos and Saittai, see our lemmata nos. 943 and 1299, respectively.

1877. Unknown provenance. Epitaph of Maximos and his son Zosimos, 206 or 260 A.D. Large white marble stele offered for sale by Gorny & Mosch, Giessener Münzhändler, *Auktion 140, Kunst der Antike*, 21. Juni 2005, 44 no. 100 (color ph.). Ed. pr. M.P. de Hoz, *EA 40* (2007) 119-124 (ph.; translation), who points out that the stele is on display at 'Antigüedades. Félix e hijo', a gallery devoted to classical archaeology, in Sevilla. Stele divided into two fields. 1) a triangular pediment crowned by a large central akroterion in the shape of a palmette and two other corner-akroteria in the shape of half palmettes; in the pediment two birds (doves?) pecking at grapes on both sides of a vine; 2) central field flanked by two pilasters with Corinthian capitals and with alternating tendrils (with vine leaves) and bundles of grapes; on an upper band, joining both capitals and of the same height, a series of three zigzag lines; in the field representation of a large wreath with ribbons at the top, a hand mirror, a diptych, two astragals, a circular object (round cake?) divided into four segments by two crossed lines, a comb, a spindle and spinning wheel joined by a thread, and a console with the name of one of the deceased (Μαξιμίον); under the central field a six-line inscription. Ed. pr. provides copious iconographic parallels for the shape of the stele, the ornaments in the pediment and on the pilasters and architrave, and the various objects represented in the main field. She concludes that the stele originates in northwest Phrygia or neighboring Mysia, more specifically from the Upper Tembris Valley or the area of Kadoi.

Ἔτους • σqa • μη(ν)ος • Αὐδναίου • ε' • Ι Μάξιμος ὁ πατήρ κὲ Εὐτυχιανή ἡ σύνβιος
αὐτοῦ κὲ ὁ υἱὸς αὐτοῦ Ι Τατιανὸς κὲ Τατιανὸς κὲ Μαρκέλλα οἱ ἀδελφοὶ Μαξίμου
κὲ Ι τῷ υἱῷ αὐτοῦ Ζωσίμῳ μνήμης Ι χάριν

Square letters, except for lunate sigma and omega; KE in ligature || 1. year 291 = either 286 (era of Sulla, used in Kado) or 260 A.D. (era of Actium, used in the Upper Tiberis Valley) || 6. MNH and MII in ligature || 7. χάριν on the plinth of the right pilaster || since most of the objects represented in the central field point to a woman and the deceased were a father and his son, the stele was probably made in a workshop for a possible buyer, before knowing whom it was going to be dedicated to. The blank console supports this idea, ed.pr.

1878. Unknown provenance (north-east Lydia). Epitaph of Apollonios, 216/217 A.D. Tapering marble stele (probably with the pediment broken off and now lost) with a relief representing a bearded man clad in a himation, standing on a protruding ledge and holding in his left hand an unidentifiable object; inscription below; from the Rendell Collection, USA, acquired between 1965-1985. Offered for sale at Bonhams, London; cf. auction catalogue *Bonhams. Antiquities, Thursday 21 April 2005*, 109 no. 223 (ph.; English translation). Read from the ph. by R.A. Tybout.

Ἔτους τ᾽, μ(η)νός Αὐδναίου Αὐρ(η)λία Ι Ἀντανία Ἀπολλωνίου τὸν ἀνδρα καὶ
Αὐρ(η)λίου Στρατονεικιανὸς καὶ Ι Ρουφείνος τὸν πατέρα ἐτελειῃσαν

[Abbreviation sign: horizontal stroke above Y; punctuation marks (small dots) in L. 1 (Σ•Τ•Α•Μ and ΟΥ•ΑΥΡ) || 1. year 301 (era of Sulla) = 216/217 A.D. || the stele can be assigned to north-east Lydia on the basis of the form of the stele, the formulae and the onomastics. All the examples of Στρατονεικιανός I have been able to find come from north and north-east Lydia (TAM V.1.213, 651, and 789; V.2.833, 849, 929, 1000 (?), and 1128; SEG LI 1626, 1 EV 1210). The [Α]ὐρ(η)λίου Στρατονεικιανός who dedicated an altar to the ἐπὶ τοῦ θεοῦ (TAM V.1.789; Goeck, undated) may be identical with our homonymous son in view of the rarity of the name Στρατονεικιανός; that an Αὐρ(η)λίου [Στρατονεικιανός] erected an epitaph for this mother Ἀντανία in Asia (TAM V.2.833; undated) is a pure coincidence, since Antonia's σύμβιος named Αὐρ(η)λίου Ἀπολλωνεῖδος and Stratoniceianus' brother Εὐφωρὸς participated in this duty (also the formula ἐποίησεν τῇ μητρὶ μνείας χάριν differs from that of our inscription), Tybout].

1879. Unknown provenance. Christian epitaph, 6th cent. A.D. SEG LII 1866. G. Kiourtian, in *Mélanges Jean Pierre Sadant* (TAM 15, Paris 2005) 381-391 (ph.; translation), presents the text of SEG LII 1866, points out that the text has been engraved on a Byzantine brick and dates to the 6th cent. A.D. (SEG: reign of Constantine the Great or later). Comment on the manufacturing, shape, color and use of Byzantine bricks ('briques cuites'), and on the text of the epitaph. The ἐνορχίζω formula (LL. 6-11) has its best parallels in IG V.1.822 (Sparta) and Feissel, *Revue* 215 (Amphipolis). These texts date to the 5th/6th cent. A.D. The mention of the Holy Trinity (LL. 10/11) frequently occurs in 6th cent. A.D. inscriptions. Palaeographical and phonetical features of our text can be found also in the text of our lemma no. 1098 (late 6th

cent. A.D.). In an appendix K. collects other inscribed Byzantine bricks: see our lemma nos. 615, 736, 816, 1098, 1504, and 1530.

1880. Unknown provenance. Graffito (owner's mark?) on a lamp, 350-300 B.C. Black glazed lamp with a graffito on its left side. Ed.pr. C.Thöne, *Die griechischen und römischen Tonlampen. Katalog der Sammlung antiker Kleinkunst des archäologischen Instituts der Universität Heidelberg* (Mainz 2004) 21 no. 31 (ph.; dr.; text in majuscules); cf. also M.Sève, *BE* (2007) no. 66: ΕΥΦΡΑΙΟΣ

ΕΥΦΡΑΙ[.]ΟΣ: the last two letters, more bold than and slightly separated from the first six letters, may have been written by another hand; the most probable reading is Εὐφροῖος, though the nominative surprises if we have an owner's mark. S. [the ph. seems to show ΕΥΦΡΑΙΩ immediately followed by ΟΥ, apparently an attempt, whether by the same or another writer, to finish the graffito more firmly after an abortive first try, Tybout] || no. 178/179 ed.pr. lists six lamps from her catalogue bearing 'Buchstaben und Initialen' (dr.; stamped on the bottom; workshops' signatures); two are certainly Greek: 1) 101 no. 199 (KY; an Attic workshop producing from the mid to the early 5th cent. A.D. signed with these letters; the lamp is dated 350-400 A.D.); 2) 114 no. 224 PP (probably an Egyptian workshop active in the 3rd cent. A.D.).

1881. Unknown provenance. Inscription on a bronze jug, 4th/3rd cent. B.C. Bronze oipe with inscription on the handle offered for sale by Gorny & Mosch, Giessener Münzhändlung; cf. catalogue 145, *Auktion Kunst der Antike, 14. Dezember 2005*, 155 no. 497 (color ph.; inscription illegible): XA

1882. Unknown provenance. Inscriptions on lead sling bullets, 4th-late 2nd cent. B.C. 28 lead sling bullets with inscriptions and/or symbols in relief; now in the Museum of Art and Archaeology at the University of Missouri Columbia. Ed.pr. S.L. Tuck, *Epigraphica* 67 (2005) 45-62 nos. 1-28 (texts in majuscules; parallels for most bullets). The objects have been bought in Athens unless stated otherwise. We omit nos. 14 (Latin), 17-19 (symbols only), 25-27 (badly worn and illegible), and 28 (ancient bullet with forged inscription). Names of commanders: 1) Ἀλέξ[ανδ]ρου (48 no. 1; ph.; inscription on the obverse and reverse; Alexander the Great, ed.pr. [cf. e.g. SEG XXXI 966 in fine (nominative); XXXI 1604; XLIX 586 (1/2) (genitive); XLVIII 1021 (1) (abbreviated)]); 2) ΔΗ (48/49 no. 2; inscription on the obverse, on the reverse a symbol, probably a monogram, possibly from Palaestina [region of Hama?]; probably Demetrios Poliorketes, ed.pr.); 3) Ξανκράτης (49 no. 3; ph.; Theban boiotarch, contemporary of Epaminondas who participated in the battle of Leuktra in 371 B.C., ed.pr. [cf. SEG XXXI 267 (1) = XLIX 328]); 4) Γοργ[ίου] and [Γ]οργ[ίου] (49/50 no. 4 and 50 no. 5, respectively; inscription on the obverse; thunderbolt on the reverse; taxiarch of Alexander the Great, ed.pr. [cf. SEG XXXI 1612/1613]); 6) Ἀνδρόν[ου] (50/51 no. 6; inscription on the obverse; thunderbolt on the reverse; warrior in the fleet of Philip of Macedon and Alexander the Great, ed.pr., who also considers the possibility that we have an otherwise unattested abbreviation of Andronikos, a commander under Alexan-

der and his successor generals [impossible in view of the omega; for *Ανδρων cf. e.g. *SEG XXXI* 1605-1607, perhaps rather a manufacturer's name in view of the inscription "Ανδρων ἐποίησε on three bullets from Cyprus (*SEG XXVII* 966)]; 7/8) Γλαυκία and Γλαυκία (51 nos. 7 and 8, respectively; no. 7 is reportedly from Cyprus; Harch of Alexander at Gaugamela, ed.pr.); 9/10) Πετρίλου and [Π]ετρίλου (52 nos. 9 and 10, respectively; inscription on the obverse and reverse: archon of Chaleion, 130/129 B.C., ed.pr. [cf. *SEG XLIX* 586 (4)]); 11) Αντιμάχου | Α[---] (52/53 no. 11; inscription on the obverse and reverse; reportedly from Cyprus; A[---]: repetition or supplement; king of Bactria (ruling after 175 B.C.)?, ed.pr.; however, M.Sève, *BE* [2006] no. 74, points out that this is improbable: there were no regular relations between Bactria and the West during Antimachos' reign, and he did not participate in the fights of the Diadochoi); 12) *Απολλωνίουδισ (53 no. 12; inscription on the obverse and reverse; chief commander of Kassander's forces) (the parallel adduced by ed.pr. as being of unknown provenance comes from Rhodes; it was interpreted as the name of the manufacturer rather than that of Kassander (see *SEG XXXII* 1691 on p. 471)); 13) Βωγ[.]α[.]ου (53 no. 13; ph.; inscription on the obverse; thunderbolt on the reverse; the name in the genitive defies interpretation, ed.pr.). **Ethnic groups:** 14) damaged monograms including ■ and O (55 no. 15; monograms on the obverse [large B visible on the ph.] and reverse [large ■ with subsidiary letters [among which certainly an O, on the basis of the ph.]; perhaps the monograms refer to Βοιωτία, ed.pr. [cf. *SEG XXXI* 1609]); 15) Με[ρ]ίνα (55/56 no. 16; inscription on the obverse and reverse; possibly Μ(ηκύβ)ερνα (or Μ(ηκυβ)ερνα(ίων), the port of Olynthos, as suggested by D.M. Robinson, *Excavations at Olynthus X. Metal and Minor Miscellaneous Finds* [Baltimore 1941] 429, for two bullets (nos. 2217/2218) very similar to that in Missouri, ed.pr. [cf. also a bullet from Potidaea reading Μεφρα: *SEG I*, 621]). **Exclamations directed at target** [for this kind of texts see *SEG LII* 760, with a reference to A.Chaniotis, *War --* (cf. our lemma no. 2119) 95]; 16) καραϊ (59/60 no. 21; 'ouch', ed.pr., who rejects the reading Παπῆς [cf. *SEG XXI* 1620 and *XLI* 1864]; 3rd cent. B.C.?); 17) Θ (or Φ?) (59 no. 22; from Asia Minor; possibly an abbreviation referring to death: 'you are dead', ed.pr. [Adventurous in view of the numerous bullets inscribed with single letters, which generally remain obscure; rather to be classified among the inscriptions of unknown character]). **Character unknown:** 18) ΠΙΡΑΤΑ (61 no. 23); 19) Δο[.]α[.]ος | Χ (61 no. 24; inscription on the obverse and reverse); 20) ΔΕΘΥ (58 no. 20; inscription on the obverse; thunderbolt on the reverse; the inscription is without parallel. 'It follows the pattern of inscriptions naming kings and generals, but it is not identifiable with any of these and the dimensions of the missile are outside the range of recognized Hellenistic examples', ed.pr. [Ed.pr. includes this bullet in his category 'Symbols of Sympathetic Magic' (apparently on the basis of the thunderbolt, also present, however, on other bullets published in the same article) otherwise consisting of bullets with symbols only; rather to be classified among the inscriptions of unknown character. Tybout]).

1883. Unknown provenance. Stamped amphora handles, 3rd/2nd cent. B.C. T. Panagos, *Archaeologia* 12 (2003/2004) 239-263 (ph.), presents a catalogue of the amphora stamps in the collection of the Department of Archaeology of the University of Athens. The amphoras are from Rhodes: 1-4; Knidos: 5-7; Korkyra ('Corinthian B'): 8/9; Paros (?): 10; 1) ἐπὶ Καλλικράτους, Πανάμου rose (240-244 no. 1; ca. 193-189 B.C.); 2) Μαρσία | Δαλίου (244-248 no. 2; ca. 198-146 B.C.); 3) Αγαθοβούλου (248-250 no. 3; ca. 146-10 B.C.); 4) [Π]λούτου | [Αρ]τα-

πίου (251 no. 4; ca. 107-30 B.C.); 5) [ἐπὶ] Ἡροφάντου, | Ἐπιφάνειος | [Κνί]διον bee (252-254 no. 5; ca. 146-108 B.C.); 6) Ἐπιφάνειος, ἐπὶ | Καίρων[ε]οδότην | Κνιδίων bee (254/255 no. 6; ca. 146-108 B.C.); 7) Λέοντος [Αν]δοῦ | ἐπὶ Διονυσίου | Κνιδίων crown (256/257 no. 7; ca. 146-108 B.C.); 8) Φρ. (258/259 no. 8; ca. 300 B.C.); 9) Δα. (259 no. 9; early 3rd cent. B.C.); 10) Κλέωνος (259/260 no. 10; 3rd cent. B.C.).

1884. Unknown provenance (Athens?). Inscription on a Megarian bowl, 200-150 B.C. T. Zimmer, 'Hellenistische Reliefkeramik im Akademischen Kunstmuseum Bonn', *BJ* 205 (2005) 83-135, includes three inscribed objects (nos. A 1, A 50, and G 1) of which one (95 no. 1 A 1; ph.) is an ineditum: a Megarian bowl, possibly from Athens, with the inscription written sinistrorsum in the matrix, hence appearing dextrorsum on the bowl.

*Αρίστων[ος]

1885. Unknown provenance. Inscriptions on gems and cameos, 1st cent. B.C.-3rd cent. A.D. Inscriptions (partly in mirror script) on oval cameos and gems offered for sale by Gorny & Mosch, Giessener Münzhaltung: cf. catalogue 140, *Auktion Kunst der Antike*, 21. Juni 2005 (color ph. [partly not showing the inscriptions]; majuscule texts [partly deficient; the texts of the magic gems which cannot (fully) be read from the ph. should be considered uncertain]): 1) ΑΥΩΠΙΚΑ (81 no. 196; white-yellow agate; locust on corn-ear; inscription below [the ph. is illegible]; 1st cent. B.C.); 2) μηνμόνευε (79 no. 192; orange carnel; hand clasping earlobe; inscription above, left and below [For the motif and this and related formulas see *SEG LIV* 1848; cf. also below no. 8 and our lemma no. 1887 sub 2]; 2nd cent. A.D.); 3) Ιαω Σαβαω (85 no. 234; agate; Harpokrates on lotus flower; inscription left and right [Σαβαω for Σαβαωθ]; 2nd cent. A.D.); 4) Αβλαναβαλαβλα (87 no. 242; dark brown jasper; obverse: Anubis; reverse: inscription [no ph.]; 2nd cent. A.D.); 5) A: ΠΗΡΑ; B: ΘΥΑ ΙΟΥΠ | ΒΙΣ (85 no. 240; brown jasper; obverse: lizard with inscription left and right [ph. illegible]; reverse: inscription B [no ph.]; 2nd/3rd cent. A.D.); 6) A: ΩΝΑ | ΑΙΟΑΑΙ B: ΣΑΚΑΩΕ; C: ΣΟΦΗ (87 no. 243; haematite; bearded man clad in a long robe: Asklepios?; priest?; inscription left (A), right (B) and below (C); 2nd/3rd cent. A.D.); 7) [-]ΝΑΕΜΝΟ | ΥΡΝΑΙΝΑΙΤ || ΕΑΝΟΚΤΟΚ | ΤΟΚΑΝΟΚ | ΣΦΕΝΑΒ | ΜΟΥΡ (87 no. 245; brown jasper; obverse: Chnoum with crocodile head; reverse: inscription [no ph.]; 2nd/3rd cent. A.D.); 8) μηνμόνευε (79 no. 192; white-brown agate; hand clasping earlobe; inscription in a semi-circle at left [cf. above no. 2]; 2nd/3rd cent. A.D.).

1886. Unknown provenance. Inscriptions on gems, late 1st cent. B.C.-6th cent. A.D. D. Berges, *Antike Siegel und Glasgemmen der Sammlung Maxwell Sommerville im University of Pennsylvania Museum of Archaeology and Anthropology*, Philadelphia PA (Mainz am Rhein 2002), (re)publishes 357 engraved gems and glass pastes (ph., partly in color), i.e. a selection from the total of 3,375 inventoried pieces in the Sommerville collection (excluded are inter alia the Near Eastern and post-classical gems from the Near East, the numerous forgeries and small ob-

jects other than gems). In an introduction (11-19) B focuses on the life, activities and publications of the Philadelphia publisher, traveller, collector and scholar Maxwell Sommerville (1829-1904). There are four items with Greek inscriptions: 1) Διοσκουρίδου (35 no. 102; carnel; bull; inscription below [for this gem cutter's signature cf. our lemma no. 2020]; late 1st cent. B.C.; bought in Athens; C. Vermeule, *Cameo and intaglio. Engraved gems from the Sommierville Collection, Exhibition Nov., 30th 1956 - March, 31st 1957, The University Museum Philadelphia* [1956] no. 231); 2) 'Ερ' ἀγαθῶ (42 no. 156; brown jasper; standing Serapis with a bust of Isis at his feet; inscription above the bust; 1st/2nd cent. A.D.); 3) Μέγα τόνομα τοῦ Σεράπι (42 no. 157; obverse: bust of Serapis; reverse: inscription; B. provides parallels for the genitive form and for the formula [for which see also SEG LIII 1103 app. cr. in final pointing to the stone's function as an amulet, 2nd cent. A.D.; Vermeule, *op.cit.* no. 309]; 4) monogram: central ω with P, Y, Φ; smaller letters left and right: A and K (53 no. 257; onyx; 4th-6th cent. A.D.).

1887. Unknown provenance. Inscriptions on gems and a cameo, 2nd/3rd cent. A.D. Inscriptions (partly in mirror script) on an oval cameo and three oval gems offered for sale by Gorny & Mosch, Giessener Münzhändler; cf. catalogue 145, *Auktion Kunst der Antike, 14. Dezember 2005* (color ph.): 1) ΛΑΓ [?] (89 no. 224; also in Gorny & Mosch, catalogue 140, *Auktion Kunst der Antike, 21. Juni 2005*, 85 no. 236; red carnel; bust of Sarapis with inscription left [The reading seems dubious; perhaps rather ΤΑΙ]; 2nd cent. A.D.); 2) μνημόνευε (89 no. 225; red carnel; clasped hands [two pairs?]; inscription above and below [for the formula cf. our lemma no. 1885 sub 2]; 2nd cent. A.D.); 3) ὁμόνοια (85 no. 198; blue and white agate cameo; dextrarum iunctio in a wreath; inscription below; 2nd/3rd cent. A.D.); 4) Ὀρωπιουθ Ἰ Ὀρωπιουθ (magical signs (90 no. 234; also in catalogue 140 (cf. above sub 1) 87 no. 244; haematite; obverse: in an ouroboros the mummy of Anubis and Isis-Portuna with cornucopia; uterus symbol below; reverse: inscription, 2nd/3rd cent. A.D.; ph. of obverse only. [Birth amulet; for the magic formula see inter alia SEG LIV 1847, Tybout].

1888. Unknown provenance. Magic gem, 2nd/3rd cent. A.D. SEG XLV 2198. A. Mastrocinque, *op.cit.* (cf. our lemma no. 2083) 117-119 (cf. also 150/151) (dr.; translation), discusses this gem featuring an ouroboros encircling the inscription under the aspect of its Gnostic contents. The origin of the expression διὰ πάντων πορευόμενος (LL 6/7; 'he who passes through all things') is *Job* 2.2, referring to the devil (in the shape of a dragon) telling God that he had crossed all the regions under heavens. Brief comment on the divine names and on the 'seal of Solomon'. In LL 7.9 M. reads Σολομώντος ἡ σφραγὶς ΨΖΖΖ (Σολομώντος (1) σφραγὶς *ΖΖΖ, SEG); a word seems to be missing in LL 5/6, perhaps ὁ τοῦ σώματος (δεσπότης) μόνος ὢν; alternatively ὁ τοῦ σώματος may be a genitive depending on the immediately preceding ἀπρωτόπατωρ: 'first Father of the body'. [For 'Solomon-amulets' cf. our lemmata nos. 1889 and 1957].

1889. Unknown provenance. Magic gem, [2nd/3rd cent. A.D.?]. Reddish-yellow cornelian with an inscription inside a snake biting its tail (ouroboros); now in the collection of the University of Michigan. Ed. pr. A. Mastrocinque, *op.cit.* (cf. our lemma no. 2083) 175.

Ἰ Ἀνολὺ Τεπιαχ Μηνεύς, ἐφορκίζω σε (ε), ὁ ἓν Μ

¹iota: I am Tepiach Meneus, I exorcize you in the name of the One who is (or I conjure you, the One who is); for the meaning of the divine names see our lemma no. 2083; The I and M are two symbolic numbers, ed. pr. II 3, ἐφορκίζω, one would expect ἐξορκίζω, but ed. pr. offers phi both in his majuscule text and in the transcription; due to the absence of a ph. or dr. it is impossible to check the reading, Tybout].

1890. Unknown provenance. Inscriptions on magic gems, 2nd/3rd cent. A.D. or undated [Roman Imperial period]. Ed. pr. H. Harbauer, R. Pintaudi, *APapryl* 16/17 (2004/2005) (2007) 139-158 (ph.), publish 15 magic gems from private collections; 10 bear inscriptions, we omit 155-157 no. 15, which is a 'Gemme aus humanistischer Epoche' inscribed πολλά τὰ δεινὰ (cf. Soph., *Ant.* 332/333). Ed. pr. adduce parallels for the figural motifs and for almost all voces magicæ (See also SEG LIV 1847 for S. Michel's monograph in which additional parallels may be found); they provide no dates except for our nos. 8/9. We give concise descriptions (shape: oval unless stated otherwise): 1) A (obverse): φνεβεν ἰ φνεβας ἰ οσωνον ἰ βεφωθ ἰ ηριγε ἰ και; B (reverse): α ε η ι ο υ ω (139/140 no. 1; A: two serpents, left and right of the inscription, red carnel); 2) χουουι ἰ χουβαχ (141-143 no. 2; obverse: Anubis and Osiris (?), Harpokrates (?); reverse: inscription; green jasper); 3) on smaller side: ορωπιουθ ἰ ιαηω ἰ ιωω Σαββατωθ (144 no. 6; on larger side: ouroboros around uterus symbol; haematite); 4) διαφύλασσε (144/145 no. 7; inscription left and right of the bust of Sarapis; heliotrope); 5) A (obverse): δικαίως; B (reverse): νικα[ρ]οπληξ δικαίως (145/146 no. 8; ph. of A only; A: Eros bound to a column surmounted by a griffin with a wheel (?) (Nemesis) [misinterpreted by ed. pr. 'man denkt an Prometheus. Das Tier ... ist wohl als Dämon aufzufassen'; see SEG LIII 2101 (9) for a parallel, with correct interpretation, cf. also SEG LIV 1794 (3)]; inscription at left; B: punishment of Psyche by Eros; red-orange carnel); 6) ΑΙΙΝΕΙΙΗC (146 no. 9; inscription left of a figure with helmet and sceptre, small animal at its feet; 'Die unsichere Lesung verhindert Interpretationsversuche'; heliotrope); 7) ιαω (148/149 no. 12; one side: Chnoubis with two Chnoubis-signs (SS) below; other side: ibis and altar; inscription below; leaf-shaped steatite with loop for suspension); 8) A (obverse): ἀπρωτόπατωρ βίαια πληώ; B (reverse): νειχαροπληξ ἰ αρωπιφρασς ἰ ν(α) ἰ θωζ(α)ι (149-154 no. 13; A: Aphrodite (?) on a pedestal with sceptre (?) and spear (?); Eros with torch; punishment of Eros by Aphrodite?; inscription in a semi-circle above: 'Mannweib [sc. Aphrodite], stärker an Macht'; B: in L. 5 IN, lapis ('Das α in ἰνα steht vielleicht am Rand der Gemme und ist nicht wirklich deutlich erkennbar'); LL 5/6: 'auf daß es vollende'; for θωζαι ed. pr. refer to Hesychius s. v., where the term is explained as μεθύσαι, πληρώσαι [all in all, the interpretation of LL 5/6 seems very uncertain]; ed. pr. date the script on B to the 2nd, that on A to the 3rd cent. A.D.; chalcodon selenite); 9) α ε η ι ο υ ω (154 no. 14; obverse: Zeus seated on a throne holding a sceptre and a patera; eagle at his feet; reverse: inscription; 2nd cent. A.D.; chalcodon, selenite).

[Ed.pr.'s statement (139) that since E.Zwierlein-Diehl's publication of the magical gems in the collection of the University of Cologne in 1992 (see *SEG XLIII* 1200) 'in den gängigen Publikationsorganen kaum weiteres dazugekommen [ist]' is surprising; consultation of the Indices of Selected Topics of *SEG XLIII-LIV* s.v. 'amulet', 'gem', 'magic' will bring to light a spate of relevant publications, both articles and monographs (plus a large number of magic gems which emerged in the antiquities market). Tybout]

1891. Unknown provenance (eastern Mediterranean). Mosaic inscriptions (labels of personifications), late 3rd/early 4th cent. A.D. Large fragment of a rectangular mosaic panel (sections are missing at left and in the lower left part) representing four female figures, from left to right: two standing females advancing to right [ed.pr. detects traces of a third figure at left, which is not confirmed by the ph.]; that on the left looks to her right (clad in chiton and himation; holding a pyxis revealing a golden jewelled crown); that on the right, slightly in front of her companion, looks to her left (similar clothing; holding a large shallow platter with unidentifiable objects - jewellery? - in her left; she wears a gold diadem and leafy stems on her head); a circular altar with a low round vessel placed on top separates these figures from two personifications: Paphos, half-seated on a rock, looking to her right and raising her right arm in that direction (label at left above her head; clad in chiton and himation; she has a halo and wears a turreted city crown on her head) and Kypros, standing and looking to her right (label above her head; clad in a himation; she has a halo and wears a modius crown on her head). Ed.pr. D.Michaelides, in *La mosaïque gréco-romaine IX* 401-403 (color ph.; majuscule texts; discussion on 404). Seen by ed.pr. in the Swiss antiquities market ca. 2002; probably from illegal excavations; said to have been a section of a larger mosaic.

A: Πάφος

B: Κύπρος

Date: late 3rd or, preferably, early 4th cent. A.D., ed.pr.; 3rd rather than 4th cent., J.-P.Darmon in the discussion of provenance; style and material exclude Cyprus; probably from the northern regions of the eastern Mediterranean coast, ed.pr., who in the discussion also excludes Zeugma; northern Syria or south-eastern Asia Minor. Darmon || Paphos and Kypros are saluting the arrival of a now lost figure further to the left, which must be the newly born Aphrodite, who rose from the seas off the coast of Paphos (cf. Homeric *Hymn to Aphrodite* 6.1-18). The scene is unparalleled, the personification of the city of Paphos is previously unattested, that of Kypros has a parallel on a chalice from Albania with the Tyche of Rome, Alexandria, Constantinople and Cyprus (431-647 A.D.): K.J.Shelton, in: K.Weitzmann (ed.), *The Age of Spirituality* (New York 1979) 178 no. 156 (cf. V.Tatton-Brown, *LIMC* VI.2 s.v. 'Kypros'), nothing remains of the relief representing the personification labelled Κύπρος from the Sebasteion in Aphrodisias (*SEG XXXI* 924; *XLII* 990*, 1st/2nd cent. A.D.), ed.pr.

1892-1894. Unknown provenance. Inscriptions on gems, late 3rd cent. / ca. 500 A.D. Three gems; now in Munich ('Sammlung C.S.'). Nos. *685/686* are inedita. C.Schmid, in *Die Welt von Byzanz* 333 nos. 685/686 and 693 (ph.), (re)publishes these texts.

1892: no. 685. Monogram, late 3rd cent. A.D. Rectangular ring; jasper bezel with monogram; possibly from Asia Minor: Ἰωάννου

1893: no. 686. Monogram, late 3rd cent. A.D. Silver ring; cameol bezel with a wreath, anchor, and fish; possibly from Bulgaria.

(within the wreath) Ἰάω (under the wreath) ῥ Ἰη(σοῦς)

1894: no. 693. Monogram, ca. 500 A.D. Haematite; archangel surrounded by an inscription; possibly from Syria. C.Stiegmänn (ed.), *Byzanz - Das Licht aus dem Osten* (Mainz 2001) no. IV (76): Μιχαήλ, Ἀντιόχου βοήθησον(ν)

1895-1898. Unknown provenance. Amulets, 3rd/4th cent. A.D. Three gems of unknown provenance; those in our lemmata nos. 1895-1897 were originally in the Karapanou Collection; now in the Athens Numismatic Museum; that in our lemma no. 1898 is in the G Tzolozis dis Collection. Ed.pr. P.Kambanis, in *Everyday Life in Byzantium* (cf. our lemma no. 1849) 523-525 and 552 (ph.).

1895: 523 no. 721. Amulet. Oval gem of pink-quartz with the bust of a bearded man flanked by an inscription: Ἰησοῦ Χριστοῦ

1896: 525 no. 723. Amulet. Oval gem of green jasper; Harpokrates on the obverse (A), an inscription on the reverse (B).

A: Ἰάω

B: Ἀελαμ Ἰάω Ἀβρασαξ Ἰάδωνε Ἰ Μιχαήλ Ἰ Σαβαώ

B. 1. A paraphrase of Ἀελαμ, a designation of eternity in cryptic literature, ed.pr. || 2.6. the names of five of the creators of the universe in Gnostic literature. ed.pr.

1897: 525 no. 724. Amulet. Oval gem of green jasper; the figure of the winged Pantheos on the obverse (A), an inscription on the reverse (B).

A: Ἰαν

B: Ἀμέ(ν) Ἰ (ἀ)γιε (β)α(σιλ)εύ, Ἰ ἡμῖ(ν) δὲς ἰ χάριν

B 1 and 3. the letter mu is written up-side-down (W) || 2. (ἀ)γιε κύριε (β)α(σιλ)εύ, ed.pr.

1898: 552 no. 755. Amulet. Round amulet consisting of two sheets of lead welded together; on the obverse seven quadrupeds (demonic powers) in three rows facing left and an inscription; on the reverse letter-like symbols related to Hebrew characters: Χαο

1899. Unknown provenance. Amulet, 3rd/4th cent. A.D. Rectangular plaque of black haematite; on the obverse (A) an intaglio of Solomon, mounted, piercing a female figure with his lance; an inscription and two stars above his head; on the reverse (B) an X-shaped character and an inscription; unknown provenance, now in the Benaki Museum. C. Walter, *Δελτίον της Χριστιανικής Αρχαιολογικής Έταιρείας* 15 (1989/90) 33-42 (ph.). Republished by V. Phoskolou, in *Everyday Life in Byzantium* (cf. our lemma no. 1849) 527 no. 727 (ph.).

A: Σολομών B: Σπράγξ Θεοῦ

[For the 'Solomon-amulets' cf. our lemmata nos 1888 and 1957.]

1900. Unknown provenance. Inscriptions on late antique and Byzantine weights, 3rd-7th cent. A.D. 70 weights of unknown provenance, now in Munich ('Sammlung C.S.'). Nos. *788-795* represent the type of 'Kugelzonengewichte' (bronze balls, cut on two sides; sometimes enriched with silver) that indicate weight in unciae (3rd-5th cent. A.D.); nos. *796-810* are bronze square weights indicating weight in νομίσματα (5th-7th cent. A.D.); nos. *811-827* are bronze square commercial weights indicating weight in litrae, unciae, and grammata (4th-7th cent. A.D.); nos. *828-838* are octagonal bronze weights (5th-7th cent. A.D.); nos. *839-850* are round bronze weights indicating weight in νομίσματα (6th/7th cent. A.D.); nos. *851-857* are round commercial weights (6th/7th cent. A.D.); nos. *858-864* are round glass weights (6th/7th cent. A.D.); nos. *797, 805, 808, 815, 833, 835, 841-843, 848, 850, and 858-864* are inédita. Republished by E. Schilbach, in *Die Welt von Byzanz* 360-367 nos. 788-864. We present the inscribed specimens that fall within the chronological range of SEG i.e., prior to 800 A.D.: 1) (on top) AA (along the sides) Ἀρίσ(τ)ανος (789; Ἀρίστανος, S.; Münzenhandlung Gerhard Hirsch Nachfolger, Antiken. Auktion 232, München 10.-11.2004 [Munich 2004] no. 2484); 2) οὐγγίαι ζ' (790; C. Stiegmman [ed.], *Byzanz - Das Licht aus dem Osten* [Mainz 2001] no. III.31); 3) οὐγγίαι γ' (791; Auction catalogue, *Dorotheum: Antike Kunst und Fossilien*, Wien 6.6.2000, no. 322); 4) οὐγγίαι β' (792; Stiegmman, *op.cit.* no. III.33); 5) οὐγγίαι α' (793; Stiegmman, *op.cit.* no. III.34); 6) ιβ' (794; Stiegmman, *op.cit.* no. III.35); 7) γ' (795; Stiegmman, *op.cit.* no. III.36); 8) A: νομίσματα ιη' ΚΤΑΓΩ; B: Ἐπιφανίου εἰμί τ' (796; Stiegmman, *op.cit.* no. III.47); 9) (in a circle) Ἁγία Μαρία βοήθισον (in the center) monogram ν(ομίσματα) ιη' (797; cf. below no. 23); 10) ιγ' (798; Simmons Gallery, *Mailbild* 21. A Postal Auction of Weights and Scales, London 12.12.2001 [London 2001] no. 523); 11) νομίσματα ιβ' (799; Auktion 232, *op.cit.* no. 483); 12) νομίσματα ζ' (800; L. Wamser, G. Zaltaas, edd., *Rom und Byzanz* [Munich 1998] no. 197); 13) † νομίσματα γ' (801; Wamser, Zaltaas, *op.cit.* no. 198); 14) † νομίσματα γ' (802; Stiegmman, *op.cit.* no. III.49); 15) νομίσματα β' (803; Stiegmman, *op.cit.* no. III.50); 16) νομίσματα β' (804; Münzenhandlung Gerhard Hirsch Nachfolger, *Münzen und Medaillen. Auktion 96, München 24.-27.9.1997* [Munich 1997] no. 1712); 17) α' (805); 18) νόμισμα (806; Simmons Gallery, *Mailbild* 16. Ancient Weights, London 19.11.1999 [London 1999] no. W119); 19) ιβ' (807; Stiegmman, *op.cit.* no. III.53); 20) η' (808); 21) η' (809; Wamser, Zaltaas, *op.cit.* no. 201); 22) νομίσματα γ' (810; Münzenhandlung Gerhard Hirsch Nachfolger, *Münzen und Medaillen. Antiken. Auktion 203, Mün-*

chen 24.-26.2.1999 [Munich 1999] no. 1141); 23) † Ἁγία Μαρία βοήθισον (in the center) monogram Τ λι(τραί) β' Τ (811; Stiegmman, *op.cit.* no. III.37; cf. above no. 9); 24) λι(τραί) α' (812; Stiegmman, *op.cit.* no. III.38); 25) οὐγγίαι † γ' (813; Wamser, Zaltaas, *op.cit.* no. 178); 26) οὐγγίαι † ζ' (814; Wamser, Zaltaas, *op.cit.* no. 180); 27) οὐγγίαι † ζ' (815); 28) οὐγγίαι † γ' (816; Wamser, Zaltaas, *op.cit.* no. 182); 29) οὐγγίαι † γ' (817; Wamser, Zaltaas, *op.cit.* no. 183); 30) οὐγγίαι † β' (818; Majestic, *Gesellschaft für Sammlereditionen mbH, Ausgrabungen 2/02* [Großostheim 2002] no. 212.009); 31) Θεοῦ χάρις. Θεολογία (monogram) οὐγγίαι † β' (819; Wamser, Zaltaas, *op.cit.* no. 184); 32) οὐγγίαι † α' (820; Stiegmman, *op.cit.* no. III.42); 33) οὐγγίαι † α' (821; Wamser, Zaltaas, *op.cit.* no. 186); 34) A: οὐγγίαι † α' - Πέτρου (monogram); B: monogram (822; Wamser, Zaltaas, *op.cit.* no. 187); 35) ιη' (823; Simmons Gallery, *Mailbild* 30. A Postal Auction of Weights and Scales, London 6.4.2004 [London 2004] no. 53); 36) ιβ' (824; Stiegmman, *op.cit.* no. III.43); 35) ζ' (825; Stiegmman, *op.cit.* no. III.44); 36) α' (826; Stiegmman, *op.cit.* no. III.45); 37) β' (827; Stiegmman, *op.cit.* no. III.46); 38) † νομίσματα ιη' (828; Stiegmman, *op.cit.* no. III.58); 39) νομίσματα ιβ' (829; Stiegmman, *op.cit.* no. III.59); 40) νομίσματα η' - Κυριακού (830; Stiegmman, *op.cit.* no. III.60); 41) νομίσματα ε' (831; Stiegmman, *op.cit.* no. III.61); 42) † νομίσματα δ' (832; Stiegmman, *op.cit.* no. III.62); 43) ΑΓΩ (833); 44) ΑΓΩ (834; Stiegmman, *op.cit.* no. III.55); 45) οὐγγίαι ζ' † (835); 46) οὐγγίαι ιη' † (836; Stiegmman, *op.cit.* no. III.57); 47) Θεοῦ χάρις. monogram Πέτρου - οὐγγίαι β' (837; this weight, as well as our nos. 61/62, mentions Petros Barsymes, praefectus praetorio ca. 540-562 A.D.; Simmons Gallery, *Mailbild* 30. A Postal Auction of Weights and Scales, London 6.4.2004 [London 2004] no. 57); 48) οὐγγίαι † α' (838); 49) νομίσματα ζ' - ΑΓΩ (839; Stiegmman, *op.cit.* no. III.68.1); 50) νομίσματα η' † (840; Stiegmman, *op.cit.* no. III.68.2); 51) νομίσματα ιβ' † (841); 52) νομίσματα ιβ' (842); 53) νομίσματα η' (843); 54) νομίσματα ζ' (844; Auktion 196, *op.cit.* [cf. above sub 16] no. 1712); 55) νομίσματα ε' (845; Gorny & Mosch, *Giessener Münzhandlung, Antike Münzen. Auktion 95, München 9.-3.1999* [Munich 1999] no. 1062); 56) νομίσματα δ' (846; Wamser, Zaltaas, *op.cit.* no. 204); 57) νομίσματα γ' (847; Wamser, Zaltaas, *op.cit.* no. 205); 58) † νομίσματα β' † - Ζαχαρία (848); 59) νόμισμα (849; Auktion 196, *op.cit.* [cf. above sub 16] no. 1712); 60) ιβ' (850); 61) † monogram Πέτρου - λι(τραί) α' (851; cf. above no. 47; Stiegmman, *op.cit.* no. III.64.1); 62) † monogram Πέτρου - οὐγγίαι ζ' (852; cf. above no. 47; Stiegmman, *op.cit.* no. III.64.2); 63) † Συμεωνίου - οὐγγίαι β' (854; Stiegmman, *op.cit.* no. III.66); 64) bust of a praefectus † Ἐνὶ Θεοδότου ἐπάρχου (858); 65) bust of a praefectus † Λεωντίου (859); 66) monogram Πανκρατίου (860); 67) monogram Ἀνδρονίκου (861); 68) μβ' κ' monogram Θεοφίλου or Φιλοθέου (862); 69) monogram Σεργίου (863); 70) monogram Φιλίππου (864).

1901. Unknown provenance. Christian inscriptions on a bronze horse harness, 4th/5th cent. A.D. Bronze horse harness (breast decoration), consisting of two parts; on top, three rings for straps are attached to the head of a bull, which supports a cross; from one of the rings hang a crescent with a cross and three pendants; inscriptions on the crescent (A) and the cross (B); from Asia Minor, now in a private collection. *Wechselwirkungen. Aus der Sammlung Klaus Parlasca* (Erlangen 2000) no. 2. Republished by K. Parlasca, in *Die Welt von Byzanz* 353 no. 777.

A: † Κ(ύρι)ε, βοήθ(η) τοῖς ἀλόγοις B: φῶς, ζωή

1902. Unknown provenance. Name on a gem, 4th/5th cent. A.D. Circular honey-colored carnel; draped male bust with inscription left (KAAAN) and right; now in a private collection. Ed.pr. P.-H. Martin, P.L. Hühne, *Philolithos. Eine Sammlung römischer Gemmen* (Frankfurt am Main 2005) 46/47 no. 66 (color ph.; majuscule text): Καλανιδίωνος

1903. Unknown provenance. Wish of well-being on a gold ring, ca. 4th/5th cent. A.D. Ring formed from hammered sheet gold, widening at the bezel; inscription on the bezel; branch between LL. 1 and 2; formerly in the 19th century collection of Marguerite Dalcq. Offered for sale at Bonhams, London: cf. auction catalogue *Bonhams. Antiquities, Thursday 21 April 2005*, no. 266 (ph.). We read the text from the photograph: 'Επ' ἀγλαθῶ

1904-1913. Unknown provenance. Christian stamps, 4th-7th cent. A.D. Ten stamps with raised letters (cast); of unknown provenance, now in Munich ('Sammlung C.S.'). Nos. *721-723* and *725-727* are bronze cast stamps with raised letters; nos. *728-731* are made of clay; nos. *721-722, 725/726, and 728-731* are inedita. C. Schmid, in *Die Welt von Byzanz* 341 nos. 721-723, 725-727 and 343 nos. 728-731 (ph.), republishes these texts.

1904: no. 721. Invocation, 5th-7th cent. A.D. Rectangular: Χριστέ, ἰβοήθ(η)

1905: no. 722. Invocation, 5th-7th cent. A.D. Circular; monogram: Περρονίου

1906: no. 723. Invocation, 5th-7th cent. A.D. Rectangular. *Beloved by Time. Four Millennia of Ancient Art. Fortuna Fine Arts* (New York 2000) no. 203.

Θ(εοτόκ)ε, βοήθ(η) Εὐδοξί(ου) ρ

1907: no. 725. Benediction, 5th-7th cent. A.D. Shape of a cross: Ζοή, ὕγια

1908: no. 726. Benediction, 5th-7th cent. A.D. Shape of a pelta; retrograde inscription.

Θεοῦ χαῖρά

1909: no. 727. Acronym of Christ, 4th cent. A.D. Right part of a stamp in the shape of a fish; representation of a fish; retrograde inscription. Cf. the auction catalogue *Dorotheum. Antike Kunst und Fossilien. Wien 14.11.2001* (Vienna 2001) no. 321.

Υχθύς

= Τ(ησού)ς Χ(ριστού)ς Θ(εοῦ) Υ(ἱός) Σ(ωτήρ).

1910: no. 728. Benediction, 5th/7th cent. A.D. Hexagonal; inscriptions on three long sides, a branch on the fourth side, a swastika and a X with dots in the narrow sides; perhaps from Asia Minor: Ζοή, ἰύγια, ἰχαρά

1911: no. 729. Stamp of Ioannes, ca. 500-550 A.D. Circular; monogram: Ἰωάννου †

1912: no. 730. Eulogia stamp, 6th/7th cent. A.D. Circular; bird in the center; partly legible inscription around it: † εὐλογί(α) [---]

(If read εὐλόγησεν · εὐχ · ἰ(ησοῦ)ς; εὐλόγησεν is written *signatum*, Chaniotis).

1913: no. 731. Stamp of Euthalios, 5th/7th cent. A.D. Circular; christogram in the center; inscription around it: Εὐθαλίου

1914. Unknown provenance. Inscriptions on copper alloy jewellery and a stone mould at the Benaki Museum, 4th-7th cent. A.D. In a presentation of copper alloy jewellery in the collection of the Benaki Museum in Athens, ed.pr. A. Drandaki, *AntTard* 13 (2005) 65-76 (ph.), mentions the following inscribed objects: 1) Θεοδώρου monogram (67; ring); 2) Τ(η)σι(ου) Χ(ρι)στ(έ), β(ο)ήθ(η) Ἰ(ω)σήφ (67; ring with octagonal hoop); 3) Ἄγ(ι)ε Γεώργι(ε) βοήθ(η) Αναστασί(ου) (70; ring with St. George; cf. A. Drandaki in D. Papanikola-Bakirtzi, *Everyday Life in Byzantium* [Athens 2002] 439 no. 574 [or Αγ Γεώργ, Chaniotis]); 4) χάρις, ὕγια (73; roundel with frontal female bust, perhaps decoration of bridal dress; 6th cent. A.D.); 5) κυρά, χάρις (73; roundel with frontal female bust with towering hairstyle; 6th cent. A.D.); 6) ὁ κατοικῶν ἐν βοηθίᾳ τοῦ Ὑψίστου (stone mould for the making of a drop-shaped pendant [quotation of Psalms 90.1: ὁ κατοικῶν ἐν βοηθίᾳ τοῦ Ὑψίστου ἐν σκέπῃ τοῦ θεοῦ τοῦ οὐρανοῦ σὺλισθησεται, Chaniotis]).

1915. Unknown provenance. Glass weights, mid 5th cent. A.D. Four glass weights, now in Munich ('Sammlung C.S.'). For A/B see C. Stiegmayer (ed.), *Byzanz Das Licht aus dem Osten* (Mainz 2001) nos. III (76/77); for D see L. Wamser, G. Zaluska (edd.), *Rom und Byzanz* (Munich 1998) no. 211. (Re)published by E. Schilbach, in *Die Welt von Byzanz* 44 nos. 28-31 (ph.).

A: (three heads of emperors and a cross monogram) Εὐθαλίου (exagium)

B: (bust of an emperor and a monogram) Μαρτίνου (semisiss)

C: (bust of an emperor and a monogram) Μαρτίνου (exagium)

D: (bust of an emperor between crosses and a monogram) Ακακίου (tremissis)

1916. Unknown provenance (Asia Minor). Inscription on a bronze bell, ca. 460 A.D. Bronze conical bell from Asia Minor: now in Munich ('Sammlung C.S.'). Ed. pr. J.A. Wurst, in *Die Welt von Byzanz* 354 no. 778 (ph.), who refers to our lemma no. 1917 for Flavius Pusaeus.

Ἐπὶ Φ(λ)α(βίου) Πουσαίου, κόμητος Θ(εῶν) πριουάτων

1917. Unknown provenance. Inscription on a bronze weight, ca. 460 A.D. Bronze weight inscribed around the periphery on both sides; now in Munich ('Sammlung C.S.'). C. Stiegmayer (ed.), *Byzanz - Das Licht aus dem Osten* (Mainz 2001) no. III (25). Republished by E. Schilbach, in *Die Welt von Byzanz* 44 no. 27 (ph.).

A: Ο(ὗ)Γ(ί)α(ι) (in the center) D(omin)o N(ostro) Leone perp(etuo) Aug(usto) (along the periphery)
B: Ἐπὶ Φ(λ)α(βίου) Πουσαίου, κόμητος Θ(εῶν) Πρι(βά)των

A. Γ also indicates the weight (3 ounces) // B. Fl. Pusaeus: comes rerum privatarum under Leo I, before he became praefectus praetorio per Orientem, S. (see now *SEG* LIII 1841 LL 1/2, Chaniotis). Cf. our lemma no. 1916.

1918. Unknown provenance. Invocation on a silver reliquary (?), 5th cent. A.D. Silver box in the form of a sarcophagus, possibly a reliquary; inscription incised on all four sides; now in the Archäologische Staatssammlung in Munich. Ed. pr. J. Witt, in *Die Welt von Byzanz* 189 no. 250 (ph.): Ἀσκληπεία, σῶσε με

Perhaps an invocation of St. Asklepias, but then the absence of the designation ἁγία and the direct invocation for salvation (also the absence of a cross) would be very unusual; perhaps an invocation of Asklepios, whose name would then have been misspelled. W.

1919. Unknown provenance. Inscription on an iron cross, 5th cent. A.D. Iron cross in the shape of a monogram (A); inscription on the back (B); possibly from Asia Minor?; now in Munich ('Sammlung C.S.'). Cf. auction catalogue *Christie's Antiquities* (New York 2003) no. 235; non vidimus. Ed. pr. C. Schmidt, in *Die Welt von Byzanz* 128 no. 164 (ph.).

A: Σταυρός B: Εὐχῇ

1920. Unknown provenance. Inscription on a capital, 5th cent. A.D. Marble capital with an inscription along its round base; from Constantinople or west Asia Minor; now in Munich ('Sammlung C.S.'). C. Stiegmayer (ed.), *Byzanz - Das Licht aus dem Osten* (Mainz 2001) no. I 19. Republished by J. Witt, in *Die Welt von Byzanz* 137 no. 174 (ph.): † Πρεσβυτέρου

1921. Unknown provenance. Benedictions on bronze situlae, 450-550 A.D. J.Arce, *AntTard* 13 (2005) 141-158 (in Spanish, with English summary), returns to the group of ca. 10 copper-alloy buckets decorated with mythological, hunting or Christian scenes, found in various places but from one workshop (generally located in Syrian Antioch) and discussed inter alia by M. Mundell Mango (see *SEG* XLV 1891, with references). Most of these situlae bear inscriptions of the type 'Υγιένων χρῶ...', vel sim., revealing that they were gifts for men or women. Contra M.M. and others A. argues that they were not the product of the Antiochian fabricae armorum, did not serve for the supply of soldiers and have nothing to do with the army at all; they rather belong to the private sphere as objects to be used in bathing context (except for the situla from Zerevan in Mesopotamia (see below), which was a donation to a church). The items found in the British Isles and Spain should not be considered products of commerce; how they arrived in such remote places remains obscure. The workshop which produced these buckets can be tentatively assigned to Antioch, Byzantium, Nikomedeia or Alexandria in Egypt. A. presents the following examples bearing inscriptions (Spanish translations; ph. and/or dr. mostly of parts of the texts only; unknown provenance unless stated otherwise): *SEG* XXVII 1001 (Kale e-Zerevan, near Amida in Mesopotamia; 150 no. 4); *SEG* XXXIX 1089 (Bromeswell, Suffolk; 152 no. 6); *SEG* XXXIX 1762 (on the basis of a sale's catalogue, now in the Benaki Museum at Athens: see our lemma no. 1922; 152/153 no. 7); *SEG* XXXIX 1760 (British Museum; 154 no. 8); *SEG* XXXIX 1761 (154 no. 9); *SEG* XLV 2203 (Amherst College, MA; 154 no. 10). (To these inscriptions add *SEG* XLIV 1338, certainly belonging to this group, and possibly I.III 2139, Tybout). A.'s no. 1, on 144-147, is a situla from Bueña (Teruel, Spain; J.Arce, in *Museo Arqueológico Nacional. Catálogos y Monografías. Estudios de Iconografía* I (Ministerio de Cultura; Madrid 1982) 115-162 [non vidimus]), which has a Γ on its bottom (exterior; dr.) interpreted by A. as a workshop's mark ('workshop no. 3') rather than as an indication of weight (Mundell Mango, followed by Drandaki).

1922. Unknown provenance. Benediction on a brass situla, 450-550 A.D. *SEG* XXXIX 1762. Brass bucket (situla) with an inscription in the upper band, a hunting scene in the central panel (five men attacking two felines), and geometric motifs in the lower band. The object is now in the Benaki Museum in Athens. A. Delivorias-D. Fotopoulos, *Ἡ Ἑλλάδα τοῦ Μουσείου Μπενάκη* (Athens 1997) fig. 304. A. Delivorias, *Ὁδηγὸς τοῦ Μουσείου Μπενάκη* (Athens 2000) 60. A. Drandaki, *Museo Benaki* 2 (2002) 37-53. Cf. our lemma no. 1921. Republished by A. Drandaki, in *Everyday Life in Byzantium* (cf. our lemma no. 1849) 137 no. 148 (ph.).

Ἵγιένων χρῶ, Κύρι(ε), ἐν πολλοῖς σε χρόνοις κὲ καλοῖς εὐτυχῶς

1923. Unknown provenance. Gold signet ring of Makedonios, 5th/6th cent. A.D. Gold ring with a bezel consisting of two parallel discs separated by colonnettes; unknown provenance; now in the Athens Byzantine and Christian Museum. Exhibition catalogue *Τὸ ἑλληνικὸ κόσμημα. 6000 χρόνια παράδοση* (Athens 1997) 179 no. 192. Republished by E. Chalkia, in *Everyday Life in Byzantium* (cf. our lemma no. 1849) 438 no. 570 (ph.).

Ἰγία Ἰ Μακεδονίῳ

1923 bis. Unknown provenance. Label on a silver lamella, 5th/6th cent. A.D. Small silver lamella with relief representation of St. Paul; possibly from Asia Minor, now in the Bayerisches Nationalmuseum in Munich. Ed. pr. J. Witt, in *Die Welt von Byzanz* 146 no. 190 (ph.).

ἸΟ Ἄγιος Παῦλος

1924. Unknown provenance. Christian inscription (name) on a bronze scale, 5th/6th cent. A.D. Part of a bronze scale (arm ending in the head of a lion, two pendants, and a weight in the form of the bust of an empress); inscription on the arm; now in the Archäologische Staatssammlung in Munich. J. Garbsch, *Bayerische Vorgeschichtsblätter* 53 (1988) 201-204. L. Wamser, G. Zaltaas (edd.), *Rom und Byzanz* (Munich 1998) nos. 224/225. Republished by E. Schilbach, in *Die Welt von Byzanz* 357 no. 782 (ph.): † Φαυστίου †

1925. Unknown provenance. Christian inscription on a bronze lamp, 5th/6th cent. A.D.). Bronze lamp with oval body; handle topped by a large cross; on the moulded stand an inscription between two crosses, with a fish at right; from a German private collection. Offered for sale by Gorny & Mosch, Giessener Münzhändler; cf. catalogue 145, *Auktion Kunst der Antike*, 14. Dezember 2005, 165 no. 533 (color ph., text illegible; text in majuscules): Σαπ[—]

1926-1928. Unknown provenance. Three inscribed crosses, 5th-7th cent. A.D. Three crosses; now in Munich ('Sammlung C.S.'). C. Stiegmänn (ed.), *Byzanz - Das Licht aus dem Osten* (Mainz 2001) nos. 154, 182, and 179. Republished by J. Witt, in *Die Welt von Byzanz* 144/145 nos. 185/186 (ph.).

1926: no. 175. Bronze cross, 6th/7th cent. A.D. Bronze cross with representations of Mary and Child, three healing miracles of Jesus, and the baptism (A), the enthroned Christ, the crucifixion, and a military saint (B).

A: Αουκάς B: Κ(ύριε) β(οήθ)ι, Ὑ(γεία), Χ(ριστ)ῆ βοή(θ)ι

1927: no. 176. Bronze cross, 5th-7th cent. A.D. Bronze cross; support in the shape of a leg; inscription arranged in the form of a cross: Εὐχῆ Ἰ Κλοπαλλίλιταλς

Only εὐχῆ is read by W [the name of the donor is read on the ph.; a small pi may be under the kappa; in that case the name would be Κορυλλία (Κορυλλία?), Chaniotis]

1928: no. 176. Gold cross, 5th-7th cent. A.D. Gold leaf in the shape of the cross.

Ὑπὲρ ἀναπαύσεως καὶ ἀφέσεως Θέκλας καὶ Αὐγουστάς ἀμήν

1929. Unknown provenance (Syria/Palaestina). Votive donation to a church of Maria Theotokos, 500-550 cent. A.D. SEG XLVI 2230. We supply some more details since we could lay hands on edd. pr. N. Duval, C. Metzger, *Zbornik Narodnog Muzeja Beograda/Recueil du Musée National Belgrade* 16.1 (1996) 311-314 (ph., French translation). Rectangular marble altar (?) table with inscription running along three sides; on the back a monogram topped by a cross including at least the letters Π, P, Ω, and perhaps T.; acquired by the Louvre at the Paris antiquities market in 1972. Ed. pr. date the table to the first half of the 6th cent. A.D. (undated, SEG). Comment on the toponym Εὐαρεων Καδαμων: based on the Semitic roots hwr ('white') and qdm ('old'); Palmyrene Hawarin (Αὐερία; Εὐαρεία) is a well attested bishopric; our κόμη must be a homonymous place (Hawarin is twice attested in northern Syria); either 'les Euareis de Kadama' (314) or 'Euareia Kadama' ('Euareia-la-Vieille'), to distinguish it from a new village of the same name. We give the text, now with line divisions, ligatures and crosses added: † Ὑπερὶ εὐχῆς Ῥωμανὸς υἱὸς Δανιὴλ κτ' Ἀναστασίου προσφέρει τῇ Θεοτόκῳ Μαρίας ὁρμούμενος ἀπὸ κόμης Ἰ Εὐαρεων Καδαμων †.

1930. Unknown provenance. Silver spoon with monogram, ca. 500-550 A.D. Silver spoon, with a monogram on the handle; now in Munich ('Sammlung C.S.'). L. Wamser, G. Zaltaas (edd.), *Rom und Byzanz* (Munich 1998) no. 58. Republished by C. Schmid, in *Die Welt von Byzanz* 247 no. 362 (ph.): Παλλαδίου

1931. Unknown provenance. Monogram on a capital, ca. 560 A.D. Marble capital of the type known as 'Kämpferkapitell', from Constantinople or Prokonnesos, now in Munich ('Sammlung C.S.'). C. Stiegmänn (ed.), *Byzanz - Das Licht aus dem Osten* (Mainz 2001) no. 1.15. Republished by J. Witt, in *Die Welt von Byzanz* 137 no. 173 (ph.): Βελισσαρίου

Perhaps Justinian I's general, W.

1932. Unknown provenance. Christian inscriptions on an incense-burner, ca. 582-602 A.D. Silver hexagonal incense-burner with representation of Christ, Peter, Mary, and two angels; possibly from Constantinople; now in the Bayerisches Nationalmuseum in Munich. D. Piquet-Panayotova, *Münchener Jahrbuch der bildenden Kunst* 49 (1998) 7-34 (ph.); non vidimus. Republished by L. Seelig, in *Die Welt von Byzanz* 142 no. 181 (ph.). The vase can be dated on the basis of stamps, which correspond to the metrical system used under emperor Mauricius.

Ὑπὲρ εὐχῆς ὧν ὤδεν ὁ Θεὸς τὰ ὀνόματα
ξ † Κύρη βοή(θ)ι † Μαριαν † καὶ Σεργίου Μάρθα †

1933. Unknown provenance. Eulogia on a bronze vase, 6th cent. A.D. Copper vase with a representation of the Annunciation; inscription around the scene; now in Munich ('Sammlung C.S.'). C. Stiegmayer (ed.), *Byzanz - Das Licht aus dem Osten* (Mainz 2001) no. 145. Republished by C. Schmidt, in *Die Welt von Byzanz* 115 no. 147 (ph.).

† Εὐλογία τῆς Ἀγίας Μαρίας, δι[α]μονῆς τῆς Κωνσταντινῆς

Blessing of Maria from her stay in Konstantine, a bishopric in northeast Mesopotamia (Viranşehir), S.

1934. Unknown provenance. Invocation of a Saint on a bronze lamp, 6th cent. A.D. SEG LIII 2128. Offered for sale again by Gorny & Mosch, Giessener Münzhandlung; cf. catalogue 140, *Auktion Kunst der Antike*, 21. Juni 2005, 146 no. 460 (color ph.; majuscule text).

1935. Unknown provenance. Christian inscription on a seal, 6th cent. A.D. Copper-alloy seal in the form of a wheel; it consists of a stem decorated with a Corinthian capital on the top and a bull and a ram at the end of its legs; an axle ending in lions' heads; and a wheel with letters in relief (retrograde), which produced a sealing when rolled; unknown provenance, now in the Andreadis Collection. *Βυζαντινὴ τέχνη, τέχνη Εὐρωπαϊκή. Exhibition Catalogue* (Athens 1964) 445/446 no. 530; E. Weitzmann (ed.), *Age of Spirituality. Late Antiquity and Early Christian Art, Third to Seventh Century. Exhibition Catalogue* (New York 1979) 346/347 no. 330. Republished by C. Koutsikou, in *Everyday Life in Byzantium* (cf. our lemma no. 1849) 81 no. 37 (ph.). Χρίσμα Θεοφορίδου

K mentions a similar wheel-seal in the British Museum with the text † Ἀλεξάνδρου.

1936-1941. Unknown provenance. Christian amulets, 6th/7th cent. A.D. Six amulets now in Munich ('Sammlung C.S.'). Nos. 583 and 586 are inedita. C. Schmidt, in *Die Welt von Byzanz* 316 nos. 577, 582/583, 585-587 (ph.), (re)publishes these texts.

1936: no. 577. Inscription of unknown character. Circular gold disk; a rider saint, followed by a lion, attacks a female demon; symbols of sun and moon above; possibly from Asia Minor. Cf. *Kunst der Spätantike im Mittelmeerraum. Spätantike und Byzantinische Kleinkunst aus Berliner Besitz* (Berlin 1939) no. 54; A. Gonosová, C. Kondoleon, *Art of Late Rome and Byzantium in the Virginia Museum of Fine Arts* (Richmond 1994) no. 37; *Bizancio en España de la Antigüedad tardía a El Greco* (Madrid 2003) no. 74; KYOC head of the saint OC

1937: no. 582. Invocation. Circular bronze disk; obverse: a rider saint, followed by a lion, attacks a female demon; symbols of sun and moon above; reverse: lion, stork, scorpion, worm, snake, and dog attacking the evil eye, flanked by two stars; above

the eye four lances, a basket, two crosses, and an inscription. *Συλλογὴ Γεωργίου Τσολοζίδου. Τὸ Βυζάντιο μὲ τὴ ματιά ἑνὸς συλλέκτη* (Athens 2001) no. 3; C. Stiegmayer (ed.), *Byzanz - Das Licht aus dem Osten* (Mainz 2001) no. IV (5).

Χύριε (sic) βοήθι

1938: no. 583. Invocation. Circular bronze disk; obverse: christogram surrounded by an inscription; reverse: cross.

A: Σφραγὶς Σολομῶνος· βοήθι τῷ φοροῦντι B: φῶς, ζοή

1939: no. 585. Psalm quotation. Bronze; shape of a leaf; obverse: archangel; reverse: inscription with the beginning of Psalm 91 (90). O. Wulff, *Altchristliche und mittelalterliche byzantinische und italienische Bildwerke. I. Altchristliche Bildwerke. Königliche Museen zu Berlin* (Berlin 1909) no. 863. *Kunst der Spätantike im Mittelmeerraum. Spätantike und Byzantinische Kleinkunst aus Berliner Besitz* (Berlin 1939) no. 54: 'Ο κατ. (i.e., the beginning of Ps. 90 (91)): 'Ο κατὰ τὴν ἐν βοήθι τοῦ Ὑψίστου, cf. our lemma no. 1944, Tybout]

1940: no. 586. Trishagion. Small circular bronze pendant inscribed with the trishagion on front (A) and back (B); the crosses are flanked by symbols of the star and a crescent moon; possibly from Syria.

A: Ἅγιος, ἄγιος Κύριος Σαβαώθ † B: πλήρες ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης †

1941: no. 587. Invocation of divine names. Small lead rectangular pendant, inscribed on front (A) and back (B); possibly from Syria. C. Bonner, *Studies in Magical Amulets* (Ann Arbor 1950) no. 342; L. A. Wolfe; F. Sternberg, *Objets with Semitic Inscriptions. Jewish, Early Christian and Byzantine Antiquities. Auktion XXII. Zürich 20.11.1989* (Zürich 1989) no. 256. Bonner tentatively attributes it to Judaism on account of the text and the retrograde writing: A: Ρεφαήλ B: Σαβαώθ

1942-1945. Unknown provenance. Christian inscriptions on lead icons, 6th/7th cent. A.D. Four small lead icons with relief representations; probably from Palaestina, now in Munich ('Sammlung C.S.'). Nos. **236** and 238 are inedita. Ed. pr. C. Schmidt, in *Die Welt von Byzanz* 182 nos. 236-239 (ph.), (re)publishes these texts.

1942: no. 236. Invocation. Rectangular; obverse: Christ, reverse: Maria orans.

A: Ἐμμανουὴλ μεθ' ἡμῶν B: Ἡ Ἁγία Μαρία

- 1943 no. 237. **Invocation.** Circular; obverse: Christ; reverse: Mary with Child. Gorny & Mosch, *Giessener Münzhaltung. Münzen der Antike, Auktion 104, München 9., 10.10.2000* (Munich 2000) no. 1509.

A: † Ἐμμα[νου]ήλ ὁ Θεὸς μεθ' ἡμῶν B: ΚΟΠΡΑΤΙΟΝ [-]ΙΟΝΧΑ[-]

- 1944 no. 238. **Psalm quotation.** Oval; obverse: angel; reverse: inscription (*Ps.* 90 (91)).

A: [---] Ἅγιος [---] B: Ὁ κατοικοῦν ἐν βοήθῃ τοῦ Ὑψίστου

- 1945 no. 239. **Acclamation.** Circular; obverse: St. George on horseback; reverse: cross.

A: Γεόργιος B: Ἰησοῦς | Χριστὸς | νικᾷ

1946-1952. **Unknown provenance. Inscriptions on Christian rings, 6th/7th cent. A.D.** Seven rings; nos. *640-644* are now in Munich ('Sammlung C.S.'). no. *651* is in the Archäologische Staatssammlung in Munich. All the objects have been presented in various catalogues. Republished by C.Schmid, in *Die Welt von Byzanz* 316 nos. 640-644, 649, and 651 (ph.).

- 1946 no. 640. **Monogram.** Gold; square bezel with monogram. L.Wamser, G.Zalhaas (edd.), *Rom und Byzanz* (Munich 1998) no. 329: Κωνσταντίνου

- 1947 no. 641. **Monogram.** Silver; square bezel with two monograms flanking a cross; below symbols of sun and crescent moon, and an eagle. Wamser, Zalhaas, *op.cit.* no. 331: Ἰωάννου † unclear monogram

- 1948 no. 642. **Monogram.** Gold; round bezel with cross monogram. C.Stiegmänn (ed.), *Byzanz - Das Licht aus dem Osten* (Mainz 2001) no. IV (64): Θεοδώρου

- 1949 no. 643. **Monogram and invocation.** Gold; round bezel with cross monogram surrounded by an invocation. Presented in Wamser, Zalhaas, *op.cit.* no. 334.

† Κύριε, βοήθῃ A[....]A Στεφάνου

- 1950 no. 644. **Invocation.** Gold; round bezel with an inscription in the shape of a cross. C.Stiegmänn (ed.), *op.cit.* (cf. our lemma no. 1948) no. IV (62): Φῶς, ζωή

- 1951 no. 649. **Benediction.** Gold; round bezel with the busts of a married couple; above the symbol of the sun; inscription below. Wamser, Zalhaas, *op.cit.* no. 334: Χρίσ

- 1952 no. 651. **St. John.** Gold; oval bezel with the military saint St. John, flanked by an inscription arranged vertically. B.Chadour Sampson, *Antike Fingerringe. Die Sammlung Alain Olivier* (Munich 1997) no. 32: Ὁ Ἅγιος Ἰωάννης

1953. **Unknown provenance (Egypt?). Eulogia inscription on a clay bread stamp, 6th/7th cent. A.D.** Circular bread stamp of clay; an inscription along the rim; in the middle a cross and two confronted birds pecking at the top of the cross; unknown provenance (Egypt?), now in the Benaki Museum. G.Galavaris, *Bread and the Liturgy. The Symbolism of Early Christian and Byzantine Bread Stamps* (Madison 1970) 121, 123/124 (ph.). Republished by I.D.Varalis, in *Everyday Life in Byzantium* (cf. our lemma no. 1849) 195/196 no. 218 (ph.).

† Εὐλογία Κυρίου ἐφ' ἡμᾶς, ἀμήν

1954. **Unknown provenance. Invocation of the Lord on a bronze bread stamp, 6th/7th cent. A.D.** Rectangular bronze bread stamp in the shape of a carpenter's square; letters in relief; from a German private collection. Offered for sale by Gorny & Mosch, *Giessener Münzhaltung*; cf. catalogue 145, *Auktion Kunst der Antike, 14. Dezember 2005*, 160 no. 523 (color ph.; text in majuscules). Read from the ph. by R.A.Tybout: Θέε, βοήθῃ

1955. **Unknown provenance. Christian inscription on a bronze wine sieve, 6th/7th cent. A.D.** Bronze wine sieve of liturgical function; inscription on handle and rim; perhaps from Syria; now in Munich ('Sammlung C.S.'). L.Wamser, G.Zalhaas (edd.), *Rom und Byzanz* (Munich 1998) no. 47. Republished by J.Witt, in *Die Welt von Byzanz* 140 no. 178 (ph.).

† Ὑπὲρ εὐχῆς Τροφίμου καὶ Εὐτυχίου καὶ τοῦ παιδίου· κύριε βοήθῃ † ΧΜΓ † ΧΜΓ

ΧΜΓ, 'Christus, Michael, Gabriel', W (rather Χριστὸν Μιχαὴλ γαβριήλ), Chaniotis; cf. the references in our lemma no. 1703 app. cr. in line 1, Tybout]

1956. **Unknown provenance. Inscription on a silver wine sieve, 6th/7th cent. A.D.** Silver wine sieve of liturgical function; perhaps from Syria; now in Munich ('Sammlung C.S.'). C.Stiegmänn (ed.), *Byzanz - Das Licht aus dem Osten* (Mainz 2001) no. 147. Republished by C.Schmidt, in *Die Welt von Byzanz* 114 no. 145 (ph.): Ἀγαπῶμεν

A name (the donor or the owner) or a liturgical function, S

1957. **Unknown provenance. Eulogia inscription on a silver spoon, 6th/7th cent. A.D.** Silver spoon; inscription on the rectangular cuff of the handle, cross on the disk connecting the

handle with the cavity of the spoon. Offered for sale by Gorny & Mosch, Giessener Münzhändler; cf. catalogue 145, *Auktion Kunst der Antike*, 14. Dezember 2005, 65 no. 92 (color ph.; text in majuscules). Read from the ph. by R.A. Tybout: † Εὐλογία Κυ(ρίου) ἐπὶ ἡμᾶς

1958. Unknown provenance. Inscription on a bronze ring (amulet), 6th/7th cent. A.D. Bronze ring; on the bezel a man with a nimbus on horseback killing a prostrate woman with his spear; inscription on a circle around the rim. Offered for sale by Gorny & Mosch, Giessener Münzhändler; cf. catalogue 140, *Auktion Kunst der Antike*, 21. Juni 2005, 71 no. 156 (color ph.; majuscule text): Εἰς Θεός ο νικῶν τὰ κακά

[For this formula used on a group of amulets representing Solomon/Sisinns see SEG LIV 1805, with references. If we give the formula in its correct form; the catalogue reads ΕΙΣ ΘΕΟΣ ΝΙΚΩΝ ΤΑ ΚΑΚΑ; the ph. does not clearly show whether O is present and does not permit to check much of the other letters either. Tybout].

1959. Unknown provenance. Amulet, 6th/7th cent. A.D. Oval medallion of cast and engraved bronze with an attachment hole; on the obverse (A) the symbolic representation of Golgotha, the symbols of the moon and the sun, a lion trampling a serpent, astrological characters, and an inscription; plaque of black haematite; on the reverse (B) an angel striking another figure, astrological characters and a figure with rays of light streaming from its head, of unknown provenance, now in the Benaki Museum. G. Vikan, in *Tesserae. Festschrift für J. Engemann* (Münster 1991) 88/89 (ph.). Republished by V. Phoskolou, in *Everyday Life in Byzantium* (cf. our femina no. 1849) 530 no. 732 (ph.).

† Φεῦγε μεμισμένε· δίοκι σε ὁ ἄγγελος Ἀραφ

[μεμισμένε· δίοκι for μεμισμένη· διώκει, Chaniotis].

1960. Unknown provenance (Jerusalem?). Labels on a lead icon, 6th/7th cent. A.D. Rectangular lead tablet with a small folded handle for suspension at top (to be borne as an amulet); on the obverse (A) a relief representing Christ with nimbus, on the reverse (B) the Virgin Mary praying; inscriptions top down left and right of the figures; bought in the antiquities market of Jordan, now in a private collection. Ed. pr. B. Hamarneh, *SBF* 55 (2005) [2006] 501-504 (ph.; text in majuscules; Italian translations).

A: (left) Ἐμμανὺλ (right) μεθ' ἡμῶν ὁ (Θεός) B: (left) Ἡ ἁγία (right) Μαρία

Ed. pr. considers the possibility that the object comes from Jerusalem (combination of Christ with Mary, originally in that city the celebration of the Ascension was connected with that of Whitsuntide, with Christ and Mary in key-roles, respectively).

1961. Unknown provenance (southern Syria, Palaestina or Arabia). Mosaic inscription, 647 A.D. Mosaic with a square inscribed panel enclosed by a braid motif; probably from Syria or Palaestina; now in Munich ('Sammlung C.S.'). Cf. auction catalogue *Boisgirard, Arts d'Orient, Hôtel Drouot, Paris 19.3.2004* (Paris 2004) no. 116. Ed. pr. P. Baumann, in *Die Welt von Byzanz* 138/139 no. 176 (ph.; German translation); text in majuscules. Republished by P.-L. Gaiter, *Syria* 84 (2007) 170-173 (ph.; French translation). We give G.'s text.

Εγένετο ἡ ψήφοσις ἐπὶ τ.
 ρῷ θεοσε(βεστάτου) διοδῶρου πρε(σβυτέρου) (καὶ) ἐπι-
 τρώ(που) (καὶ) Ἰωάννου ἀρχιδ(ιακόνου) (καὶ) Ζη-
 νοδῶρου διακ(όνου) κ(αὶ) οἰκονόμο(υ)
 (καὶ) Κυριακῷ διοικ(ε)τοῦ (καὶ) ὑπὲρ
 σωτηρίας παντός τοῦ
 κτήματος (καὶ) ὑπὲρ σω-
 τηρίας ἧς ὁ Κύριος τὸ δ-
 νομα γινόσκει· μῆ(νι) Ὑπερβε-
 ρετέῳ τοῦ ιανῷ ἔτους, ινδ(ικτιώνος) ς'

Abbreviation marks: horizontal line above the last letters of the abbreviated words (LL 2/3: letters smaller and set above the line; numerals in L 10); S (used additionally in LL 2/3 and 10, and for καὶ in LL 2-5 and 7); oblique stroke at the bottom of the last letter (L 3); rho; LL 4/5: kappa || date (L 10) and provenance: either year 711 = 648 A.D. (era of Gerasa, i.e., the Pompeian era) or 663 A.D. (era of Antiochia), ed. pr.; however, the era of Gerasa would require a 7th instead of a 6th indiction; no dated mosaic inscriptions are found in the Antiochene after 610 A.D., but many in southern Syria; also the formulas point to southern Syria or the adjacent areas in Palaestina or Arabia; in this region the Pompeian era is used in Gadara, Hippos, Skythopolis and probably in Dion (era starting in 64 B.C., yielding 647 A.D.; the Pompeian eras in the Dekapolis are either counted from 64 or from 63 B.C.). The mosaic belongs to the first decade of Islamic rule. G. [for Christian epigraphy after the Muslim conquest see SEG LIII 1853] || κτήμα (L 7) indicates a village or an estate; in the 3rd/4th cent. A.D. dioiketai (usually two or three) are treasurers or financial administrators of villages or pagan sanctuaries; at the end of the early Byzantine period the single διοικητής may be 'le responsable villageois'; this official may have been appointed by the Muslim conqueror (like the ὄρχων in Kaswon Mefaa [SEG XXXVII 1453 L 3] and in Anisaboulias/Khirbet Istabul [SEG LIII 1842 L 2]), G. || 2-3, ΕΠΙΤΡ(ΕΠΙΤΗΣ), B: 34 ΖΕΙΝΟΔΟΡΟΥ B 5 ΟΙΚΟΝΟ- ΤΗΣ, B.

1962. Unknown provenance. Christian building inscription, ca. 7th cent. A.D. Right part of a limestone plaque with relief representations; the left panel is lost; between the two panels a stylite, with two figures standing near his column; in the right panel, under an arch, decorated with birds and a cross and supported by two columns, Jesus between two angels; inscription along the top frame and on the right; probably from North Syria, now in Munich ('Sammlung C.S.'). C. Stiegmayer (ed.), *Byzanz - Das Licht aus dem Osten* (Münz 2001) no. 1 (4); non vidimus. Republished by J. Witt, in *Die Welt von Byzanz* 208 no. 297 (ph.).

[. -] ὡ Σέργος ἀρχιμανδρίτης σὺν[ν] Θεῷ ἐθμελίωσα ἰ τὸ κ[ι]ώνιν † ... †

1. Imbo [ε]γλῶ, ed.pr. 1Ω = ὦ, Chaniotis; σὺν Θεῷ, ed.pr. {t} stands for {i}; there seems, however, to be a ligature of Θεῷ. 2. written vertically, along the right frame, mentioned but not read by ed.pr.; probably τὸ κ[ι]ώνιν = τὸ κιδόνιον (the little column), followed by three letters (a date?), Chaniotis.

1963. Unknown provenance. Name on a bronze vessel, Roman Imperial period. Bronze cup with a punched inscription on the rim. Offered for sale by Gorny & Mosch, Giessener Münzhändlung, cf. catalogue 145, *Auktion Kunst der Antike*, 14. Dezember 2005, 155 no. 495 (color ph., inscription not legible; text in majuscules). We give the text on the basis of the majuscule transcription, which we cannot check.

Γάιος Μεσκραδηνός

[We are not able to interpret the second name, which may have been rendered incorrectly in the catalogue, Tynbou].

1964. Unknown provenance. Inscription on a lead weight, Roman Imperial period. Square lead weight; on one side (A) a recessed, framed field; the other side (B) is flat; on the handle (C) a control stamp; 27.77 gr., in a private collection. Mentioned by P. Weiss, *Chiron* 35 (2005) 429 with note 82 (ph. of A and C).

A: α'

B: Πο(βλίου) Αἰλ(ίου) | Ίουλ(ίου) | Νεῖκ(ηφόρου)

C: Πο(βλίου) Αἰλ(ίου) | Ίουλ(ίου) | Νεῖκ(ηφόρου)

A The alpha indicates a weight of one uncia, ed.pr. 11 on typological grounds ed.pr. assigns this weight to a city in western Asia Minor and points out that Publius Aelius Julius Neikephoros was an agoranomos.

1965. Unknown provenance (Lydia or southern Ionia?). Inscription on a lead weight, Roman Imperial period. Large hexagonal lead plaque now in a private collection; on both sides three times the name of the agoranomos has been inscribed; on one side a round 'Einstempelung mit Perikreis' (with illegible traces of letters and an unidentifiable object); the other side is worn. Mentioned by P. Weiss, *Chiron* 35 (2005) 426 (ph.).

Μάρκου • Πυ[- -]ίου • ἀγορανόμου

On iconographical grounds W. suggests assigning this weight to Lydia or southern Ionia.



1966. Unknown provenance. Inscriptions on a magic gem, undated. Oval haematite in a private collection. Obverse (inscriptions in miniature letters): in the center from top to bottom, diagram of 7 x 7 vowels (A); inscription enclosed by an ouroboros; boat with Harpokrates; inscription (C); left and right four lines of magical signs and letters each; the text on the left includes the terms Ιαω (L. 1), κομνου (L. 3) and οχαυ (L. 4). Reverse: inscription (D), of which we present LL. 5th-7; magical signs and letters in LL. 1-5th, inter alia two 'words' written with Latin R: TOMOR and XOEIR. Ed.pr. H. Harbauer, *APapyrol* 16/17 (2004/2005) [2007] 159-165 (ph.).

A: A E H I O Y Ω
E H I O Y Ω A
H I O Y Ω A E
4 I O Y Ω A E H
O Y Ω A E H I
Y Ω A E H I O
Ω A E H I O Y

B: Ιαω π-
ολιπτιου(ρος)
Three magical signs
4 ὦ μέγαζ ἀγ-
νεύς

C: ΑΜΟΥΣΗ ΙCΙ
ΥΡΗΑΙ ΟΙΡΕ
ΤΕΗΑΝ
4 ΒΙΟΥ (moon symbol) IB
ΟΥΩΑ

D: διαφύλαξον ἰ τὸν φοροῦντά σου τὴν ἁγίαν σφραγίδα

B 1-2. πολιπτιον for πολυπτιου(ρος): 'Wachter über alles?? Es könnte ein Neologismus sein'; the reading is uncertain, ed.pr. 11 4. or ὦ for ὦ, ed.pr. 11 4-5. either ἀγνεύς (Reiniger), previously unattested, or ἀγνεύσιος, ed.pr. 11 C. many uncertain readings; interpretations are tentative. ed.pr. 11 1. O or E, H or I, IC very unclear, name (Αμουση?) followed by an abbreviated patronymic, ed.pr. 11 2. or perhaps ΥΡΗΑΙ for ὕριον, ed.pr. 11 3. ΟΙΡΕΤΕΙ for εὔρεται?, ed.pr. 11 3-4. πόν-βιον ('die ganze Zeit des Lebens'), ed.pr. 11 4. IB(ος)?, ed.pr. 11 5. abbreviated series of vowels?; alternatively perhaps δινομα followed by a variant of Ιαω (either Y written as V or I), ed.pr.

VARIA

1967. Acclamations in Late Antiquity. H.-U. Wiemer, 'Akklationen im spätrömischen Reich', *AKG* 86 (2004) 27-73, studies the genesis and function of acclamations especially in Rome, Constantinople, and provincial capitals, as a form of communication between the population, the emperor, and the imperial administration. On 58 note 126, he collects examples of lengthy acclamations recorded in inscriptions in the 3rd cent. A.D.: *SEG* XXXVIII 1170; XLVI 1681 [+ *SEG* LI 1813]; XXXIV 1306 = *I.Perge* 331. [Other secular acclamations from this period: *SEG* XLVII 2012; I. 612-631 and 1160; cf. *I.Laodikeia am Lykos* 38: $\varphi\omicron\nu\nu\alpha\iota\varsigma$, $\mu\epsilon\lambda\lambda\iota\chi\omicron\nu$, $\epsilon\upsilon\phi\acute{\omicron}\rho\epsilon\tau\eta\nu$, $\varphi\epsilon\tau\alpha\tau\omicron\nu$ $\alpha\upsilon\theta\eta$. $\rho\acute{\alpha}\tau\omicron\nu$, for acclamations in the papyri see T.Kruse, 'The Magistrate and the Ocean: Acclamations and Ritualised Communication in Town Gatherings in Roman Egypt', in E.Stavrianopoulou (ed.), *Ritual and Communication* (cf. our lemma no. 2011) 297-315, for religious acclamations see A.Chaniotis, in H.Cancik, J.Rüpke (edd.), *Die Religion des Imperium Romanum. Koine und Konfrontationen* (Tübingen 2009) 199-218, Chaniotis].

1967 bis. Administration. ἐπίσκοπος . Starting from the text in our lemma no. 1153, F.Kirbihler, *JÖAI* 74 (2005) 155-159, examines the use and meaning of the rare title ἐπίσκοπος from the Athenian Empire to Late Antiquity (except for 'bishop'). In the Athenian Empire, the title meant 'inspector': episkopoi served as envoys to member cities, e.g., in constitutional matters (e.g., *IG* I¹ 14/15, 34). Episkopoi were sent by Rhodes to its Peraia with unspecified administrative tasks (e.g., *IG* XII.1.49/50). Mithridates VI's episkopoi were the king's governors in several cities (App., *Mithr.* 48.187). There were episkopoi in Nikaia, sent as representatives by its mother city Massalia (*CIL* V 7870, 7914). Finally, in the 4th cent. A.D., *Dig.* 50.4.18.7 attributes to the episkopoi tasks comparable to those of an $\alpha\gamma\omicron\nu\alpha\tau\omicron\nu\omicron\mu\omicron\varsigma$.

1968. Agriculture. Terraces. S.Price, L.Nixon, *AJA* 109 (2005) 665-694, present both textual and archaeological evidence for agricultural terraces. The term $\alpha\iota\mu\alpha\sigma\acute{\alpha}\tau\alpha$ in literary texts and inscriptions refers to dry-stone walls, the area enclosed by them, and terraces. Archaeological surveys in various areas, especially in Sphakia (Crete), have revealed material evidence for terraces which probably date to ancient times. In an appendix (686-691), P. N. give a list of texts, primarily literary, which includes the following inscriptions with the words $\alpha\iota\mu\alpha\sigma\acute{\alpha}\tau\alpha$ and $\tau\epsilon\tau\tau\epsilon\iota\omicron\nu$ [between brackets the nos. of P-N's appendix]: 1) $\alpha\iota\mu\alpha\sigma\acute{\alpha}\tau\alpha$ as free-standing wall: *SEG* II 568/569 = *I.Didyma* 40 (11); *I.Ephesos* 1525 (13); *I.Mylasa* 814 (12); 2) $\alpha\iota\mu\alpha\sigma\acute{\alpha}\tau\alpha$ as enclosure wall: *IG* XII.5.872 LL. 32 and 65-67 (23) [read *IG* XII.5.872 not 12.5, 8.72, Chaniotis]; *I.Mylasa* 814 (24); 3) $\alpha\iota\mu\alpha\sigma\acute{\alpha}\tau\alpha$ as terrace wall: *IG* II¹ 1322 (28); *IG* XII.3.248 (30); *SEG* II 545 = *I.Mylasa* 255 (31); *I.Mylasa* 253 (32); 4) $\tau\epsilon\tau\tau\epsilon\iota\omicron\nu$ as free-standing wall: *Syll.*³ 963 (34); *IG* XII.5.872 LL. 78-81 (35). On 666 note 6 reference to $\tau\epsilon\tau\tau\epsilon\iota\omicron\nu$, perhaps a strip of land formed by terracing (Chaniotis, *Verräge* 59 L. 70).

1969. Alphabet. A.Will, *MH* 62 (2005) 162-171, reviews the evidence for the part played

by the Phoenician alphabet in the development of the Greek alphabet. He cautiously suggests that the interest of the Greeks in an alphabetical script arose, when they observed Phoenician traders dedicating inscribed votives in sanctuaries (late 9th/early 8th cent. B.C.), e.g. in the sanctuary of Kommos (Crete). [W. does not refer to the publications of the graffiti of the 8th cent. B.C. found in this sanctuary (see *SEG* I.LII 957 with further references), which are not of votive, but of commercial nature, Chaniotis]. In this context, he refers to the fact that dedicatory inscriptions are one of the largest groups of early inscriptions (164; references to *CEG* I 326 and 403) and to the mention of a dedication of Kadmos with a Phoenician inscription in the Lindian anagraphe (*I.Lindos* 2, par. 170).

In a discussion of the origins of the Greek alphabet and the development of a canonical alphabet, F.Ghinatti, *Simblos* 4 (2004) 25-48, suggests dating its origin of to ca. 1200/1100 B.C. and identifies Boiotia as the first center of its diffusion; he assumes that the development of regional variants was the result of the Dorian migration. In this context he discusses the tablet of Marsiliana d'Albegna (*LSAC*² 240 no. 18; *IGDG* I pp. 12-15; cf. our lemma no. 2122 (22); G. 42-45) and the abecedar of Formello (*IG* XIV 2420 (1); *LSAC*² 241 no. 20; G. 45).

For a review of B.B.Powell's theory see A.Panayotou, *ZAW* 50 (2000) 177-184. On abecedaria see also our lemma no. 2122.

1970. Amphoras. Black Sea region. J.Lund, V.Gabrielsen, in T.Bekker-Nielsen (ed.), *Ancient Fishing and Fish Processing in the Black Sea Region* (Aarhus 2005) 161-169, summarize the importance of amphoras of the Black Sea region (Herakleia Pontike, Amastris, Sinope, Dioskourias, Chersonesos) as a source for the trade of fish in the Classical and Hellenistic periods. Although amphoras were not primarily used for the trade of fish, Sinopean amphoras found in a shipwreck in Varna suggest that they occasionally contained processed fish.

N.Conovici, in *Chronologies of the Black Sea Area* 97-117, offers a comparative study of the diffusion of stamped amphoras from Sinope, Thasos, and Rhodes in the western Black Sea coast (Histria, Tomis, Kallatis).

[For amphoras sent to ship fish to Corinth, see C.K.Williams II, *Hesperia* 47 (1978) 1-39; 48 (1979) 105-144; 49 (1980) 107-134].

1971. Arbitration. The role of the gods in international arbitration. Based primarily on literary sources, S.Ager, in J.-M.Bertrand, J.-M. (ed.), *La violence dans les mondes grecs et romain. Actes du Colloque International, Paris 2-4 mai 2002* (Paris 2005) 413-427, presents a panorama of the various ways, in which gods were perceived as playing a role in international arbitration: treaties and international documents received maximum publicity in Panhellenic sanctuaries; sanctuaries served as venues for judicial hearings; agreements were sealed by oaths; oracles were invoked for the approval of treaties (*Staatsverträge* 308 = *Syll.*³ 633); there was some involvement of sanctuaries as guarantors of treaties (cf. *Staatsverträge* 111; *SEG* XXXI 358) and possibly as mediators in disputes (*IG* XII.5.109 = Pouilloux, *Recherches -- Thasos* I p. 189).

1972. Archives. M. Faraguna, *QUCC* 80 (2005) 61-86, discusses various aspects of the registration of documents and the function of archives in ancient Greece, stressing the importance of some form of 'bureaucracy' in the Greek cities. His starting point is a new text from Iasos (SEG LI 1507), which mentions an ἀρχεῖον προσητατικόν (LL. 8/9), i.e. the seat of the προσηταί (F. 61/62). F. discusses the following subjects: 1) The complementarity of orality and writing record, the reading of documents in public (cf. SEG XXXI 985; *I. Amyzon* 26), and the role of κήρυκες (IG I¹ 1453; SEG XLVIII 96 LL. 27-29; DGE 688 B = Koerner, *Gesetzestexte* 62 LL. 5-20; F. 63-65). 2) The beginnings of a systematic registration of documents, often in connection with the financial administration of cities (65-71; cf. SEG XXXVIII 13 = IG I¹ 247 bis = Petrakos, *Ὁ δῆμος τοῦ Ραμνουῦτος* 181; IG I¹ 248, 253/254, 258; SEG XLVII 1427), and the role of scribes (F. 68/69; γραμματεῖς, γραφεύς, ποινικαστάς; cf. IG I¹ 507-509; SEG XXVII 631; *IvO* 2). 3) The existence of archives (F. 71-74; τὰ δημόσια, κιβωτοί, ζύγαστρα; cf. IG I¹ 27; I¹ 1174; SEG XXXIII 679; μνημονικά γράμματα; *CID* II p. 312; *Tit. Cam.* 110; *Milet* I.3.33: ὀνοφύλακες, λευκάματα; *I. Eph.* 4: λευκάματα). 4) The existence of multiple copies of a document, sometimes kept privately and presented by individuals in connection with αἰτήσεις (F. 74-79; cf. IG I¹ 52, 78; I¹ 457; SEG XXV 112 = *ISE* 33; *Syll.*³ 1023 = *LSCG* 173; *IPark.* 9; *I. Milet* I.3.37 f. L. 94; 138 LL. 40/41; 139 LL. 58/59; 141 L. 54; *I. Didyma* 480). 5) The preliminary exposition of documents on λευκάματα and στανίδες (79/80; IG I¹ 133 and 1453; cf. the formula σκοπεῖν τῷ βουλευμένῳ). 6) Measures against the falsification of documents (84/85; cf. IG II¹ 120; SEG XXXIII 679; Dunant-Puilloux, *Recherches -- Thasos* II no. 185; *Tit. Cam.* 110; *I. Erythrai* 1; *I. Kalchedon* 10).

See also L. Boffo, 'Per il lessico dell'archiviazione pubblica nel mondo greco. Note preliminari', in F. Crevatin, G. Tedeschi (edd.), *Scrivere leggere Interpretare. Studi di antichità in onore di Sergio Daris* (Trieste 2005; published on-line only: <http://www.sslmit.univ.trieste.it/crevatin/Daris.htm>) [4 pp.; no page numbers]; M. Faraguna, 'Gli archivi e la polis (problemi nuovi e vecchi alla luce di alcuni recenti documenti)', in L. Capdetry, J. Nelis-Clément (edd.), *La circulation de l'information dans les états antiques. Actes de la table ronde La circulation de l'information dans les structures de pouvoir antiques. Institut Ausonius, Pessac, 19-20 janvier 2002* (Bordeaux 2006) 53-71. Cf. also our lemma no. 1998.

1973. Associations. Dionysiac artists. C.C. Lorber, O.D. Hoover, *NC* 163 (2003) 59-68, briefly review the evidence for the various branches of the associations of Dionysiac artists (59-61; IG XI.4.1061; SEG II 850; XII 586; F. Delphes III.2.68 [= IG II¹ 1132]; III.3.218 B [= IG IX¹ 1.175]; *I. Magnesia* 54 and 89; *I. Pergamon* 163; *Syll.*³ 460; *OGIS* 50/51) and present a unique coin (wreathed tetradrachm) issued by the Ionian and Hellenistic branch (τῶν περὶ τὸν Διόνυσον τεχνιτῶν) and probably minted in Teos (ca. 155-145 B.C.). It is the first coin that can be attributed to a professional guild. L.-H. summarize the situation of the association under the leadership of Kraton and its links to the Pergamene court (cf. *CIG* 3067-3070). This coin was part of a one-time emission, possibly to commemorate an important event (the foundation of the Ἀτταλίσται by Kraton?). The coins of this emission may have been given to foreign guests or as prizes to participants in competitions. [The authors were unable to consult Le Guen, *Techniques and Ausonius, Techniken* (cf. SEG LI 2279)].

For cultic associations in general see our lemma no. 2063.

1974. Associations. Fictive family language: 'brothers'/'sisters', 'father'/'mother', etc. P.A. Harland, *JBL* 124 (2005) 491-513, studies the fictive kinship term 'brothers'/'sisters' (ἀδελφοί/ἀδελφαί), prominent in Paul's letters and early Christianity, in the context of a variety of pagan associations in the Greek world. H. discusses examples of this 'metaphor of sibling solidarity' (494), 'expressing identity and belonging in small-groups settings' (495), in numerous inscriptions. The earliest text (prior to Vespasian) is Bean-Mitford, *Journeys -- Rough Cilicia 1964-1968* no. 201 (Latmos; full discussion and translation; reservation of sections of a tomb for 'brothers', i.e., members of a funerary association). Later inscriptions are briefly discussed: IG X.2.1.824 ('brothers' are to pay a fine when re-opening a funerary niche); *CIRB* 104, 967, 1281, 1283, and 1285/1286 (Tanais; ἰσοποιεῖτο ἀδελφοί σεβόμενοι θεῶν ὑπιστόν; no Jewish connection [cf. SEG XLIX 1029]); A. Maiuri, *ASO* 2 (1916) 169 no. 130; IG XII.1.910 (= *I. Lindos* 641; associations erecting epitaphs for ἀδελφοί ἡρώες); IG XII.9.906 (*Syll.*³ 898; 'brother' in a συνέδριον; Chalkis); IG XIV 956 (*IGUR* 246; 'brothers' in an athletic σύνδοτος); IG XIV 2516 (*IGF* 131; ἀδελφὸς ῥήτωρ; Baeterrae in Gaul); *I. BW* 503 a/b (Halkikarnassos; ἱερεῖς ἀδελφοί; comment on this and other 'vixit-inscriptions' on 499 note 21); *I. Mylasa* 544 (καλοὶ ἀδελφοὶ ὑποιερεῖς); *MAMA* X 437 (cf. SEG XLIII 893 sub C; ἀδελφὸς ἱερεὺς; Synasos); *I. Sinope* 117 (dedication to θεὸς ὑπιστός by οἱ ἀδελφοὶ εὐξάμενοι); M.G. Cousin, G. Deschamps, *BCH* 18 (1884) 21 no. 11 (near Iasos [not in *Iasos*; see 'Verbemerkung', 5 no. 4]; οἱ Φιλέρωτος φιλάδελφοι ἄνδρες ναύκληροι ἀπλάνητοι, 'the brotherly-loving and unwavering male shippers of Phileros'), possibly members of a guild under the leadership of Phileros).

H. also refers to affection not expressed by brother-language: *TAM* II 640 (Tlos; ὁ θάνατος ἐνὶ Μάσῃ τῷ [θα]σεῖται [φ]ύλοστοργίας ἐνεκεν); list of inscriptions recording φίλοι in associations on 500 note 27. In Egyptian associations, especially of initiates in mysteries, the terms 'brothers' and 'friends' are almost interchangeable (papyrological evidence); *CIRB* 1263, 1277, 1282, and 1288 (Tanais) record a 'father' of a σύνδοτος around θεὸς ὑπιστός; lists of inscriptions using πατήρ, μήτηρ, υἱός, θυγάτηρ, τροφεύς, τροφίμος or πάππας (ἐπίπας) as metaphors of family relationship on 504/505 notes 41-44. 'We begin to see common ground among some associations, synagogues, and Christian congregations in the expression of identity and belonging' (512). Discussion on fictive uses of family terms in literature, notably Plutarch's *On brotherly Love*.

P.A. Harland, *JSJ* 38 (2007) 57-79, focuses on 'mothers' and 'fathers' in associations and synagogues. The Jewish 'father' or 'mother' of the diaspora συναγωγή (or of the λαὸς or σέπμα) should be viewed within the cultural framework of pagan parental metaphors. An early example (late 2nd/early 3rd cent. A.D.) in a Jewish context is *IJO* I MacI (*CIJ* 694; Stobi); other Jewish inscriptions are briefly discussed, inter alia *JWE* II 542 and 576 (Rome), *IJO* I Ach54 (*CIJ* 270; Mantinea); *IJO* II 42 (*CIJ* 739; *I. Smirna* 844 a); see also the lists of inscriptions on 63/64 notes 20/21. Parental metaphors in Greek cities and associations include 'fathers', 'mothers', 'sons', 'daughters', 'foster-fathers' and 'foster-children'; the earliest Greek examples are from the 2nd cent. B.C. for poleis and from the early 1st cent. B.C. for associations, the earliest Latin one dates to 153 A.D., which suggests influence from the Greek

world on the Romans. Abundant epigraphical evidence concerning urban benefactors styled '... τῆς πόλεως' (or of the δῆμος, γερουσία, νέοι) is collected on 65-69, concerning unofficial organisations (δοῦμος, θίασος, σπείρα, σύνοδος, τάξις or periphrastic terms) on 69-73; further comment on πάππας/ ἄππας in pagan cult associations and Christian congregations on 73-75. Conclusions similar to those of H.'s study from 2005; H. underlines that fictive kinship terms were more widespread and significant than often acknowledged; they served to express honor, hierarchy and/or affection/belonging, and could pertain to functional leadership roles.

[Both articles can also be downloaded from the author's well-organized website www.philippharland.com].

For comments on the inscriptions from the northern shore of the Black Sea discussed in both articles, see A. Avram, *BE* (2008) no. 363; he excludes *CIRB* 967 and *I.Kallatis* 44 since they record a natural brother and a natural father, respectively; a πατήρ νόμιμος καὶ ἱερεὺς σωτηρίας 'Εκάτης is on record in an inscription from Tomis recently published: M. Bărbulescu - A. Căteia, *Pontica* 40 (2007) 245-253 (cf. Avram, *BE* [2008] no. 369); the title is known otherwise from inscriptions from the Mithraeum in Sidon only (*SEG* LII 1591-1593; interestingly, 1593 is inscribed on a statue of Hekate).

For ἀδελφός as member of a pagan association (religious or otherwise) see also R.S. Asough, in A. Gutsfeld, D.-A. Koch (edd.), *Vereine, Synagogen und Gemeinden im kaiserzeitlichen Kleinasien* (Tübingen 2006) 160/161. Cf. also our lemma no. 1975.

1975. Associations. The early Christian community in Jerusalem and pagan associations. In a study on the organisation of the Christian 'Urgemeinde' in Jerusalem (cf. Acts 2.42-47, 4.32-35; 5.12-16; the 'Summaries' assigned to Luke) M. Öhler, *NTS* 51 (2005) 393-415, adduces parallels from the world of ancient associations, partly on the basis of Greek inscriptions (mostly with obsolete references, which we correct below). Discussion inter alia of members styled ἀδελφοί and/or πατήρ/μήτηρ (see also our lemma no. 1974, with details on the inscriptions); the role of friendship (e.g. φίλοι ἄνδρες founding an ἔθνος; *IG* II² 1369; συμβίσις φίλων; *IG* XII.5.912, Tenos); mutual support of members and role of benefactors (e.g. *IG* II² 1327; donation of a fund for the benefit of the association and its individual members, with the benefactor praised for his φιανθρωπία); private houses as meeting place (*IG* XI.4.1299 [*SEG* XLVIII 1042; Delian Serapis aretology] L. 39; *TAM* V.3.1539 L. 5 (*Syll.*³ 985; *SEG* XXXI 1002; *LSAM* 20; Philadelphia); ranks (e.g. διάκονος, εὐκοσμος, ἱερεὺς, ταμίης) and the appointment of officials (various procedures in *IG* II² 1368 = *Syll.*³ 1109 LL. 136/137, 144/145, and 146/147); the principle of equality (men and women, freedmen and slaves in Dionysiac associations *IGUR* 160 = *SEG* XLIII 660, from Torre Nova; *TAM* V.3.1539 LL. 5/6 and 17/18, Philadelphia).

1976. Athletics. See also our lemma no. 2002.

1977. Athletics. The pankratiast M. Aurelius Asklepiades. J.-Y. Strasser, *BCH* 128/129 (2004/2005) 421-468, reconstructs the chronology of the career of the famous pankratiast M.

Αὐρήλιος Ἀσκληπιάδης, περιδονίκης and son of the periodonikes/pankratiast M. Αὐρήλιος Δημήτριος (see our lemma no. 1060) and in the process analyzes several inscriptions: see our lemmata nos. 1061, 1778, and 1827. For the chronology S. focuses on the history of the Ὀλύμπια in Alexandria, where Asklepiades won in the sixth edition (see our lemma no. 1061). In the 2nd cent. A.D. there were three famous pankratiasts: first M. Aurelius Demetrios, second M. Αὐρήλιος Δημόστρατος Δαμῆς (see *SEG* LIII 2159; he stopped in 176 A.D.; cf. also our lemma no. 1056 app. cr.) and finally M. Aurelius Asklepiades. For 'dynasties de vedettes du stade' S. refers to E. Maróti, 'Champion-Dynastien im antiken Sportleben', *ACD* 36 (2000) 177-185.

1978. Athletics. Periodonikai. C. Wallner, A. Uzunbaslan, in K. Strobel (ed.), *Die Geschichte der Antike aktuell: Methoden, Ergebnisse und Rezeption. Akten des 9. gesamtösterreichischen Althistorikertages 2002 und der V. Internationalen Table Ronde zur Geschichte der Alpen-Adria-Region in der Antike, Klagenfurt 14.11-17.11 2002* (Ljubljana/Laibach-Wien 2005) 121-130, announce their project to collect all known περιδονίκαι to date; brief remarks on the definition (victors in the archaic periods; victors in the new periodos: in the Imperial period the Ἀκτῖα, Καπετώλεια and Ἡρατῖα (ἢ ἔξ 'Αργους Ἀσπίς) were added to the 'big Four': Olympia, Isthmia, Nemea and Pythia; according to W., U. the Neapolitan Σεβαστό were not part of the periodos). Brief discussion of *SEG* LXI 1407 (LII 1464bis) and *IG* IV 591 (*SEG* LI 416) (Greek text and translation).

1979. Banks. Sanctuaries as banks. Aspects of this topic, including the rarity and diverse forms of credit, are surveyed by V. Chankowski, *Topoi* 12/13 (2005) 69-93, who underlines Athenian influences on the financial administration of Apollo's sanctuary at Delos. From the 5th down to the 4th century B.C. the Attic demes functioned as economic laboratories (*IG* I² 258; *IG* II² 1183; 2492; 2498). In general, credit was a prominent aspect of economic activity in the shrines of Athens, mainland Greece and the Aegean, whereas temples in Asia Minor tended to rely on their land resources. On 89-91, appendix 1 consists of inscriptions attesting to loans given out by non-Athenian sanctuaries: independent Delos (*IG* XI.2.105-289; *I.Delos* 290-469); Karthaia (*IG* XII.5 544; XII Suppl. 236); Ios (*IG* XII Suppl. 168); Amorgos (*IG* XII.7 515; 237); Euboea (*IG* XII Suppl. 533); Cos (*GDI* 3719); Ilion (*I.Ilion* 10); Ephesos (*I.Ephesos* 8; 17; 27); Priene (*I.Priene* 20; 44; 111); Panionion (*I.Priene* 108); Sardis (*Sardis* VII.1 1); Halikarnassos (*Syll.*³ 46); Delphi (*Syll.*³ 813); Herakleia Trachinia (*IIG* 37). On 92, appendix 2 consists of inscriptions concerning sacred banks in the Athenian domain: *IG* I² 248; 386/387; 392; *IG* II² 1183; *IG* XII.6 255 (cleruchy at Samos); and Delos under Athenian administration: *SEG* XXXIX 170; *I.Delos* 97/98; 100; 104. Cf. also our lemma no. 1989.

1980. Boundary markers. E.N. Akdoğan Arca, *Gephyra* 2 (2005) 47-58, attempts to show that stones in the shape of altars and inscribed with a name of a deity in the genitive were not dedications belonging to the god mentioned, but boundary markers. She quotes the following

inscriptions: *SEG* XIII 424; *XL* 1412, 1498, 1500; *XLIII* 797; *XLVII* 1615; *XLVIII* 1572; *XLIX* 1746, 1840; *Agora* XIX H7; *I.Cos* 149/150; *MAMA* X 178; *I.Alexandria Troas* 62; *I.Arykanda* 25; *I.Didyma* 66-69, 75/76, 492; *I.Erythrai* 235; *I.Heraclea Pontica* 70; *I.Iasos* 232, 235/236; *I.Magnesia* 236; *Miler* VI.1.275/276, 279-281; *I.Mylasa* 314; *I.Priene* 164-168, 184, 190/191, 193, 197; *I.Rhod.Per.* 4; *I.Side* 18; *I.Siratonikeia* 47, 849, 1105; *I.Sultan Dağı* 47; *I.Tyana* 135; T.Drew-Bear, *Nouvelles inscriptions de Phrygie* (Zutphen 1978) 35-38 no. 2; *LSAM* 85; M.P.de Hoz, *Die lydischen Kulte im Lichte der griechischen Inschriften* (Bonn 1999) 131 no 3.4; Rigsby, *Asyria* 182; *Syll.*³ 685 L. 59; 991; Guarducci, *EG* IV 46-73.

1981. Byzantion. Inscriptions concerning everyday life. D.Papanikola-Bakirtzi (ed.), *Everyday Life in Byzantium* (Athens 2002), is the catalogue of an exhibition in the White Tower in Thessaloniki (October 2001-January 2002). The catalogue contains color photographs of numerous inscriptions. We present a comparatio numerorum with corpora and *SEG*. [For the inscriptions we were able to identify, instead of references to *IG* III we provide references to *IG* II¹, Chaniotis]. For inedita see our lemmata nos. 613/614, 669, 684, 697, 702, 708-710, 716/717, 1849, 1895-1899, 1914 (3), 1922/1923, 1935, 1952, and 1958.

<i>IG</i> II ²	<i>Byzantium</i>	<i>SEG</i>	<i>Byzantium</i>	<i>Corinth</i> 8.3	<i>Byzantium</i>
13353	1	XXXVIII 451	20	551	21
13355	104	XL 492	86	556	135
13359	113	XL 493	19	561	146
13363	743	XLIV 612	17	566	22
13470	740	XLVII 1073	41	640	17
13481	658	XLVII 1291	753		
13506	98	XLIX 729(3)	36	<i>IvO</i>	
13510	746	XLIX 829	263	657	4
13543	109				
		<i>Corinth</i> 8.3		<i>Feissel, Recueil</i>	
<i>IG</i> X.2.1		522	103	36	21
787	11	530	742	67	22
		534	254		
<i>SEG</i>		542	134	<i>GV</i>	
XXXV 189	244			581	658

1982. Byzantion. Various inscriptions. The exposition catalogue L.Waniser (ed.), *Die Welt von Byzanz. Europas östliches Erbe. Glanz, Krisen und Fortleben einer tausendjährigen Kultur* (exposition catalogue, München 2004) [Abbreviation: *Die Welt von Byzanz*], contains numerous early Byzantine objects bearing Greek inscriptions. In addition to *SEG* LIV 1811/1812, see our lemmata nos. 1892-1894, 1900/1901, 1904-1913, 1915-1920, 1923/1924, 1926-1928, 1930-1933, 1936-1953, 1955/1956, and 1961/1962.

1983. Calendar. Handbook. R.Hannah, *Greek and Roman Calendars. Constructions of Time in the Classical World* (London 2005), uses some epigraphical evidence, especially in the sections on synchronisms (71-97, with tables summarizing the correspondences of the calendars of Athens and Delos, Delphi and Aitolia; Athens, Delphi, Phokis and Aitolia) and 'Augustus and the New Year's Day' (131-135; concise comment on a decree to adopt Augustus' birthday as New Year's Day, passed by a number of cities in the Roman province of Asia: *OGIS* 458 = *SEG* IV 490; XV 815 (cf. XL 1001 and XLIII 1232); = *I.Priene* 105 + *GIBM* 894; translation of II LL. 30-77; for I LL. 4-10 see H. 146/147).

1984. Calendar. Intercalations in the Roman calendar, 191-46 B.C. C.Bennett, *ZPE* 151 (2005) 167-184, establishes the rules governing intercalation in this period, based on calendrical synchronisms, so that any pre-Julian Roman date can be converted to a Julian date. Among the synchronisms he includes *RDGE* 24, *SEG* XXV 118 (*ISE* 35), XVI 225 (*ISE* 42), *Syll.*³ 674 (*IG* IX.2.89) and 705, both of which he analyzes in depth, and also adduces *SGDI* 1720, 2138; *F.Delphes* III.2.213; *SEG* XXXIV 558; *AEph* 1927/1928 pp. 122/123; *Syll.*³ 692. B. suggests that the Lex Acilia of 191 B.C. regulated the previously variable implementation of intercalation, concluding that 1) intercalary years had an additional month of 23 days, and normally alternated with regular years, 2) there could be no more than two consecutive regular years, 3) the intercalations skipped as a result of the Second Punic War were to be made up by occasionally placing two intercalary years in a row, the first of which would have an extra month of only 22 days, and the second of which would have an extra month of the usual 23 days. After briefly mentioning *SEG* XXVI 1227, he includes a table with sample conversions for pre-Julian March 1st from 190-158 B.C.

1985. City. See also our lemmata nos. 2023, 2035, 2056, and 2064.

1986. City. The polis in the Archaic and Classical period: an inventory. M.H.Hansen, T.H.Nielsen (et alii), *An Inventory of Archaic and Classical Poleis* (Oxford 2004), is a highly impressive handbook based on all sorts of sources (including numerous inscriptions) concerning 1035 individual πόλεις and numerous settlements which do not (fully) qualify to be defined as such (ἄστυ, πατρίς; πόλις); the places are arranged according to region and alphabetically within the geographical sections, which have been written by various specialists. Each entry includes a wealth of information: toponym/ethnic and their attestations; size of territory; degree of Hellenization; history; population; civic subdivisions; constitution and political institutions; membership of the Delian League; στρατὸς, συνοικισμοί, ἀποξένοι, θεοποδοί; pan-hellenic victors, deities and cults; city plan, walls and special architecture (political buildings; temples; theaters; stoas; gymnasia, stadia; hippodromes); coins; colonies. Accessibility is enhanced by no fewer than 27 indices (1251-1396), the one listing the toponyms and city-ethnics in Greek (1276-1289) will be especially useful to the epigraphist. For reviews see F.G. Naere-

bout. *BMCR* 2005.02.29, and R. Parker. *CR* 56 (2006) 380-384, who refers to several inscriptions.

1987. City. The city in the early and late Hellenistic Period. In *Citoyenneté*, various authors discuss the theory, defended inter alios by L. Robert and P. Gauthier, about the distinction to be made between the early and late Hellenistic period (2nd/1st cent. B.C.) as far as the political structure and culture of the Greek cities are concerned. In an introduction (1-6) P. Gauthier with usual clarity outlines the elements which are supposed to have characterized late-Hellenistic city-life: not only magistrates act as benefactors but also wealthy individuals; benefactors deciding and announcing that they themselves pay the costs for the manufacturing and erection of honorary statues (cf. *SEG* L 637); rise of a specific rhetorical style of late-Hellenistic public inscriptions, characteristic of a small, well-educated elite of wealthy citizens, proud of its παιδεία; diminishing role of the ἐκκλησία as decision-making body in favor of an increasingly dominant βουλή (for the latter cf. also *SEG* XLV 2295; cf. also our lemma no. 1988). There may not be a precise, fixed chronology for the late-Hellenistic period for the entire eastern world. For Asia Minor the end of the Attalid regime (ca. 130 B.C.) may be a fitting beginning, whereas for continental Greece 168 or 146 B.C. seems more appropriate. Other scholars prefer to stress a certain continuity between both periods: elites have always been dominant and indispensable (C. Habicht [cf. *SEG* XLV 2298]; F. Quass [cf. *SEG* XLII 1796]).

The book contains twelve contributions: three concern the citizen-body ('Contours du corps civique'), five civic institutions and three the position of urban elites. For Roman influence see our lemma no. 1988. For summaries of the other epigraphically relevant contributions see our lemmata nos. 470, 551, 662, 714, 1100/1101, 1274, 1284, 1329, 1993/1994, 2023, 2053, and 2119. [For the political regime of Cretan cities in the first two centuries A.D. see now A. Paluchowski, in the article recorded in our lemma no. 987; P. concludes that 'la vie politique des communautés civiques insulaires est dominée ... par une oligarchie de familles influentes'; see also P.'s monograph on the Cretan ἀριστοκρατία (see our lemma no. 988), Pleket].

For a review see C. Feyel, *Topoi* 15 (2007) 627-634.

1988. City. The βουλή in late-Hellenistic cities. Cf. our lemma no. 1987. In *Citoyenneté*, 121-144, P. Hamon argues that, whereas in festivities organized by the polis, the βουλή does not appear as an official body in processions or at banquets but is subsumed under the general category of 'citizens', in those organized by individual benefactors like Ἀρχάγγελος of Kyme (*SEG* XXXIII 1035-1041), Ἡρόδης and Ζώσιμος of Priene (*I.Priene* 109 and 112/113) and Διόδωρος Πάσπαρος from Pergamon (*IGR* IV 294) the βουλευταί are mentioned as a separate recipient of benefactions, well to be distinguished from the citizens. The constitutional position of the βουλή went unchanged but the perception by the citizens did change. This changed perception comes also to the fore in a new honorific distinction awarded to the greatest benefactors: 'participation in the sacrifice(s) and other privileges in which the βουλευταί take part' (*I.Priene* 108 LL. 322-324; cf. also *IGR* IV 292 LL. 33-35; presence at sessions of the

βουλή as a special honor). This change in representation of the βουλή has nothing to do with Roman influence but is an indigenous development in late-Hellenistic cities.

Whereas in continental Greece in the first half of the 2nd cent. B.C. the Romans may have imposed census criteria for the recruitment of magistrates and members of the βουλή and this change possibly is reflected by the use of συνέδριον instead of βουλή, in Asia Minor the institutionalization of urban βουλή as a sort of curia probably took place in the 2nd half of the 1st cent. B.C., in the wake of Pompey's reorganization of Pontos-Bithynia. However, the cities continued to stick to the use of the time-honored word βουλή. H. tentatively suggests that the σύνεδροι mentioned in *SEG* XXXIII 1036-1038 may have been identical with the βουλευταί rather than having been a special commission of the βουλή. In Miletos the σύνεδροι in *I.Didyma* 199 and *SEG* XLIV 990 certainly are the members of the βουλή, who did not prepare decisions of the assembly but made decisions themselves. [For the role of the ekklesia see our lemma no. 1284 in fine]. In short: it is under the impact of Rome that the institutionalization took place of the changed perception of the position of the βουλή in the later 2nd cent. B.C. In *SEG* XXVIII 953 LL. 66-68 (Kyzikos; 1st half of the 1st cent. A.D.) τιμηταί (= censors) are on record. H. offers further reflections on the Kyzikene prytanic catalogues which show that the τιμηταί were supposed to choose new βουλευταί among the various φυλαί. He suggests that the βουλευταί were not appointed for life but annually.

See also P. Hamon, *Topoi* 12/13 (2005) 325, where he writes about the principle of rotation: '... une rotation qui s'organise ... au sein d'une élite restreinte'.

Cf. also our lemma no. 2064.

1989. City. Finance: public finance in Hellenistic cities. Various articles are devoted to the problem of the financial organization in Hellenistic Greek cities, largely based on epigraphic evidence. The main problem seems to be whether or not these cities administered their finances on the basis of a 'Gesamtbudget' and, if so, which Greek words can be taken to denote such a concept, with special reference to the word διοίκησις.

The articles are: 1) C. Schuler, 'Die διοίκησις τῆς πόλεως im öffentlichen Finanzwesen der hellenistischen Poleis', *Chiron* 35 (2005) 385-403 (abbreviated as S. below); 2) L. Migeotte, 'La haute administration des finances publiques et sacrées dans les cités hellénistiques', *Chiron* 36 (2006) 379-394 (M (1) below); 3) L. Migeotte, 'La planification des dépenses publiques dans les cités hellénistiques' in B. Virgilio (ed.), *Studi Ellenistici* 19 (2006) 77-97 (M (2) below; for M (1) and (2) cf. also P. Gauthier, *BE*, 2007, nos. 168/169; P. J. Rhodes, 'Διοίκησις', *Chiron* 37 (2007) 349-362 (R. below).

Many inscriptions are discussed by all four, some by only one or two. We list the texts: *I.Prusa* 1001 (royal donation, τὸ εἰς τὰ ἱερὰ καὶ πόλεως διοίκησιν ἀργύριον (πόλεως διοίκησις not necessarily the 'gesamte Haushalt der Polis' but rather a 'spezielle Kasse' for 'jährlich wiederkehrende Ausgaben' (S.); not a special treasury called 'διοίκησις πόλεως' but rather the 'generality of the state's routine expenditure' (R.1); *I.Magnesia* 53 (Klazomenai: ξῖναι to be paid ἐκ τῆς διοικήσεως; particular treasury (S.); 'fonds réservés à la diochesis' (M. 2); 'general funds of the state' (R.1); *I.Magnesia* 98 (payments ἐκ τῶν πόρων ὧν ἔχουσιν εἰς πόλεως διοίκησιν (for the same expression see below s.v. Kolophon); special treasury (S.

and M.2); it may look like 'l'ensemble des fonds publics' but since there are specialized other funds (fortification; defense; grain), it is more likely to be an item earmarked for 'l'administration courante' (M. 1); 'general funds of the state' (R.); **Kolophon** (BCH 37 [1913] 236-238; *I.Priene* 57; *SEG XXXIX* 1243 Col. V LL. 51-53; ἀπὸ τῶν εἰς τὴν διοίκησιν; ἀπὸ τῶν πόρων ὧν ἔχει εἰς τὴν διοίκησιν; ἀπὸ τῆς φυλακῆς καὶ τῆς διοικήσεως; special fund; S. and M. 2 [P.Gauthier, *REG* 119 (2006) 490/491, translates 'fonds de l'administration']; **Teos** (*SEG II* 580; IV 601; *XL1* 1003 II; *I.Magnesia* 97; ἐκ τῆς διοικήσεως; royal gift εἰς τὴν τῆς πόλεως διοίκησιν; special fund (S., M.2). 'ordinary funds of the state', 'routine expenditure of the state, maybe kept in a single treasury, whose name we do not know', or 'apportioned among various funds by some kind of μερισμός/διάταξις' (R.); **Syros** (*IG XII.5.653*; ἀπὸ τῆς ἐγκυκλίου διοικήσεως; special fund (S., M.2): 'from the regular administration' (R.); **Andros** (*IG XII* 5.715-717; ἀπὸ τῆς κοινῆς διοικήσεως; ἀπὸ τῶν προσόδων τῶν τῆς πόλεως; special fund controlled by assembly; no 'umfassender Haushalt' (S., M. 1 and 2); 'the state's routine expenditure, not ... an overall budget' but not necessarily 'a single named treasury' (R.); *I.Smyrna* 573, 578/579 and 581 (τὸ τῆς διοικήσεως ψήφισμα (579), compared by S. with τὸ ψήφισμα τὸ ... ὑπὲρ τοῦ πορισμοῦ(578); in the latter an amount of money has been earmarked εἰς τὸ ἀνελῶμα; the διοίκησις seems to have an 'umfassendere Bedeutung' here but in the end it may have denoted the rules to be adhered to by the 'Kasse der Volksversammlung' (S.); R. prefers to think in terms of an 'apportionment of moneys between different funds', comparable to the 4th cent. B.C. μερισμός in Athens); *I.Erythrai* 112, 114 (annual ψήφισμα περὶ τῆς διοικήσεως; 'Gesamtbudget' (S.); decree concerning public expenses 'ou du moins une partie d'entre elles' (M. 2); R. compares the ψήφισμα with Smyrna; cf. above); *I.Lampsakos* 1 (οἱ ἐπὶ τῇ διοίκησει; no 'Gesamtbudget' but rather a fund which pays for the 'aufgrund von Dekreten des Demos anfallenden Kosten' (S.); responsible for 'l'ensemble des fonds publics' rather than a special fund for 'l'administration courante' (M. 1)); **Kos** (?; *I.Magnesia* 57; ἀνδρες οἱ αἰρούμενοι ἐπὶ τῶν διοίκησιν τῆς πόλεως; for S. and M. 1 see s.v. *I.Lampsakos* above); *I.Kyme* 12 and *SEG XXXIII* 1039 LL. 62-65 (ταμίαις ἐπὶ τῆς διοικήσεως; money must be transferred εἰς τὸ κατὰ τὴν διοίκησιν τῆς πόλεως (for S. and M. 1 cf. above s.v. *I.Lampsakos*; 'les fonds conformes à la dioikésis de la cité', i.e., a special fund for the διοίκησις (M. 2)); the ταμίαις ἐπὶ τῆς διοικήσεως is able to make payments 'from a plurality of πόροι', inter alia from the fund εἰς τὰ φυλακὰν τῆς πόλεως (R.); *I.Priene* 4, 6, 18, 83 (ὁ ἐπὶ τῆς διοικήσεως succeeded by the οἰκονόμος τῆς πόλεως; 'hielt alle Faden in der Hand'; 'städtische Finanzen ... stark zentralisiert' (S.); 'responsabilité des fonds publics' (M. 1)); **Miletos** (*OGIS* 213 (*I.Didyma* 479); *Milet* I 3.145 (*Syll.* 577) and 147; ἀνατάσσεται διοικοῦντες τὰς τῆς πόλεως προσόδους; the anataktai develop a 'plan de répartition des dépenses (de la cité)' (M. 2); **Eresos** (*IG XII.2.527*; χεiriζόμενα κατ' ἐνιαυτὸν εἰς διοίκησιν χρήματα; not the 'ensemble des fonds publics' but the 'partie assignée aux dépenses courantes de la cité' (M. 2); cf. 'l'administration courante' above s.v. *I.Magnesia* 98; 'moneys for dioikesis are those remaining from the revenues and available to be used for regular administration after special funds have been filtered out' (R.); **Methymna** and **Mytilene** (*IG XII.2.15*; *IG XII* Suppl. 114; ἀργύρια τὰ εἰς πόλιος διοίκησιν, ὁ ἐπὶ τῆς διοικήσεως; 'fonds réservé à la dioikésis de la cité' (M. 2)); but ὁ ἐπὶ τῆς διοικήσεως is responsible for 'l'ensemble des fonds publics' (M. 1) (Problematic is the meaning of διοίκησις in the above-mentioned inscriptions: is it a special fund ('Kasse') from which

incidental costs generated by unforeseen decrees of the assembly (ξένηα for ambassadors or foreign judges; ἀναγραφὴ of decrees on stela; payment of μεθόδιον/ἐφόδιον) are paid or does it denote in a more general sense the totality of the public funds, i.e., should it be translated as 'financial administration' or perhaps even as 'the city's budget' (cf. Schuler's 'Gesamtbudget' in the case of Erythrai)? I think that the concept of 'the total urban budget' can be accommodated in more inscriptions than the more limited one of 'special fund for the dioikésis'. Take the example of Kos: αἰρούμενοι ἐπὶ τῶν διοίκησιν τῆς πόλεως are responsible for the financing of the annually recurring costs for prizes and honors for successful athletes. In *Milet* I 3.147 LL. 20-22, it is the ἀνατάσσεται who are supposed to make a reservation for such costs in the annual city-budget. This parallelism makes it attractive to interpret the διοίκησις τῆς πόλεως as the equivalent of the ἀνάταξις (defined by Schuler as the distribution of the 'Mittel' in einer als ἀνάταξις bezeichneten Planung'). In the case of the financing of ξένηα, in Teos and Klazomenai the costs must be paid ἐκ τῆς διοικήσεως, in Samothrake ἐκ τοῦ κατατεταγμένου ἀργυρίου. The latter means that in the annual ἀνάταξις money is earmarked for that purpose; if that is true it is attractive to suppose that in Teos/Klazomenai ἐκ τῆς διοικήσεως simply means 'out of the general budget', the assumption being that everybody knew that in the urban budget money was set apart for ξένηα (and, for that matter, for other incidental, unforeseen costs like ἀναγραφὴ and μεθόδιον). In the dioikesis a general fund may have been created for expenses which occurred every year but the exact amount of which was unpredictable. That may have been the fund which in *Milet* I 3.147 LL. 51-53 is called τὸ εἰς τὸ κατὰ ψήφισμα ἐχειρημένον; moneys earmarked (in the ἀνάταξις) for expenses caused by decrees (Migeotte translates: 'les dépenses par décrets'). In that inscription another incidental amount – a gift of 150 dr. as subsidy for the funeral of a citizen who participated in an *epidosis* to the city – is to be paid out of the same moneys. Other incidental expenses, for the κλήσις of foreign judges or local magistrates, are to be paid ἐξ ἀργυρίου τῶν εἰς πόλιος διοίκησιν ('from the moneys destined for the urban budget'), i.e., from the 'dépenses par décrets'. In short, I come close to Rhodes' conclusion that 'διοίκησις, and διοικεῖν refer to the regular administrative activities of the state and to their funding, or in more concrete terms to the moneys used to fund them' (361; italics are mine, Pleket). Rhodes (*ibid.*) rightly points out that the existence of separate funds for fortification and/or corn-buying does not mean that ἡ τῆς πόλεως διοίκησις was another earmarked fund. L.Migeotte, in the article recorded in our lemma no. 889 (cf. also M. 2. 78) suggests that the occurrence of ἀδιάτακτα/ἀκατάτακτα in Delian inscriptions shows that the diataxis was only concerned with part of the public funds; however, the adiatakta may conceivably have been a rubric in the general city-budget, reserved for emergency expenses or for deficits in other earmarked funds. Incidentally, in *Tauromenion* Migeotte discerns treasurers 'de la caisse public' and he accepts Mangano's concept of the 'centralisation' of urban finances (I. Migeotte, 'La comptabilité publique dans les cités grecques', in K. Verboven, K. Vandorpe, V. Chankowski (edd.), *Pistoi dia tēn tekhnē. Bankers, Loans and Archives in the Ancient World. Studies in honour of Raymond Bogaert* (Leuven 2008) 59-76, especially 64/65. I hasten to add that in the *Tauromenion* texts there is no question of the dioikesis, Pleket).

Cf. also our lemma no. 1799.

1990. City. Government. S.Dmitriev, *City government in Hellenistic and Roman Asia Minor* (Oxford 2005), offers a detailed examination, largely based on epigraphical evidence, of the government of cities in Asia Minor in both the Hellenistic and the Roman period. This diachronic approach serves, inter alia, to establish 'the extent to which Roman rule could have affected local life in the Greek east' (6).

Part I ('Greek cities and Hellenistic kings') consists of three chapters: Ch. 1 analyses the terms designating offices (ἀρχή, ἄρχων, ἑναρχος; λειτουργία; ἐπιμέλεια/ἐπιμελητής; ὑπηρεσία/ὑπηρέτης) and the responsibilities of officials; Ch. 2 deals with the financial status of the city officials (officials receiving money from the 'city budget ... divided into a number of accounts' (36) [cf. our lemma no. 1989], and from benefactions, and gradually in the 2nd cent. B.C. meeting expenses of their offices themselves and/or promising to do so (ἐπαγγέλλομαι; ὑποσχόμεναι)), their social status (age requirements; service ἀπὸ τῆς πρώτης ἡλικίας, with emphasis νέοιαι)), on the familial character of benefactions from the 2nd cent. B.C.; children and women as office-holders) and some characteristics of their functions (terms of office; subordinate relations (ὑπογραμματοῦς, ὑποκίρυς; ἀρχιδικαστής, ἀρχιδέσπος; πρῶτος ἄρχων); accumulation of offices). In Ch. 3 D. offers three case studies on Miletos, Priene and Samos, respectively (interesting observations on the meaning of σύνεδροι, ἐπιστάται; κύριος σύλλογος; τιμαιοῖσιαι).

In **Part II** ('Cities of the province of Asia') D. extends his analysis of Ch. 1 of Part I to the Roman period (same terms are analysed as mentioned above; in addition discussion of συναρχία, συνάρχοντες; highest and first ἀρχαί; relation between ἀρχή and λειτουργία; function of the γερουσία, the urban φυλαί, the νέοι, πολιτικά ἀρχαί; βουλευτικά ἀρχαί). In Ch. 5 D. discusses the financial status of city officials: revenues from city funds and from funds set up by benefactors (αἰωνία γυμνασιαρχία vel sim.); magistrates not using the money provided from a city fund but performing at their own expenses; use of χαρίζομαι to denote this behaviour; the summa honoraria in Greek cities: 'both identifying ... donations with the s.h. and ascribing them to Roman influence can be contested' (153); entrance fees for βουλή and γερουσία; long section on children and women (178-188) as office-holders; children occupied financially burdensome positions; children and parents jointly performing functions, especially in 'first families', with emphasis on the familial framework and on ancestors ('social self-reproduction of the leading families' (167)); βουλευτικά ἀρχαί and πατρόβουλοι. D. questions the theory of a lack of candidates for city offices and a corresponding 'financial pressure on members of local elites that began in the second century' (174); he prefers 'a different sort of pressure ... that very "pervasive desire for repute and honor"', dating back into the pre-Roman period (176); the position of women in public life 'was strikingly different in the west' (186). In Ch. 6 D. discusses new functions in the cities under the Romans and the related question of possible Roman influence: λογισταί, δεκάπρωτοι/εἰκοσιπρωτοι, τιμηταί, βουλογράφοι, πολιτογράφοι, νοκτοστράτηγοι, εἰρηναρχαί, παραφύλακες, διωγμῆται, ἐκδικοί/σύνδικοι. In Ch. 7 the evolution of municipal functions is discussed: terms of city-offices (annual; shorter, 'eternal'); iteration and accumulation of office. (JD. (225 note 42) writes that according to J.M. van Nijf, athletic success was a prerequisite for elite status; in my view Van N. only argues that athletic success was part of the road to status for some people and certainly not a prerequisite for all, nobody argues that all members of the elite were supposed to be gifted athletes, Pleket!); hierarchization of offices ('ὑπό-offices: ὑπαγορανός, ὑπεφύλακτος, ὑπαγορευτής, ὑποταμίς; titles ending in -αρχος, such as βούλαρχος, γερουσίαρχος; first- and -ἀρχι-offices (πρῶτη ἀρχή, πρῶτος ἄρχων, ἀρχιγραμματεῦς; -ἀρχι-offices refer to highest position among colleagues); the power of city-offices (ἐξουσία and offices; πρυτανική ἐξουσία; separation of power and office; so-called 'ἀντί'-offices like ἀντεπιστάτης, ἀντάρχων, ἀντιστράτηγος, ἀντικίρυς; de-

puties having the power without occupying the office' (243)). In Ch. 8 S. presents two case studies, on the μητροπόλεις Smyrna and Ephesos, respectively.

In a concluding 'Overview' (Part III; 289-328) D. reflects on the impact of Hellenistic kings and the Romans on city-government and on developments in the internal administration of Greek cities: 'Direct Roman influence on the administration of individual Greek cities ... is hard to determine' (306). On 367-394 an Index of epigraphical (and papyrological) publications used in this book. For the eponymous officials in Asia Minor see D.'s article summarized in SEG XLVII 2306. On the use of epigraphic material in this study and some corrections cf. C.Habicht, *New England Classical Journal* 32 (2005) 360-362.

1991. City. Inscriptions: function of public inscriptions in Greek cities. A Bresson, in A. Bresson, A.-M.Cocula, C. Pébarthe, (edd.), *L'écriture publique du pouvoir* (Bordeaux 2005) 153-168, compares the function of inscriptions in the monarchies of the Near East and in the world of the Greek poleis and presents a panorama of the function of inscriptions in the poleis. Unlike the practice in the Oriental monarchies, in Greece public inscriptions were not only set up by political authorities but also by individuals and families: 'dans la Grèce des cités, il existait une "épigraphie privée"' (156). The texts, which originated in a political authority (laws, decrees), represented decisions of a community (IG XI.4.547; French translation). The Greek decrees were perceived as an expression of collective decision even by a foreign dynast, Mausolos, who stood under the influence of the Greeks: his decrees concerning the Knossians (Labraunda III.2.40 = Tod, *GHI II* 55), although the decision of a dynast, uses the ἔδοξε formula (French translation). The Greek cities had a 'policy of communication': the publication of documents, e.g. in Crete, served to inform the citizens and provide general access to law. Inscriptions were read. The monumental character of some public inscriptions and the invocation of the gods, gave them a sacred dimension. Dedications were subject to authorisation (cf. Robert, *Collection Froehner* no. 52 LL. 27-29).

1992. City. Mythology and the city. S.Price, in C.Howegego, V. Heuchert, A. Burnett (edd.), *Coinage and Identity in the Roman Provinces* (Oxford 2005) 121-122, briefly discusses SEG XXVI 426 (XXXI 308; Argos) and XXXVIII 1476 (Xanthos) in order to illustrate the way mythology was used 'to construct relationships between cities'.

1993. City. Πάροικοι. In *Citoyenneté*, 39-49, J.-M.Bertrand offers some reflections on the status of πάροικοι in cities in Asia Minor, with special reference to the position of the Παιδείας near Priene (*I.Priene* 1, 3, 14, 16, and 17) and the relation between the military settlements in Magnesia, Palaimagnesia and Smyrna (*I.Magnesia am Sipylon* 1 (OGIS 229)). In the process he also briefly comments on passages in OGIS 338 (Pergamon) and *Syll.* 742 (Ephesos), testifying to the enfranchisement of πάροικοι in emergencies. For the position of πάροικοι cf. also SEG XXXVIII 2032 and XLVII 2357.

1994. City. Self-representation in the late-Hellenistic period. In *Citoyenneté*, 185-206. A.S. Chankowski examines the epigraphic evidence on processions and 'cérémonies d'accueil' as reflection of the self-representation of the city and of the concomitant values. He argues 1) that in the classical period (cf. *LSCG* 33 and 92) processions were just as normal a phenomenon as in the Hellenistic period (contra A. Chaniotis, who suggested that the staging of processions was characteristic of the latter period: cf. *SEG* XL1 1771 in fine and XLV 2322), but that the composition and hierarchical structure of the procession were not directly described, presumably because they were taken for granted; 2) that it is not until the first half of the 2nd cent. B.C. that inscriptions begin to provide evidence for the above-mentioned features of processions. He refers to *Inscr. Cos* ED 82 (250-200 B.C., 'si sa datation doit être effectivement si haute' (1971)), *Syll.*³ 589 (*LSAM* 32; Magnesia) and 695 (*LSAM* 33; ibidem) and *LSCG* Suppl. 14 (Athens). For ἀπάντησις/ἀπάντησις/ἀπαπάντησις-ceremonies C. adduces *OGIS* 332 (Pergamon) and *Syll.*³ 798 (Kyzikos). He concludes that the Hellenistic city stuck to the old, classical 'modèle civique' (205) and he observes a 'conservatisme des cités de la basse époque hellénistique, qui utilisent le modèle classique de la cité' (206).

1995. Death. Afterlife. In a study of a funerary relief from Tymbaki (near Gortyn on Crete; Roman Imperial period) representing five male figures in a ship, C.B. Kritzas, in *Creta romana e protobizantina* 1089-1102, collects funerary epigrams representing death as a sea journey (especially *IG* II² 6214; *IG* XIV 1973 = *GV* 1830; *GV* 1185, 1693; G. Becatti, *Scavi di Ostia*. IV. *Mosaici e pavimenti marmorei* [Rome 1961] 243: ὁδε πανσάλματος, i.e. λιμῆν), epigrams for sailors, which parallel their sea journeys with their journey to the ultimate harbor (*IG* II² 8395; *SEG* XLVII 1820 B II; *GV* 1129; A. Salac, *BCH* 44 [1920] 356), and grave reliefs with representations of ships, which may be interpreted as allusions to the journey to the underworld (*IG* II² 6485; 9453, 11143; *IG* XII.8.676; *I.Oropos* 653). Cf. also our lemma no. 2011.

1996. Diplomacy. Kinship. O. Curty, *AncSoc* 35 (2005) 101-117, rejects the view of S. Lucke (cf. *SEG* L 1731) that when the word συγγένεια was used to describe the relation between cities and peoples, it did not have its usual meaning of a 'blood relationship', but a broad and metaphorical meaning. A close analysis of this term (discussion of *I.Cret.* I.XXIV.1; II.XII.21; *I.Pergamon* 1156; *Syll.*³ 591) and an analysis of the relations of Priene with Athens and Boiotia show that συγγένεια between communities did not differ from συγγένεια between individuals.

1997. Documents. Definition. M.H. Hansen, *C&M* 52 (2001) 317-344, questions traditional definitions of the term 'document' that are largely based on the direct versus indirect transmission of a text. Based on literary, papyrological and epigraphical material (e.g. *SEG* XII 87; XXVI 72; *IG* I³ 1453) he concludes that 1) an identifiable and responsible author, 2) a defined addressee, 3) a specific message, should all be used as criteria to identify a document. In this

light, laws, decrees and accounts can all be considered documents, but ostraka (from ostrakophoria) or bronze allotment tokens cannot.

1998. Documents. Public documents. In a bipartite treatment, P.J. Rhodes, *G&R* 48 (2001) 33-44 and 136-153, discusses the display and archiving of Greek public documents, citing an inscription or literary passage for nearly every statement. Documents requiring copies: *IG* IV² 1.68; documents recording court decisions: *Agora* XVIII T148; display of decrees could be temporary and erasable, cf. *IG* I³ 34, 52, 68, 78, 386 and *IG* II² 1237; for the formula 'so that whoever wishes may see' cf. *IG* I³ 60, 133, 84. Decrees inscribed in stone as well as copied in perishable materials: cf. *IG* I³ 27, 13, 155, 165; early laws from Elis: *IvO* 2, 7, 9, 11; multiple copies in stone: *IG* I³ 71, *Agora* XVI 73, *IG* II² 125, *IG* II² 1013.

R. denies that all decrees used 'bland language' to smooth over vehement debate, citing *IG* II² 29. Decrees could be stored and inscribed later, cf. *IG* I³ 61, *IG* I³ 1132 (cf. *SEG* LIII 7), *IG* II² 971. Honorary decrees inscribed at the honorand's own expense: *IG* I³ 156. On inconsistencies in dating information, R. notes that *SEG* L 45 (422/1 B.C.) gives the day of the prytany, but no decrees give that information again until *IG* II² 105 (368 B.C.).

Decrees could be modified by amendment (*IG* I³ 110, *IG* II² 212, *IG* II² 1 with *IG* I³ 127); *IG* II² 360 documents probouleumatic procedure, but the untidiness of *IG* II² 34, 116, and 212 may suggest that these decrees underwent amendment. On the troubling differences between different copies of the same text: *IG* II² 479 and 480, *IG* II² 666 and 667, *IG* II² 1013 and *Agora* XVI 332. The differences between Thucydides 5.47 and *IG* I³ 83 may suggest that Thucydides was quoting from a different stone. The Athenian standards decree (*IG* I³ 1453) orders copies for all the member states, many of which survive; two copies of the Athenian alliance with Chios (*IG* II² 34, 35) have been found although the text orders only one copy.

For published texts considered as originals see *SEG* XXXVI 426. Texts cited from the Metroon, *IG* II² 583, cf. also *IG* II² 140. Destroyed stelai were sometimes replaced: *IG* II² 6; sometimes decrees or laws ordered contradicting stelai to be destroyed: *IG* II² 43, *SEG* XXXVI 72, *IG* II² 116. *IG* II² 111 attests an episode in which stelai were actually destroyed. Erasures: *IG* II² 43, *Agora* XV 89, 110, 11, 115. Decrees ordering erasure: *IG* I³ 118, 127. Publishing a decree could bring fame: *IG* II² 10, *SEG* XXXVII 340. Inscriptions were used by historians, e.g. Thucydides reading *IG* I³ 948. Written documents did not require widespread literacy. Themistokles ostraka in *Agora* XXV pp. 142-61. Symbols used for communication with Sidon: *IG* II² 141.

For archives see also our lemma no. 1972.

1999. Economy. Asia Minor, Roman Imperial period. S. Mitchell, C. Katsari (edd.), *Patterns in the Economy of Roman Asia Minor* (Swansea 2005), publish the papers given at a conference in Exeter in 2002, many of which rely to a great extent on epigraphic evidence. We single out the contributions where inscriptions play a major role. 1-51: T. Corsten examines estates in the Kibyrtis (see our lemma no. 1458). 53-82: J. Nollé deals with the protection from agricultural pests (cf. our lemma no. 1342). 83-113: S. Mitchell studies the economic role of

olive cultivation. He argues that olives were grown in antiquity on a much larger scale and more widely than today (cf. his map on p. 90) and than L. Robert in several publications tried to show (cf. our lemma no. 1146). M. further concludes that the oil- and wine-producing regions of southern and southeastern Asia Minor benefited from the overseas trade of their produce (contra E. Gren. *Kleinasiens und der Ostbalkan in der wirtschaftlichen Entwicklung der römischen Kaiserzeit* [Uppsala 1941]) 115-138. D. Braund attempts to elucidate the connections between the southern and the northern shores of the Black Sea. He sees the southern coast not as 'the northern fringe of Asia Minor, but as a dynamic frontier of exchange' between Asia Minor and the northern coast. 139-166. Mainly from an archaeological point of view, V. Köse studies market buildings, but he refers also to several inscriptions, especially those mentioning *χρηματιστήρια* ('record offices'): *I Priene* 106; *I Selge* 17 L. 17; P. Wilski, *Karte der Milesischen Halbinsel* [Berlin 1906] 77-79 no. 3) and *ἐργαστήρια* ('private or public buildings with shops and workshops that could be rented': *SEG XXXIX* 1285; *XLVI* 1393; *I Pergamon* 140 (with *SEG XXXIV* 1250); L. Robert, *Documents d'Asie Mineure* (Paris 1987) 484-487 (= id., *BCH* 108 [1984] 496-499); H. W. Pleket, *Talanta* 2 [1970] 73/74). 167-186. On the basis of a multitude of inscriptions, mainly from Lycia, and a series of speculative estimates, A. Zuiderhoek argues that the role of private munificence for public building was much smaller than is usually believed and that its impact on the economic growth of the Roman Empire was very limited. 289-304. H. Elton examines the organization of military supply on the south coast of Asia Minor in the 3rd cent. A.D. He adduces several inscriptions: *TAM IV* 1.189 (Nikomedeia); *I Iznik* 60 and *I Prusias* 1, 6, 8/9, 12, 20, 48, and 50 for overland supply routes; Hagel-Tomašitz, *Repertorium Ayd* 3, Çalç 1b, and Thr 1a (western Cilicia) for the searoute to Syria.

2000. Economy. Asia Minor, military and economy. On the basis of epigraphic and numismatic evidence, K. Staurer, *Gephyra* 2 (2005) 21-46, examines the effects the transfer of troops had on the economy of Asia Minor. He argues that the *παραινομήν* (e.g., *TAM IV* 1.262, 329; *I Iznik* 60; *I Prusias* 1, 6, 8/9, 12, 20, 48, 50; *I Side* TEp 1; *IGR III* 407, 409), often mentioned in inscriptions, was not a liturgy that had to be fulfilled by rich citizens at their own costs, but that it designated most probably the responsibility of the highest city officials to support the army by providing food and shelter as well as to maintain the roads (cf. now also H. Schwarz, *K. Staurer, Gephyra* 4 [2007] 1-35, Corsten). He deduces from the literary description of Bithynia in the 3rd and 4th cent. A.D. as a rich and flourishing province that the cities did not suffer from excessive burdens. The petitions to the emperor complaining about harassment by soldiers were not caused by the army on its way to the front, but by officials and units stationed in the provinces; otherwise it would make no sense for the emperor to refer the case to the governor (for these petitions see Y. Hauken, *Petition and Response* [see *SEG XLVIII* 2117]). The transport of troops could in some cases rather be advantageous for the cities in that it boosted the economy. S. warns against a general explanation for all cases of economic up- or downturn.

2001. Edicts of provincial governors. P. M. Nigdelis, G. A. Souris, *op. cit.* (cf. our lemma no. 678) 119-126, compile a list of 21 known edicts (*ἐπιτάγματα*) of provincial governors in the

eastern provinces of the Roman Empire, giving the bibliography and a brief summary of their content. 1) *Syll.*³ 784; *I Ephesos* 1521 (M. Herennius Picens; Asia; 34 B.C.?); 2) *IGR IV* 404 (Sex. Appuleius; Asia; ca. 23-21 A.D.); 3) *SEG XXVI* 1392 (Sex. Sotidius Strabo Libuscidianus; Galatia; under Tiberius); 4) *I Ephesos* 17-19 (Paulus Fabio Persicus; Asia; under Claudius); 5) *SEG XXXIII* 1177 (anonymus; Lycia; under Claudius); 6) *OGIS* 629 (C. Licinius Mucianus; Syria; 67-69 A.D.); 7) *MAMA VIII* 411; *A&R* 46 (Ti. Catius Asconius Silius Italicus; Asia; 77/78-8) F.F. Abbott, A.C. Johnson, *Municipal Administration in the Roman Empire* (Princeton 1926) no. 65a (L. Antistius Rusticus; Galatia-Cappadocia, 92 or 93 A.D.); 9) *I Ephesos* 3217 a + b LL. 18-47; *SEG XXXI* 953 (A. Vicinius Marialis; Asia; 113/4 A.D.); 10) *I Ephesos* 3217 b LL. 18-46 (Sex. Subrius Dexter Cornelius Priscus; Asia; 121/2 A.D.); 11) *SEG XLIV* 977 B and D (T. Aurelius Fulvus Boionius Antoninus; Asia; 134/5 A.D.); 12) *IG V.1.1147* (Sacerdos; Achaia; under Hadrian); 13) *IGR III* 979; *OGIS* 584 (Ti. Claudius Iunus; Cyprus; under Hadrian); 14) *IGR IV* 444 (anonymus; Asia; under Hadrian); 15) *I Ephesos* 23 (L. Antonius Albus; Asia; ca. 146/7 A.D.); 16) *Syll.*³ 867; *I Ephesos* 24 (C. Popilius Carus Peto; Asia; ca. 162-164 A.D.); 17) *I Ephesos* 215 (Asia; late 2nd cent. A.D.); 18) *Syll.*³ 884 (M. Ulpianus; Achaia; late 2nd/early 3rd cent. A.D.); 19) *Syll.*³ 880; *IGR I* 1500; *IGBulg III.2.1690* (Q. Sicionius Clarus; Thracia; ca. 201-204 A.D.); 20) *SEG XXXII* 1149 (Q. Caecilius Secundus Servilianus; Asia; 209 A.D.); 21) *ISEG XIII* 492 (C. Gabinius Barbarus Pompeianus; Asia; ca. 211-213 A.D.).

2002. Education. The role of athletics and *κατάβη* in the Imperial period. *SEG LIV* 1833. See now also O. van Nijff, 'Een "klassieke" opvoeding in het Romeinse Oosten. Sport en literatuur in het Gymnasium', *Lampas* 38 (2005) 124-140; for the argument and the texts discussed (here with Dutch translations) see *SEG LIV*.

2003. Emperor. See also our lemma no. 2075.

2004. Emperor. Estates: the administration of imperial estates. P. Eich, *Zur Metamorphose des politischen Systems in der römischen Kaiserzeit. Die Entstehung einer "personale Bürokratie" im langen dritten Jahrhundert* (Berlin 2005) 247-308, discusses the procuratorial hierarchy in Asia Minor (provincial procurator, *procurator provinciae*, *ἐπίτροπος*), adding and discussing the following texts: *KP III* 55 (Hauken, *Pettions* [cf. *SEG XLVIII* 2117] 35-57); *SEG XXXVII* 1186 (Hauken, *op. cit.*, 217-243; *ὁ τῆς Φρυγίας ἐπίτροπος*); and *OGIS* 519 (Hauken, *op. cit.*, 140-161). On 333-337 E. offers some reflections on the administration of imperial quarries, especially those in Phrygian Dokimeion (for the latter cf. also our lemma no. 1407).

2005. Emperor. Statue bases. J. M. Højte, *Roman Imperial Statue Bases from Augustus to Commodus* (Aarhus 2005), offers a systematic and exhaustive study of Roman imperial statue

bases and their inscriptions in an attempt to determine 'where imperial statues were erected, when, by whom and for what reason' (15). On 19-194 H. discusses the types of monuments (life-size standing statues; equestrian statues; statues on arches and columns/pillars and in an architectural setting; materials used; cost of statues; damnatio memoriae and reuse; inscriptions in the dative, nominative or ablative), the dating of the inscriptions, the geographical distribution of the bases, pre-accessional and posthumous dedications, occasions for the erection of statues (accession; visits; decennialia and vicennialia) and the dedicators (communities; individuals; corporations; military units).

On 229-589 - the hard core of the book - H. presents a catalogue of all inscribed statue bases arranged according to emperors: bibliography, brief description of the base, date, Greek or Latin text of the dedicator(s). The catalogue includes new texts made available in *SEG* (up to vol. L [2000]) and *An.Ép.* (up to 2001). On 591-632 tabular surveys of the numbers of extant bases per emperor (subdivided according to province) and per province (subdivided according to emperor (with considerable overlap, needless to say)) and a 'comparative statistical analysis', with inter alia a survey of the total number of statue bases per emperor, per year of reign, etc. Histograms and distribution maps (633-658) illustrate the data from the preceding tabular surveys.

2006. Emperor. Titulature of Maximinus Daia and Constantinus I (308-311 A.D.) and the title filius Augustorum. A. Stefan, *AntTard* 13 (2005) 169-204, collects and analyzes the documents mentioning the titles of both Caesars and the title filius Augustorum. In an appendix on 199-204 S. lists the inscriptions recording the title Caesar and/or filius Augustorum. Among them are the following Greek ones: nos. 2 (*JGR* IV 1364; *TAM* V.1.618 b), 3 (*SEG* XLIX 1426 B), 4 (*IG* XII.6.2.610; *SEG* LI 1087), 10 (*SEG* XLVIII 913), 15 (*SEG* XXIX 1165), and 16 (*SEG* XLII 646). See also A. Stefan, 'Le titre de filius Augustorum de Maximin et Constantin et la théologie de la tétarchie', in M.-F. Baslez, F. Prévot (edd.), *Prosopographie et Histoire Religieuse* (Paris 2007) 329-349.

2007. Epigrams. Homeric 'epigrams' and epigrams on stone. D.F. Elmer, *CIAnt* 24 (2005) 1-39, studies passages from Homer defined as 'epigrams' in scholia, notably two tristichs spoken by Helen on the walls of Troy ('teichoskopia'; II. 3.178-180 and 200-202), in which he traces inscriptional techniques; as a parallel for the emphatic initial οὐτός of both passages he discusses the use of deictic pronouns (ὅδε/οὗτος) in epigrams, partly on stone, in dialogues (*CEG* 429; E. 10-12; text and translation) or otherwise (*CEG* 105; E. 18/19; text and translation; cf. also *CEG* 139 mentioned on 17, *CEG* 26, 167, 418 in 18 note 57, and *GV* 601 in 18 note 60; *CEG* 452 is an example of lack of deixis (20 note 69; cf. also *CEG* 19, 40, and 193, mentioned in 15 note 43). E. argues that Helen's epigrams are 'characteristic of a particular mode of inscription, the *Beischrift*, which mediates between a viewer and an object' (19), and that she 'can simply "read", or pronounce, the captions she might have applied to her figural representation' (25). Helen's tapestry depicting the θέσπελα ἔργα of Trojans and Greeks in the plain of Troy; cf. II. 3.125-131; E. also launches the notion that 'Helen does not speak, but writes' (32), since, like many women in antiquity, she was 'deprived of a public voice'; he

adduces *GV* 1184 to illustrate the denial of a voice to women except in writing (E. 33; text and translation). Discussion of captions in literary descriptions of works of art. On 33-37 an Appendix collecting literary and epigraphical testimonia for the practice of weaving inscriptions or labels in pictured cloths, inter alia '[A]πιδὼν and Δειδύσσας on a 3rd/4th cent. A.D. textile in the Boston Museum of Fine Arts (A.J.B. Wace, *JOA* 39 [1952] 117; Guarducci, *EG* 1 440/441 [for a late 5th/6th cent. A.D. example see *SEG* L 1623, Tybout]) and inscribed textiles recorded in the temple inventories of Artemis Brauronia (*IG* II² 1514 LL. 7-9 and 40/41; 1529 L. 14).

2008. Epigrams. Kallimachos and epigrams on stone. D. Meyer, *Inseniertes Lesevergnügen. Das inschriftliche Epigramm und seine Rezeption bei Kallimachos* (Hermes Einzelschriften 93; Stuttgart 2005), introduces her main topic with a detailed discussion of numerous 8th-3rd cent. B.C. epigrams establishing a relationship with an implied reader (25-126; both from literature and epigraphy). Subchapters of this introduction are devoted to inscribed poetry in an oral culture, the 'Appellstruktur' of the epigrams, roles assigned to the fictitious reader, the epigram on stone (or other materials) and its readers in the 5th/4th cent. B.C., 'Steinepigramm und Buchepigramm', and the Hellenistic literary epigram. The inscriptions, mostly drawn from *CEG* and *GV* and defying enumeration, are presented in toto or partly with the Greek texts and German translations; they are easily accessible through an index on 313-317. For a review see B. Acosta-Hughes, *CR* 57 (2007) 341-343.

2009. Epigrams. Nonnos and epigrams on stone. G. Agosti, 'Miscellanea epigrafica I. Note letterarie a carmi epigrafici tardoantichi', *Medioevo antico. Rivista di storia e filologia bizantina* 5 (2005) 1-30, presents a series of erudite notes on the style, meter and vocabulary of 4th-6th cent. A.D. epigrams on stone reflecting the influence of (or occasionally preceding) Nonnos and his followers, representatives of the 'stile moderno'; his philological observations result in a more correct interpretation of the poems and often shed light on their historical context. As to Nonnos, parallels are found not only in the *Dionysiaca*, but very frequently also in the *Paraphrasis Evangelii S. Ioannis*. See our lemmata nos. 715, 1107, 1602, 1624, 1702, and 1758. For Nonnos and epigrams see also our lemma no. 1745.

2010. Epigrams. Posidippus and funerary epigrams on stone. V. Garulli, 'Posidippo e l'epigrafia sepolcrale greca', in M. Di Marco, B.M. Palumbo, E. Lelli (edd.), *Posidippo e gli altri. Il poeta, il genere, il contesto culturale e letterario. Atti dell'incontro di studio, Roma, 14-15 maggio 2004* (Pisa-Roma 2005) 23-46, explores the relation between Posidippus' funerary epigrams and those on stones. The following themes are discussed: 1) terms like αἰνόμενος, ἄνθρωπος, ἀρτιθαλής, ἄσπιλος, δυσάμμορος, δόσιμος, πρόμοιρος, ἀκόμορος, on record in many funerary epigrams, are rare in those of P.; 2) the same applies to verbs like λείπω, ἀπαίρω, ἀν- and ἀφαπαίρω, conveying the idea of painful separation and of being snatched away by a merciless Μοῖρα, δαίμων, vel sim.; this theme is common in inscriptions but not in P.'s poems. P. favors the concept of the χάρις εὐσεβῶν-βῶν, which does occur in inscriptions

(cf. 28/29 note 10 for a list of examples), but is not representative of mainstream sentiments in those texts; 3) the concept of *φῶς, φέγγος, βίσιος (βίος), ἡλιος* in combination with *γλυκύς/γλυκερός* and the verb *λείπω*, common in inscriptions (see 30 note 12), is not popular with P., who prefers to relate 'sweet life/light' to the *χῶρος εὐσεβῶν*; 4) P. shares with the writers of funerary epigrams on stone the concept of 'stop mourning, weeping' (cf. 31 note 14 for a list of epigraphical testimonia), but his motif is different: instead of referring to the 'inevitable, inexorable Fate' he prefers to emphasize the idea of a happy old age (*εὐγῆρος*). *Γλυκερὸν γῆρας* admittedly also occurs in inscriptions, but is not mainstream; 5) P. shares with the stone epigrams the concepts of *παῖδας παῖδων (τέκνων τέκνα) (ἐπ)ιδεῖν* (see 33 note 19 for epigraphical attestations), *κοιμή γαῖα (λίθος, κόνις)*; see note 34/35 notes 21/22) and the opposition between *θάλαμος* ('wedding') and tomb/death (see 35/36 note 23); 6) the image of a deceased woman holding a baby on her lap, on record in two epigrams of P., also occurs in Merkelbach-Stauber, *SGO* I 01/09/03 (*I.Kaunos* 51; *SEG* XLIV 893 C; Italian translation); *GV* 1600 (*IG* I¹ 1290; *CEG* 89; ph. and translation) and 1684 (*IOSPE* I¹ 519; Chersonesos); Bernard, *Inscr. métriques* 57 (*I.Varsovie* 72).

More in general G. compares Posidippean epigrams with *GV* 695 (*IGBulg* III 1024; cf. V 5453; Philippopolis; text and translation of LL. 5/6); 952 (*IG* XIV 2067; *IGUR* 1350; text and translation); 1159 (Kolophon/Notion; *SGO* I 03/05/04 [cf. the commentary ad LL. 14/15: 'Der Dichter des Epigramms hat Posidipp ... gelesen']; *SEG* IV 573; LIII 1306; text and translation of LL. 14-17); 1509 (Paphos; text and translation of LL. 1-5); 1595 (*IG* XIV 2040; *IGUR* 1344; text and translation), 1702 (*IG* II² 7151; text; translation); 1938 (*IG* XIV 1942; *IGUR* 1305; text and translation of LL. 1/2). G. argues that some epigrams of P. may have been composed as authentic 'Steinepigramme'.

2011. Epigrams. The voice of the dead. In his summary of E. Casey's article (see *SEG* LIV 1840), A. Chaniotis, *EBGR* (2005) [2008] no. 29, argues that the metrical words of the deceased (as opposed to the words of the passer-by in prose) in part award them heroic status; he relates it to the metrical speech of transcendental beings, e.g. the divine voice in oracles, for which see I. Petrovic, A. Petrovic, in E. Stavrioupolou (ed.), *Ritual and Communication in the Graeco-Roman World* (Liège 2006) 151-179.

For the perception of death as a sea journey in funerary epigrams see our lemma no. 1995.

2012. Epigraphy. Antiquarians: Fulvio Orsini. G. A. Cellini, *Il contributo di Fulvio Orsini alla ricerca antiquaria* (Rome 2004; = *MAL* 18.2 (2004)), presents copious documentation on the life, encyclopedic antiquarian interests, works and collection of antiquities of Fulvio Orsini (1529-1600). He edited Latin and Greek texts, and studied coins and inscriptions. Orsini is renowned mainly for his *Imagines et elogia virorum illustrium* (1570; new editions in 1598 and 1606), where the *elogia* are drawn from inscriptions and literary sources presented in small 'corpora'; the *imagines*, often busts (Roman copies), are often reproduced, including their Greek labels identifying the celebrities represented (C. 220-437, presented in alphabetical order). On 449-468 C. offers a catalogue of Orsini's collection of (mainly Latin) inscriptions; the

Greek texts are *IG* XII.3.331 (C. 458, decree from Thera; now lost), *IG* XIV 952/953 = *IGUR* 2/3 (C. 460; ph. of 953; decrees of Akragas and Melita, respectively); *IG* XIV 966 = *IGUR* 148 (*IGR* I 41; *Syll.*² 1173; C. 460-462; miracles of Asklepios). Among Orsini's gems (C. 475-482) are 11 examples with Greek inscriptions (477 s.v. Cambridge and L'Aja [no nos.]; 477 s.v. Londra, BM no. 1; 477 s.v. Napoli nos. 2/3; 480 nos. 53 and 57; 481 no. 2; 482 nos. 4/5 and 14; no inedita).

2013. Epigraphy. Antiquarians: Ludwig Ross. Cf. *SEG* LIV 1843. C. Habicht, in H. R. Goette, O. Palagia (edd.), *Ludwig Ross und Griechenland. Akten des Internationalen Kolloquiums, Athen, 2./3. Oktober 2002* (Rahden 2005) 107-112, summarizes the epigraphical work of Ludwig Ross (1806-1859) in Greece, especially in Attica, Peloponnesos, the Cyclades, and the Dodecanese (cf. *Inscriptiones Graecae Ineditae* I [Nauplion 1834]; II [Athens 1842]). H. discusses the usually excellent quality of Ross' copies of inscriptions, briefly commenting on those of the following texts: *IG* II² 1604-1632 (published by A. Boeckh); 1926 (*Die Demen von Attika* [Halle 1846] no. 5); *PH* 382 (*Inscriptiones* -- II 175); *IG* XII.3.91 = *Syll.*¹ 572 (*Inscriptiones* -- II 166); 724 (*Inscriptiones* -- II 277).

K. Hallof, *ibid.* 113-128, describes Ross' relationship to the Preussische Akademie der Wissenschaften in Berlin, to which Ross sent copies of inscriptions (especially *IG* II² 1604-1632).

M. E. Marthari, *ibid.* 129-158, presents documents preserved in the archive of the Ephoreia of the Cyclades, pertaining to Ross' archaeological and epigraphic research in these islands. In several of his letters, there are references to inscriptions of Thera (146-148 no. 10), Naxos (150 no. 11), Paros (150/151 no. 11), and Tenos (156/157 no. 13; *IG* XII.5.946; *IG* XII.5.937 = *CIG* 2340). [We identify some of the texts mentioned in a letter of October 10, 1835 (150/151): *IG* XII.5.48, 110-112, 129, 176. Chaniotis]. For Ross' study of sculpture in the Cyclades see I. Trianti, *ibid.* 175-188, with reference to *IG* XII.5.912 on 186 (ph.). For Ross' research in Athens, Aigina and the Peloponnesos see our lemmata nos. 2, 77, 86, 297, and 375/376; for Thera and Kos see our lemmata nos. 914 and 918.

2013 bis. Epigraphy. Historical studies and epigraphy. D. Knoepfler, *Apports récents des inscriptions grecques à l'histoire de l'antiquité* (Paris 2005), dedicates the greatest part of his inaugural lecture at the Collège de France to a presentation of the contribution of epigraphy to the study of ancient history. After sketching the significance of the work of Louis Robert, Adolf Wilhelm, and Maurice Holleaux (32-42), he focuses on epigraphic studies in Asia Minor (42-65; reference to *SEG* XLVII 1563, 1568, 1745; LI 1832; LIII 1312; the text in our lemma no. 1452; an unpublished treaty between the Lycian League and the Termessians of Oinoanda) on the new letter of Hadrian to Naryx (*SEG* LI 641; 66-71), and on a decree of the Boiotian League (see our lemma no. 564 bis).

2014. *Epigraphy. Introduction, Indices, Handbook*. B. Rémy, F. Kayser, *Initiation à l'épigraphie grecque et latine* (Paris 1999); cf. the review by M.-T. Raepsaet-Charlier, *AC* 73 (2004) 488-490.

S. Aneziri, N. Giannakopoulos, P. Paschides publish the *Index du 'Bulletin Épigraphique' (1987-2001)* (Paris 2005) in three volumes: I. *Publications*; II. *Les mots grecs*; III. *Les mots français*. For a review see P. Low, *CR* 57 (2007) 230-232.

In his substantial *Manuel d'épigraphie romaine* (2 vols.; Paris 2005; 2007²), J.-M. Lasserre also pays attention to Greek inscriptions, mostly from the eastern part of the empire. For a summary we refer the reader to M. Corbier, *An.Ép.* (2005) [2008] no. 3. For a review see M.-C. Raepsaet-Charlier, *AC* 75 (2006) 487-489. On 121, L. gives a list of Roman tribes and on 782/783 a list of Roman legions, both with their Greek equivalents; on 909/910, a list of provincial eras and on 911 a list of indictions with all their possibly corresponding years. We give a comparatio numerorum for the Greek (and occasionally Latin/Greek bilingual) inscriptions presented by L. (texts; French translations; commentaries). See also nos. 178 B (= P. Roesch, *BAA* 2 [1967/1968] 231-237; love charm on a lead tablet from Tebessa) and 373 (J. Reynolds, *PCPS* 206 [1980] 77/78 no. 6; cf. *SEG* XXX 1244).

IG	Lassère no.		SEG	Lassère no.	
VII.2	2870	255	XLVI	2170 (12)	149
XII.2	184	372	XLIX	793	282
XII.8	561	162			
XIV	666	263	<i>F. Delphes</i>		
	2433	443	III.1	526	462
SEG			III.3	401/402	78 (a/b)
II	396	77			
XIII	594	491	<i>IG Bulg V</i>	5409	449 (a)
XVII	759	472 B			
XXIV	530	282	<i>I. Didyma</i>	331	220
	614	234			
SEG			<i>I. Eph.</i>	459	373 (a)
XXIX	1403	296		852	406
XXX	570	234			
XXXI	631	234	<i>IGLS</i>	1346	491
	885	263			
	1116	109	<i>I. Fayoum</i>		
XXXII	460	253		86	368
	468	255			
XXXV	1483	250	<i>I. Portes</i>	65	481
XXXIX	1711	106			
XLI	516	462	<i>IGR</i>		
XLII	983	125	I	10	443
XLIV	525	150		473	263
	859	176	III	6	375 (a)

IGR	Lassère no.		CIL X	Lassère no.	
IV	85	372	6569	409 (ph)	
	1157	371			
	1741	388	<i>ILLRP</i>	455	487
<i>Syll.</i> ²	710 (A/C)	462			
<i>CIL I</i>	374	168	<i>ILS</i>	478	409
				7791	263
<i>JWE II</i>	56	168		8842	388
				8852	443
				8887	462
			<i>An.Ép.</i>		
			1967	444	480

2015. *Epigraphy. Museum collections in Cividale, Gorizia and Trieste*. F. Mainardis, *Aliena Saxa. Le iscrizioni greche e latine conservate nel Friuli-Venezia Giulia ma non pertinenti ai centri antichi della regione* (Rome 2004; = *MAL* 18.1 [2004]), offers the texts of 92 (20 Greek and 72 Latin) inscriptions now in the Museo Archeologico Nazionale in Cividale, the Civici Musei di Storia ed Arte and the Castello di Miramare in Trieste, the Lapidario dei Musei provinciali in Gorizia, and in some private collections (ph., dr. of no. 25; ample commentary; bibliography). The museum collections originated in important private collections from the 19th and 20th cent. (M: 13-20); some pieces were private gifts, others were bought. The inscriptions come from Athens and the Aegean Islands (nos. 1-7; no. 1: Athens; no. 2: Kos; nos. 3-7: unknown provenance; no. 6, assigned to Delos, is an ineditum: see our lemma no. 898), Asia Minor (nos. 8-10; no. 8: Kula; no. 9: Saitta; no. 10: unknown provenance), Egypt (no. 11: Alexandria), Magna Graecia (no. 12: Tarentum; for this ineditum see our lemma no. 1071), Dalmatia and the Danubian region (nos. 13-33; nos. 19/20 are inedita: see our lemmata nos. 656/657), Statio Atrantina (between Italia and Noricum; nos. 34/35), Rome (nos. 36-78; nos. 79-87: uncertain), Puteoli (no. 88; no. 89: uncertain); nos. 90-92 are of unknown provenance. Copious epigraphic indices (171-185) and concordances (187-194). We give a comparatio numerorum for the Greek texts. [*Inscr. It.* X 4 = P. Sicotti, *Inscriptiones Italiae*, vol. 10, *Regio X*, fasc. 4: *Tergeste* (Rome 1951)]. For new readings in nos. 23 see our lemmata nos. 938 and 318, respectively.

IG	Aliena Saxa	SEG	Aliena Saxa	CIG	Aliena Saxa
II ²		XL		6421 Add. p. 1268	36
4645	1	513	22	6845 b	10
6810	4	514	21		
X.2.1		515	23	Clairmont,	
1021	25			CAT	
XIV		<i>CIG</i>		2 882 b	3
1417	36		1	2 980	7
2383	10			3 383 c	4

lisation, origin, status, and the deities to whom dedications were made. (For new evidence for gladiators in Macedonia, see *SEG XLVII* 954 = I. 635; *XLIX* 677; I. 578-583; A. Koukouva, *AAA* 39 (2006) 161-173 and C.P. Jones, *ZPE* 163 (2007) 45/46 (to be presented in *SEG LVI*). Sverkos]. She discusses the following Greek inscriptions (French translation) [with references mostly to Robert, *Gladiateurs*; we provide the references to corpora, Chaniotis, Sverkos].

<i>SEG XL</i>	Bouley	Dimitas, H Makedonia	Bouley	<i>IGR I</i>	Bouley
556	10	16	2	773	12
<i>SEG XLVI</i>				<i>GV</i>	
901	9	Philippi II 296	15	732	14
<i>SEG LII</i>				<i>Gladiateurs</i>	
600 bis	6	IGBulg II 816	13	16	8
<i>I.Beroia</i>				17	1
387	1	I.Tomis		20	2
388	8	344	11	25	4
497	5			30	12

2022. Glass vases. Workshop of Ennion. M.de Bellis, *AN* 75 (2004) 122-190, gives an overview of the typology of the glass vases produced by the workshop of 'Εννίων (catalogue). The following inscriptions appear on the workshop's products: 'Εννίων ἐποίησε (ἐποίησεν; ἐποίησι); μνησθῆναι ὁ ἀγοράζων (ὁ ἀγοράζων [sic]).

2023. Gymnasium. Public burial in the Hellenistic gymnasium. In *Citoyenneté*, 207-223. E. Chiriac studies the privilege of burial in the urban gymnasium in the late-Hellenistic period, using almost exclusively epigraphic evidence. He comments on the following texts at some length: *I.Didyma* 259 (ca. 40 B.C.; C. tends to accept the evidence of this text at face value, implying that as early as the 3rd cent. B.C. burials took place in a gymnasium); evidence from Messene: see *SEG L* 420 and 433/434; *I.Knidos* 59; *Aphrodisias and Rome* 28; *I.Kyme* 19; *IGR IV* 159 (Kyzikos; see our lemma no. 1329).

2024. Historiography. 'Sacred history'. J. Dillery, *AJP* 126 (2005) 505-526, recognizes a specific genre of local history, which he labels 'sacred history'. It is characterized by a particular interest in local cult and divine epiphanies and it served as a tool in the advocacy of local interests ('intentional history'). In addition to Atthidography (508-511), he adduces literary and epigraphic references to authors who treated ἐπιφάνεια, dedications, and other religious matters (cf. A. Chaniotis, *Historie und Historiker in den griechischen Inschriften* [Stuttgart 1988]). He refers to the honorary inscription for the historian Syriakos of

Chersonesos Taurica (*IOSPE I*² 184: 520/521), the 'Lindian anagraphe' (see our lemma no. 906), an honorary inscription for a historian of Samos (see our lemma no. 962), the 'sacred history' of Magnesia on the Maeander (*J.Magnesia* 16: 519), the epiphany of Zeus in Panamara (*J.Stratonikeia* 10 [cf. our lemma no. 2076]; 519) [cf. A. Chaniotis, *War* ... (our lemma no. 2119) 159], and the Rhodian arbitration between Priene and Samos, in which many historians are cited (*J.Priene* 37: 521).

2025. Kings. See also our lemmata nos. 1990, 2050, 2064, 2093, and 2095/2096.

2026. Kings. Demetrios II of Macedonia. On the basis of literary sources and of *SEG XII* 311 and 314 (*ISE II* 109), Y.N. Kuz'min, *Antiquitas Aeterna* 1 (2005) 59-72 (in Russian; English summary), argues that Demetrios was Antigonus Gonatas' co-ruler from perhaps ca. 263 B.C. after his victory over Alexander II of Epirus. He was not officially called βασιλεὺς during his father's lifetime, and the occurrence of this title in the (private) manumission inscription from Beroia (*SEG XII* 314) reflects only the view of the Beroians.

2027. Kingship. The title βασιλεὺς τῆς Ἀσίας. On the basis of literary, epigraphical, papyrological, and numismatic sources, F. Muccioli, *Simblos* 4 (2004) 105-158, examines the meaning and use of the title βασιλεὺς τῆς Ἀσίας by the kings of different dynasties (Alexander the Great, Antigonids, Seleukids, Ptolemies, Parthians, Mithradates VI). He refers in particular to the following inscriptions: *OGIS* 54, 219 (*J.Ilion* 32), 253, and 544.

2028. Law. Handbook. M. Gagarin, D. Cohen (edd.), *The Cambridge Companion to Ancient Greek Law* (Cambridge 2005). We will cover this book in *SEG LVI*.

2029. Law. Imperial and gubernatorial edicts. In *Le monde romain* 66-70, J.-L. Ferrary offers bibliographical additions to R. Sher's *RDGE*, references to new gubernatorial edicts from the Greek east and to documents issued by the imperial chancellery and found in Greek-speaking provinces.

2030. Law. International law and territorial claims. A. Chaniotis, in J.-M. Bertrand (ed.), *La violence* ... (cf. our lemma no. 1971) 455-464, studies the conditions under which violence established right of ownership in territory. The violent occupation of land or property was regarded as a legitimate form of acquisition of property, no less legitimate than inheritance, purchase or donation. When the parties to a conflict based their claims on different arguments neither the arbitrators nor the adversaries gave priority to a certain type of argument over another (e.g., inheritance over conquest), but determined a terminus a quo for the possession

(cf. *IG IX.2.89* = Ager, *Arbitration* no. 156; *I.Cret.* III.iv.9/10 = Ager, *Arbitration* no. 158 I LL. 21/22, 56-59, 64-67 and II LL. 51-54; *Syll.*³ 679 = Ager, *Arbitration* no. 120 II LL. 20-22; *Syll.*³ 683 = Ager, *Arbitration* no. 159 LL. 52-55). The exact conditions of the act of violence (whether the conquest took place in a direct confrontation between the owner and the aggressor and whether the war justified) were other important factors. C. adduces and briefly discusses the following inscriptions: *SEG XXXIX 1426* LL. 19-27 (Nagidos and Arsinoe); *SEG XLVII 1745* (Eumenes and Tyriaion); *I.Cret.* III.iv.9 (Hierapytna and Itanos); *I.Pergamon 245* = *OGIS 335* = Ager, *Arbitration* no. 146 LL. 130-150 (Mytilene and Pitane); *I.Priene 37* = Ager 1996, no. 74 I (Samos and Priene).

2031. Letters: Private letters. F.Cordano, *Acme* 58.3 (2005) 40-46, discusses the literary and epigraphic evidence for private letters in the 5th cent. B.C., discussing briefly (Italian translations) the following texts: *SEG XXVI 845*; *XXXVII 838*; *IGDOP 25*; *Syll.*³ 1259. She concludes that the exchange of private letters was a common phenomenon in the entire Greek world in the Classical period.

2032. Linguistics. Dialect. In a discussion of genuine dialectal features in Archaic inscriptions, C.Consani, in *Dialecti e lingue letterarie* (cf. our lemma no. 1861) 71-88, briefly discusses the language of the following texts: *IG I¹ 919* (*CEG 432*; *LSAG*² 76 no. 1 *SEG XLVIII 89**; *Dipylon oinochoe*); *IG XII.3.537* and *543*; *IG XII.5.2* (*I.Delos 2*; *LSAG*² 203 no. 2); *IGDGG 1.2* (*CEG 454*; *LSAG*² 239 no. 1; *SEG XIV 604*; *LIII 1084**; Nestor's cup); *IGDGG 1.12* (*LSAG*² 240 no. 3); *LSAG*² 94 no. 1.

2033. Linguistics. Optative in dialectal inscriptions. C.Dobias-Lalou, *Verbum* 23 (2001) 269-280, explains that the rarity of the optative in dialectal inscriptions is due to the nature of the epigraphic evidence: the subjunctive is used in clauses with a definite future aim, while the optative appears in documents where the future aim is more abstract or in curses. Upon examination of *SEG IX 9*, 72, 192 and *XVII 817*, she concludes that in the dialect of Cyrene the subjunctive was the only 'mode de la virtualité'. She then accounts for instances of the optative in *CID 1.9* (cult regulation of the Labyadai) and *IG IX.1².717 A*, *Syll.*³ 37/38 (Meiggs - Lewis, *GHI* 30), and O.Masson, *Les inscriptions chypriotes syllabiques* (Athens/Paris 1983) 217-29 by their speculative and abstract provisions. In *SEG IX 3* and *IG V.2.343*, the optative for the protasis of a condition is subsumed in a participle. D.-L. contends that the koine contributed to the disappearance of the optative, which began only after the end of the 4th century B.C.

2034. Literature. Epigraphy and literature. D.Knoepfler, *op.cit.* (cf. our lemma no. 2013 bis) 23-31, presents several examples of epigraphic contributions to the study of Greek literature: the 'pride of Halikarnassos' (*SEG XLVIII 1330*) = Merkelbach-Stauber, *SGO I* 01/12/01: 23-26), the grave epigram for the comic poet Aristion of Troizen in Athens (*SEG LII 216*;

French translation; 26-28), and the epitaph of the philosopher Asklepiades of Pleiades in Eretria (see our lemma no. 979).

For the contribution of inscribed epigrams to the study of ancient literature see our lemmata nos. 2007-2010, and 2048. For epigraphy and poets see nos. 2051/2051.

2035. Magistrates. Agoranomoi. L.Migeotte, in R.W.Wallace, M.Gagarin (edd.), *Symposium 2001. Vorträge zur griechischen und hellenistischen Rechtsgeschichte* (Evanston, Illinois, 5.-8. September 2001). *Papers on Greek and Hellenistic Legal History* (Vienna 2005) 287-301, examines the judicial competence of the ἀγορανόμος and the development of the function which in the Hellenistic and Roman period enjoyed an increasing prestige, with special reference to the following texts: *I.Delos 509* (*Syll.*³ 975); *IG IX².1.88* (*Syll.*³ 546 B); *Syll.*³ 729; *IG V.1.1390* (*Syll.*³ 736). The agoranomoi held a limited judicial competence and above all 'contrôles ... de type policier' (294); δίκαιοσύνη was one of their main virtues. From the Hellenistic period onwards agoranomoi increasingly focused on the food-supply of their cities and developed euergetistic activities: *I.Ephesos 1455* (*Syll.*³ 354); *I.Erythrai 28*; *I.Ilion 3* (*Syll.*³ 596); *IG XII.5.1011* (10s); *IG XII.3.169* (*Syll.*³ 946; Astypalaia); *IG XII.5.129* (Paros); *I.Histria 54* (*Syll.*³ 708).

2036. Medicine. Doctors in the Hellenistic period. N.Massar, *Soigner et servir. Histoire sociale et culturelle de la médecine grecque à l'époque hellénistique* (Paris 2005), examines 'la valeur sociale et culturelle accordée à l'art médical', with special reference to its impact on 'la position du médecin et son mode d'insertion dans la cité et la cour' (18). The problem of the social status of the doctor is closely related to the perception of his activities 'sur le plan social et culturel' (29). To achieve her objectives M. offers, inter alia, a close analysis of 55 honorary decrees for physicians. On 296-301 she lists those inscriptions (with bibliography). Nearly all of them are in E.Samama's corpus, summarized in *SEG LIII 2191*. We give Samama's nos. in fine.

M. assumes that most of these doctors were ἰατροὶ δημοῖσι (29; cf. also 275: 'les médecins d'un certain renom'). She deals with many aspects of the life of such physicians (also of those active at Hellenistic courts). We single out the following themes: contracts between city and doctor; salary (payment by patients for individual treatments included; doctors praised for having worked ἀνεμ μισθοῦ or δορεῖν are the exception); criteria applied for nomination; qualities/virtues of doctors praised by cities; the doctor as benefactor; doctors active during wars, sieges and catastrophes like earthquakes; mobility of itinerant doctors; doctors' contributions to παιδεία through their ἀπορίσεις; their knowledge and the perception by the polis of the doctors' παιδεία ('... lui permet de s'intégrer aux plus hauts niveaux de la société antique' (283). {This may be true for some physicians, but certainly not for all of them: see my comment in *SEG LIII 2191*; without some basic ideas about social stratification in Greek cities, a discourse about 'social status' is bound to remain vague, Fleket}).

The following texts from Samama are discussed: nos. 6/7, 34, 56/57, 60, 67, 69, 77, 98, 103, 105/106, 108/109, 111-113, 118, 120, 123-133, 135-137, 139, 153, 156, 160/161, 163, 166, 168, 176, 180, 182, 233, and 341.

2037. Mosaics. Artemidoros and figural mosaics. M.T. Olszewski, in *La mosaïque gréco-romaine IX*, 859-880, explores Artemidoros, *Oniocr.* as an interpretative model for images on mosaics (and other media) of the later Roman Imperial period, mythological and otherwise (polysemy; interpretations varying according to circumstances and recipient; different images with a similar meaning; simple symbols as keys for more complex images). Two of the mosaics discussed bear Greek inscriptions: the Phaidra and Hippolytos panel from Sheik Zuweid (SEG I 584; LII 1616 and 1801*; cf. LIV 1641; Bernard, *Inscr. métriques* 122; MPI no. 69; O. 868/869; dr.) and two mosaics from Elis representing the attributes of Apollo and the Muses each identified by their name, and symbols of the twelve Labors of Herakles each marked by an alphabetical number (SEG XXIX 401; XXXI 353; cf. L 455; O. 875/876; ph.); in the floors from Elis the inscriptions combined with symbols are 'shorthand' for more complete imagery; a principle discussed by Artemidoros.

2038. Mosaics. Christian mosaic inscriptions in the Balkan, 6th cent. A.D. In a study devoted to bishops who acted as patrons of floor mosaics in the Balkan peninsula (6th cent. A.D.), R.F. Kolarik, in *La mosaïque gréco-romaine IX* 1255-1267, collects the relevant mosaic inscriptions (Greek texts; translations). Feissel, *Recueil* 274 (Stobi; ph.); D. Feissel, 'Inventaires en vue d'un recueil des inscriptions historiques de Byzance III. Inscriptions du Péloponnèse' (*IT&MB* 9 [1985] 267-395, on 296/297; Tegea; ph.); [To]ῦ σεπτοῦ τούτου τεμένου ἐν ἱερῷ σεὶ ἐννεακτὶδέκατος ὁ ὅς(ισ)τατος ἡγήσάμενος ἰ ἀμφοτέρων ἔκρυσεν προσγορίας πᾶσιν ἐσθλοῖς ἰ καὶ μαρτυρεῖ τὰ κτίσματα καὶ λίθου λεπταλέης ἡ εὐσύνθετος κό(ισ)μ(ος). See also our lemmata nos. 630 and 775. K. stresses the fact that the bishops who commissioned these mosaics with elaborate imagery from the terrestrial world were motivated both by worldly ambitions and spiritual inspiration. The inscriptions, with the use of meter and quotation from ancient literature, demonstrate erudition.

2039. Onomastics. Jewish names derived from festivals. M.H. Williams, *JSJ* 36 (2005) 21-40, studies names used by Jews during the Persian, Hellenistic and Roman periods with a definite or possible festal connection, whether Jewish or not. This name category increases in late antiquity, presumably because of the enhanced festal role played by the synagogue at the time. Among W.'s sources are numerous Greek inscriptions from east and west: see 27-32 and 32-38, on the periods ca. 320 B.C.-135 A.D. and 3rd-6th cent. A.D., respectively (unfortunately, almost all names are presented in Latin transcription), with special reference to 'Εορτάσιος (also used by Greeks; adopted by Jews in the late Roman period), Νουμήνιος (common also among Greeks, but presumably adopted by Jews because the lunar calendar and the New Moon feast were characteristic of their distinct identity), Σελήνιος (*JIWE* II 268 = *CIJ* 162; the liturgical asso-

cation is clear from the shofar flanking the name on either side; 3rd/4th cent. A.D.), and Shabbethai and related names (popular in Hellenistic Egypt but not in Judaea where assertion of Jewish identity was unnecessary; in *JIGRE* 96, the vocative is an undeclined transliteration from the Hebrew rather than a mason's error for Σαββαταίε; 29 note 40; generally Sabbath-derived names are declinable; the most frequent variants are Σαββαταῖος/Σαββατίων, also spelled Σαμβαταῖος/Σαμβατίων).

2040. Onomastics. Latin cognomina in Greek inscriptions. Cf. *SEG* LIV 1862*. 'Immer noch neue cognomina' is the title of this year's additions to the corpus of Latin cognomina by H. Solin, *Arctos* 39 (2005) 159-179; as usual, we list the new cognomina known from Greek inscriptions as well as new parallels from Greek inscriptions to cognomina already known, recording only those for which S. gives the Greek form, and noting the Latin equivalent or related names where S. adds them: Ἀμπλιανή (Amplius/-a), Βαριλλίνος (Varillus), Βιγιλέντιος (Vigilantius), Βρενέεινο (dative; Brundisius), Δομινιανός (Domitianus), Δόμι(τι)νος (Domitianus; with remarks on the Greek names Κύριος, Κύριλλος, Κυρίαν), Εὐνίαν (Ennius), Ἰνγένης (contamination of Ingenuus and names in γένης?), Καίσιωνεῖνος (Caesoninus), Καλανδαρία (Calendarius), Κανδιδία (Κανδιδέα; Candidus), Κομῆας (Κομητᾶς), Κομίτισσα, Κρισπίνιος, Λαυρίκιος (Lauricius), Λιβωνιανός (Libonius), Λοπικίνα (Lupicina), Μαγνός (*IGLS* 1367, vocative Μαγνοῦ: either careless spelling for Magnus or female name in -ος), Μαυρικιανός (Mauricianus), Νεμωνιανός (Nemoninus), Νέρυλλος (Nerullus), Νομῆριος (Nemērius; Numerius), Ὀφελλιανός (Ofellianus), Πραιτωριανός (Praetorianus), Προκίλλανος (Procillianus), Προκλιανός (Procleius, Procleianus), Πουπλῆς (Ποπλᾶς), 'Ρεβοκάτα (Revocata), 'Ρωμάνιλλα (see our lemma no. 1013 bis), Σεργίαν (Sergius?), Σερβύλλα (Servilla), Τιβέριος (Tiberius).

Ἀμβουστον (genitive) in *CIRB* 1278 L. 25 is not derived from the cognomen Ambustus (cf. the epicchoric name Ἰραμβουστον (genitive) in *CIRB* 1242 L. 18). Φάδος (*LGNP* IV 339, attested in the dative in an unpublished inscription from Byzantium) is a Latin male name (Fadus) rather than a female name Φαδῶ; Σεργωνᾶς (*SEG* XLVI 1985) and Σεργῶ (*IGLS* XXI 2 74) can be explained from the Syrian.

2041. Onomastics. Latin names in the Peloponnese. In *Le monde romain* 69-93, C. Hoet-Van Cauwenberghe studies the diffusion of the Latin onomastic system (duo and tria nomina) in the Peloponnese on three levels: immigrants from Italy (Italici), Roman colonies; enfranchised Greeks. Inscriptions are adduced in large numbers. [Cf. now also S. Zoumbaki, 'Choosing a new name between romanisation and persistence: the evidence of Latin personal names in the Peloponnese', in C. Grandjean (ed.), *Le Péloponnèse d'Épaminondas à Hadrien. Colloque de Tours 6-7 octobre 2005* (Paris 2008) 145-159, Pickett].

2042. Onomastics. Names derived from terms related to the sea. A. B. Tatakis, *Tyche* 20 (2005) 209-215, focuses on the sea as a factor for the formation of Greek personal names. Her

presentation is roughly chronological, starting with names known from the Linear B tablets and Homer. For the later periods T. relies on *LGPN*, largely based on epigraphical evidence; we mention the names on which T. comments in this category in alphabetical order: Ἀρχιῶλος, Ἀρχιῶλη, Ἀκταῖος, Ἄλιος, Ἀριστοναύτης, Ἀρχεναύτης, Ἐλλιμένιος, Ἐμπορικῆς, Ἐμπορίς, Ἐμπορίων, Ἐμπορος, Εὐίστιος, Εὐλιμένης, Εὐλίμενος, Εὐπλοία, Εὐπλοῦς, Εὐρύαλος, Θαλάσσιος, Θαλασσῆς, Θαλασσίων, Θάλαττα, Ἰστιάρχος, Κυμάτιον, Λέμβιον, Λέμβος, Λιμέναρχος, Λιμένδας, Λιμένη, Λιμένιος, Λιμενοῦχος, Λίμνη, Λιμήνιος, Ναυβαλιδῆς, Ναυκλιδῆς, Ναύκληρος, Ναυσικῆ, Ναυσικλῆς, Ναυσιστρατός (very frequent: 'a reflection of Athenian sea-power and definitely an Athenian name'; 213), Ναύτης, Παράλιος, Πάραλος, Πελαγία, Πελάγιος, Πελάγης, Πλοῦς, Σαναύτης, Σωσίνεος, Φιλοναύτης, Φιλόνεος, Χαρναύτης, Ὠκύαλος. A brief discussion of Latin equivalents (inter alia Euplia, Euplous, Pelagius, Thalassa) concludes T.'s study.

2043. Onomastics. Polyonymous nomenclature in consular dating. Under this title O. Salmies, *Arctos* 39 (2005) 103-135, studies polyonymous nomenclature of consuls as attested in consular dates mainly in Latin inscriptions. There are some minor observations on Greek inscriptions, of which we note those which (may) affect readings: 1) in *I.Beroia* 68 (229 A.D.), Cassius Dio is referred to as Κλ. Κασσίω Διωνί; together with a Latin diploma disclosing his praenomen (L. Cassio Dione), one could conclude that Dio's full name was L. Claudius Cassius Dio; however, S. 'cannot help thinking that the abbreviation Κλ. in the inscription from Beroea could be a mistake of sorts, and that the intended reading was Δ(ουκίω)' (109); 2) in *IG V.1* 1431 (Messene; 78 A.D.), the consul otherwise known as D. Novius Priscus is referred to as Δέκιμω Ἰουνίω Πρεΐσκω; this must mean that he had two nomina in at least some consular lists. 'It must, however, be admitted that it would not be too hard to correct ΙΟΥΝΙΩ to ΝΟΥΙΩ' (110/11; quotation on 111 note 26); 3) in MacLean, *Konya Museum* 66 (Ikonion; 169 A.D.), the consul otherwise known as P. Coelius Apollinaris is on record as ΜΑΚΟΥ Κουίλιω Ἀπουλλινάρω, generally interpreted to mean M. Aquilius(?) Coelius Apollinaris; 'it seems more than striking that the full name of the consul should appear only in a context such as this' (fsc. an epitaph; 113); 4) in *IG XII.3.325* (Thera; 149 A.D.), the consul's name is recorded as Ἀ. Σεργίω Σκευλίω Ὀρφίω, 'but I am not prepared to believe that he had two praenomina' (123 note 77).

2044. Onomastics. Names composed with themis. I. Arnaoutoglou, *Epeteris tou Kentrou Ereunes* -- 39 (2005) 31-53, presents a systematic study of names composed with Θεμισ- against the background of Greek legal thought.

2045. Pantomimes. M. Vesterinen, *Arctos* 39 (2005) 199-206, on 200-202 studies the terminology for pantomime and pantomimes partly on the basis of inscriptions: (ἡ τραγικῇ) ὄρχησις, ὄρχηστῆς, ὁ τραγικῆς ἐνθύμῳ κινήσεως υποκριτής (*F.Delphes* III.1.155 = *SEG* LIV 534 bis; *I.Magnesia* 192 = *SEG* XLVI 1469 (LIV 1197) [add *I.Ephesos* 2070/2071 = *SEG* LIV 1184,

cf. also *SEG* XXXI 1072 = LIV 1256), παντόμιμος (*I.Priene* 113; *BCH* 5 [1881] 388 no. 6, from Delphi). Analysis of Athen. 1.20 d/e, on the distinction in pantomime dancing between a solemn and a lighter style (202-206). [The inscriptions used by V. are those discussed by L. Robert, *OMS* I 654-662; see *SEG* LIV 1864 for other relevant texts. Tybout]. See also our lemma no. 2108.

2046. Personifications. The 'circle of Aphrodite'. B.E. Borg, in E. Stafford, J. Herrin (edd.), *Personification in the Greek World. From Antiquity to Byzantium* (Aldershot 2005) 193-210 (ph.; dr.), discusses the meaning of personifications of females, often accompanying Ἀφροδίτη, represented on Attic vases and labelled by dipinti. In an appendix on 203/204 she collects 15 vases, with the following personifications (text in majuscules): Ἀνθεῖα, Ἀπονία, Ἀρμονία, Εὐδαιμονία, Εὐκλεία, Εὐνομία, Εὐτυχία, Ἡδύλοχος, Ἰμερος (ph.), ΚΕΦΗΜΟΣ (Κέφημος?; alternative reading ΚΕΑ(-)ΜΟΣ), Κλεοπάτρα, Κλυμένη, Μακαρία, Παιδιά, Πανδαισία, Παννυχίς, Παφία, Πειθῶ, Πόθος, Ὑγίεια.

2047. Personifications. Dipinti on vases showing maenads and/or satyrs. A.C. Smith, in *Personification* -- (cf. our lemma no. 2046) 211-230 (ph.), collects and comments on the following names on record on Attic vases: Γαλήνη, Εἰρήνη, Ἡδύσινος, Θαλεῖα, Θεαρία, Θυμηδία, Ἰάνθη, Κρατῆρα, Κωμῶδία, Μαινάς, Μεθύση, Ὀπάρα, Παιδιά, Σιληνός, Τεθῆς, Τραγῶδία, Χάρις.

2048. Personifications. Iliad and Odyssey. K. Seaman, in *Personification* -- (cf. our lemma no. 2046) 173-189, discusses personifications of Iliad and Odyssey in Hellenistic and Roman art. The following are identified by inscriptions (ph. [We supply the epigraphical references]): 1) a mosaic from Pamphylian Seleukeia showing Ἰλιάς and Ὀδυσσεύς accompanying Ὀμηρος (*SEG* XLVIII 1557; S. 177; ph.); 2) the Athenian epigram recording a personification of the Ἰλιάς (*SEG* XXIX 192; XXXV 154*; S. 177/178; ph.; text and translation [S. is unaware of R. Merkelbach's attractive argument (cf. *SEG* XXIX) that the epigram does not speak of Homer and his Iliad, but of the 'ante-Homeric and post-Homeric Iliad', erected together with the statue of its contemporary poet (whether the νεός Ὀμηρος C. Iulius Nikanor or not), nor of C.P. Jones' attempt to refute M.'s view (cf. *SEG* XXXV); however, the statue's self-definition as Ἰλιάς ἡ μεθ' Ὀμηρον ἐγὼ καὶ πρόθεν Ὀμηρον or -ων] ('I, the Iliad that was before Homer and after Homer') explicitly excludes the Homeric Iliad; consequently μέν τῳ μετέκοντι νέω [i] ('he who created me anew', far more plausible than 'he [sc. Homer] who created me in my youth', vel sim.) cannot refer to Homer's Iliad, Tybout]); 3) the Archelaos relief (*IG* XIV 1295 + Add. on p. 698; *GIBM* 1098; S. 179 [On this relief and its inscriptions see now Z. Newby, 'Reading the allegory of the Archelaos relief', in Z. Newby, R. Leader-Newby (edd.), *Art and Inscriptions in the Ancient World* (Cambridge 2007) 156-178]).

2049. Personifications. Late antique mosaics. R. Leader-Newby, in *Personification* -- (cf. our lemma no. 2046) 231-246, tries to explain 'the late antique mosaicists' fondness for

inscriptions' (236) from the 3rd cent. A.D. onwards. She mentions personifications on the following mosaics [we supply the epigraphical references]: 1) Syrian Antioch: Αἰών (*IGLS* 801; ph.); Ἀνανέωσις (*IGLS* 771; ph.; cf. our lemma no. 1598 sub 7; cf. also *IGLS* 1016); Ἀπόλαυσις (*IGLS* 871; ph.; cf. our lemma no. 1598 sub 15); Δύναμις (*IGLS* 1016; cf. our lemma no. 1598 sub 27); Εὐανδρία (*IGLS* 1019); Κτίσις (*IGLS* 750; ph.; cf. our lemma no. 1598 sub 3; cf. also *IGLS* 1014 and 1016); Μεγαλοψυχία (*IGLS* 998; cf. our lemma no. 1598 sub 17; ph.; for this mosaic see also J. Huskinson, *art.cit.* (cf. our lemma no. 1599) 256/257, with focus on a river personification, two water receptacles and personifications of Κασταλία and Παλλάς, two of Daphne's famous springs; cf. also our lemma no. 1598 sub 17. [See now also R. Leader-Newby, 'Inscribed mosaics in the late Roman Empire: perspectives from east and west', in *Art and Inscriptions* (cf. our lemma no. 2048 in fine) 179-199, especially 194-198: 'The Megalopsychia mosaic uses an abstract personification to represent its owner's patronage of a *venatio*' (194); the 'names given to the hunters ... may have been stage names used by the *venatores*, but if so they were chosen to make illusions to mythological hunters ... not always immediately obvious' (197)]; Σωτηρία (*IGLS* 870; ph.; cf. our lemma no. 1598 sub 14); Χρόνος (*IGLS* 801; ph.); 2) Philippopolis in Arabia: Δικαιοσύνη, Εὐτεκνία, Φιλοσοφία (*SEG* XLVII 2086; ph.); 3) Nea Paphos on Cyprus: Ἀνατροφή, Θεογονία, Πλάση (*SEG* XXXVI 1263; ph.). After having considered the possibility that the convention of labeling figures might have been influenced by theatrical performances and public processions she prefers to argue that this convention 'corresponds to an increased need to display *paideia*, to inscribe it into the visual sphere' (240). Reflections on the meaning of Κτίσις ('Foundation'), to be related to honorary epithets like φιλόκτιστος and κτίστης. In the process she offers a translation of and comment on *SEG* XLIV 886 (XIV 1512; Halikarnassos).

On the personification of abstract concepts see also our lemma no. 2090.

2050. **Philosophy. Epicureans.** In *Ἰδέα καὶ δημοσίᾳ* 259-272, R. Koch Pietre examines inscriptions recording Epicurean philosophers: 1) being honored in public sanctuaries; 2) as friends of Hellenistic kings (with special reference to Φιλόνιδης and his sons: see *IG* II² 1236; *IG* IX.2.90/91); 3) as priests of urban gods (*IG* XII 7.418 = *IGR* IV 998; *TAM* II 910 = *IGR* III 733; *SEG* XLVI 1769; *I.Didyma* 285) and Roman emperors (*SEG* XXX 1627; *IGR* III 88; *IV* 997 + P. Herrmann, *MDAI(A)* 75 [1960] 68-186).

2051. **Poets. Cults of poets.** D. Clay, *Archilochos Heros* -- (cf. our lemma no. 941) 63-98 and 127-153, collects literary, epigraphic, and archaeological evidence for cults established for Greek poets, including also evidence for posthumous honors awarded to them. In addition to the inscriptions mentioned in our lemmata nos. 292, 562-564, 890, 910, 912, 940/941, 956, 973, 1126, 1269, 1273, 1276, and 1334, he also adduces the following inscriptions in connection with poets: 1) Ποσειδῶντος Κυνίσκου Κασσανδρεὺς (150 nos. T1/2): *IG* II² 1320 LL 14/15, 1331; *I.Delos* 2486; 2) Ποσειδῶντος of Pella (84-86 and 150 no. T1): *SEG* XLII 691 b; 3) Pindar (78): *IG* II² 8883 = *GV* 894; 4) Sophocles, worshipped as Δεξιῶν (151 nos. T1/2; cf. 78-79): *IG* II² 1252/1253 (partial translation).

2052. **Poets. Itinerant poets in the Hellenistic period.** A. Giovannini, in *Κορυφαῖοι ἄνδρες* (cf. our lemmata nos. 1093/1094) 633-640, comments on the activities (composition of religious hymns) of itinerant epic poets in the Hellenistic period. We have ca. 20 honorary decrees for such poets. They composed ὕμνοι for various deities but also fully profane works, often about the glorious past of the cities which invited them. G. suggests that these poets were capable of improvising on the spot. He adduces the following texts: *IG* IX.2.63 (Πολίτας Ὑπατάτος; *IG* IX.2.1.740 and *IG* IX.2.62 (Ἀριστοδόμα Ζευρηναῖος; *IG* IX.544 = *Syll.*³ 382 (Δημοτέλης Ἄνδριος; *IG* IX.572 = *Syll.*³ 662 (Ἀμφικλος Χίος; *I.Delos* 1512 = *Syll.*³ 721 (Διοσκουρίδης Ταρσεύς; *I.Crer.* I.xxiv.1 (Μενεκλῆς Τήσιος; *Syll.*³ 699 (σύνοδος τῶν ἐν Ἀθῆναις ἐποποιῶν in Athens); *I.Delos* 1506 = Durrbach, *Choix* 84 (Ἀρίστων Φωκαεὺς). [We provide the references to the main corpora, not used by G. For a complete collection of the relevant material see I.E. Stephanis, *Διονυσιακὰ Τεχνίται. Συμβολὴς εἰς τὴν προσωπογραφίαν τοῦ θεάτρου καὶ τῆς μουσικῆς τῶν ἀρχαίων Ἑλλήνων* (Herakleion 1988). Based on the phrase συνταξάμενος ἐγκώμιον κατὰ τὴν ποιητὴν ὑπὲρ τῶ ἑαυτοῦ ἔθνους in the Knossian decree for Dioskourides (*I.Delos* 1512), G. assumes that Dioskourides composed a work 'à la manière du poète'. This phrase means, however, that Dioskourides, a γραμματικὸς, collected information concerning the Cretans in the Homeric poems; there is no evidence that Dioskourides' work (τὰ πεπραγματούμενα) was an epic poem (636). Similarly, G.'s assumption that the isotropeia of Λέων of Samos (*IG* XII.6.285) and the ἐγκώμια of the historiographer Ἀριστόθεος of Troizen (*F.Delphes* III.3.124 = *Syll.*³ 702) were poems (636/637) lacks any foundation. For Aristodama see *SEG* XLIX 556 and LIV 1919, Chaniotis].

2053. **Politics. The enfranchisement of Greeks in the late-Republican and early Imperial period.** In *Citoyenneté* 52-75, J.-L. Ferrary offers some reflections on the following documents testifying to an initial hesitation to award *civitas Romana*, followed by enfranchisements under Pompey, Caesar, the triumvirate and Augustus: *SEG* LI 1427 (sc. de Asclepiade; numerous valuable privileges but no Roman citizenship); *IG* XII.2.163 and *SEG* XLII 755 (Θεοφάνης of Mytilene, enfranchised by Pompey); *I.Knidos* 33 and 58 (Θεόδοτος of Knidos and his two sons; enfranchised by Caesar; cf. *SEG* LIII 1223; LIV 897); *SEG* XLIV 938-942 (Ἀπολλώνιος II, son of Ἐπικράτης I, and his son Epikrates II; the former was στανειφρόρος in 58/57, the latter in 40/39 B.C.; in the Milesian list of stephanephoroi they do not have the tria nomina; F. suggests that Epikrates II may have received the tria nomina (Γ. Ἰούλιος Ἐπικράτης) as a reward for his resistance to Labienus' invasion in 40/39 B.C. from Caesar Octavianus after the pact of Brindisium between the latter and Antonius in the autumn of 40 B.C.; Ὑβρέας of Mylasa and Ζήνων of Laodikeia may have been enfranchised at the same time for the same reason); *IOSPE* I² 691 (Γ. Ἰούλιος Σάτυρος); *SEG* LIV 1625 (dossier of Σάλευκος of Rhodos, who received the *civitas Romana* from Caesar Octavianus; reflections on the relation between Roman citizenship and citizenship of a Greek polis, as evidenced, inter alia, in the iconography of Γ. Ἰούλιος Ζωῖλος from Aphrodisias; see *SEG* XLIII 699); *SEG* IX 8 (edict III of Augustus, Kyrene).

2054. Politics. Petitions. Two articles in D. Feissel, *La pétition à Byzance* (Paris 2004), deal with Greek inscriptions: 1) T. Hauken (11-22) gives an overview of 'structure and themes in petitions to Roman emperors' and quotes in full the petition from Skaptopara (T. Hauken, *Petition and Response* [see SEG XLVIII 2117] 74-139 no. 5) with English translation; 2) D. Feissel (33-52) examines the 'pétitions aux empereurs et formes du rescrit dans les sources documentaires du IV^e au VI^e siècle' and presents a list of these texts (inscriptions and papyri).

2055. Politics. The province of Asia. S. Dmitriev, *Athenaeum* 93 (2005) 71-133, studies the extension of the province ab initio, its constituent parts and the provincialisation of the rest of Asia Minor. The Lex de Cilicia Macedoniae provincialis, known from two fragments from Delphi and Knidos (*I. Knidos* 31), shows that Lykaonia and Cilicia were ἐπαρχεῖαι, placed under the command of the governor of Asia. Phrygia had a similar position and belonged either to Asia or Cilicia, until ca. 65 B.C. when Cilicia became a permanent province. Only the western part of Pamphylia, around Attaleia, belonged to Asia. In the south the Maeander was Asia's boundary; it is not until the first Mithridatic War that Caria joined Asia. D. holds that this explains why Caria did not participate in the Κοινὸν Ἀσία; the latter was created before Caria's membership of Ἀσία. Finally D. denies that Ephesus was the provincial capital ab origine; before the Mithridatic War Pergamon was the capital.

2056. Politics. Rome and the cities of western Asia Minor after 133 B.C. Mainly on the basis of SEG LIII 1312, B. Dreyer, in A. Coşkun (ed.), *Roms auswärtige Freunde in der späten Republik und im frühen Prinzipat* (Göttingen 2005) 55-74, studies the relationship between Rome and the cities of western Asia Minor, in particular Metropolis, after the end of the Attalid kingdom. In addition, he uses and quotes in part the following inscriptions: SEG XXXIX 1243/1244 (cf. our lemma no. 1247); L 1211/1212; *I. Pergamon* 249.

2057. Politics. Public security in Imperial Asia Minor. Cf. SEG LIII 2161 and 2210; LIV 1868. C. Brélaz, *La sécurité publique en Asie Mineure sous le Principat* (I^{er}-III^{ème} s. ap. J.-C.). *Institutions municipales et institutions impériales dans l'Orient romain* (Basel 2005), explores the urban and imperial institutions and office-holders who were responsible for peace and security in the cities and countryside of Asia Minor. After introductory chapters on the demilitarisation of the cities under the Empire, the prominent role of the Roman army, the continuing threat and nature of local brigandage, especially in the countryside (Ἀριστή; Ἀριστεῖα), and of criminals (κακοῦργοι), disorder and riots in cities (στάσεις), the role of the provincial governor in maintaining public order and the abuse of power both by local policemen and Roman soldiers. B. in two chapters deals with (1) the municipal office-holders (Roman colonies included) responsible for public security, and their equivalents in the Lycian Κοινὸν and (2) with Roman soldiers who as στασιωνόμοι maintained security along the roads. In a long epigraphical appendix (345-421) he collects the inscriptions recording the most important officials and refers to the pages in which he discusses all these office holders: ὁ διὰ νυκτός στρατηγός (νυκτερινὴ

στρατηγία; νυκτοστράτηγος); εἰρηνάρχης/εἰρηναρχος; ἀρχιπαρὰφύλαξ (well to be distinguished from the Hellenistic παραφυλακῆται); διωγμίτης; ὁροφύλαξ/ὄροφύλαξ (often the same since boundaries of urban territories were situated in the mountains; sometimes identical with saltuarii); μαστιγοφόρος; ἀλυτάρχης; ἀρχιφύλαξ and ὑποφύλαξ in the Lycian Κοινὸν (responsible for the collection of taxes and ἡ περὶ τὴν εἰρήνην ἐπιμελεία [cf. now also H. Engelmann, *ZPE* 152 (2005) 121-124]); στασιωνάριος/βενεφικτάρης/ῥηγιονάριος.

Other office-holders responsible for public order and security but not covered in the epigraphical appendix are (between brackets we give B.'s pages): στρατηγὸς ἐπὶ τῆς εἰρήνης (*I. Smyrna* 772; 84/85); ἀρχων ἐπὶ τῆς εὐκοσμίας (*IGR* IV 582; 85/86); ἀρχιδέκανος (*SEG XXXVIII* 1462 LL 80/81; XL 1268; 89/90). Ordinary στρατηγοὶ did no longer exercise police-functions in the Imperial period: see 74-79 for στρατηγὸς ἐπὶ τῆς χώρας and στρατηγὸς ἐπὶ τῶν ὅπλων or ἐπὶ τοῖς ὅπλοις/τῶν ὅπλιτων (on record in Athens and Smyrna [B. Puteh, *An. Ép.* (2005) [2008] no. 1420, points out that the function is connected with the urban arsenal, referring to C. P. Jones, *AJN* 2 (1990) 65-76]). On 300-319 brief discussion of *I. Bubon* 2 (translation) [C. Kokkinia (ed.), *Bubon, The Inscriptions and Archaeological Remains* (Athens 2008) 32-34 no. 5]; *TAM* III 106 (*IGR* III 449; Termessos); *IGR* IV 1572 (Teos); *IGR* III 481 (*ILS* 8870; Oinoanda; translation); *SEG* XLI 1390 and LI 1813 (Ovacik; territory of Termessos; translation of 1813 A II and 1390 A/B; special discussion of ληστοδιώκτης in 1813 A II LL 10/11 and 28/29). All these texts are presented in a special appendix on 421-431. They mostly concern collaboration between the Roman army and locally recruited forces. For detailed reviews see F. Kirbihler, *Topoi* 15.2 (2007) 659-672, and K. Stauner, *Gephyra* 4 (2007) 203-209. See also B. Pottier, *Banditisme et ordre public dans les campagnes de l'Empire romain* (Thèse Paris X, 2004; non vidimus).

[See now also C. Brélaz, P. Ducey (ed.), *Sécurité collective et ordre public dans les sociétés antiques* (Geneva 2008)].

2058. Politics. See also our lemmata nos. 1988, 1990, and 2124.

2059. Prosopography. Bienus Longus. S. Demougin, in *Le monde romain* 179-182, argues that the gentilicium of the procurator on record in *IGR* III 690 (*SEG* XLI 1339; Aperlai, Lycia), 729 (*SEG* XLI 1381; Limyra [not Lymirae or Lymirai]) and *I. Perge* 56 (*SEG* XXXIX 1388 [see now also *SEG* LIII 1627]) is Bienus, not Vienus (Greek: Οὐειήνος). She suggests that the procurator from Lycia is the father or grandfather of Οὐειήνος Λόννος on record in *P. Merton* 73 L. 6. Parallels for Bienus as gentilicium and as single indigenous (Celtic?) name; the Bieni may have originated in the Aemilia in Italy.

2060. Religion. See also our lemmata nos. 1973-1975, 1979/1980, 2024, 2038/2039, 2075, and 2114.

2061. Religion. Adria: cults. B. Rossignoli, *L'Adriatica greco. I culti minori* (Rome 2004), collects the literary and epigraphic evidence for the cults of the Greek cities on both sides of the Adriatic Sea. The material is arranged according to deities. We only list those which are attested in inscriptions: Αἰνεῖας, Ἀντηνοριδαί, Ἀπόλλων, Ἄρτεμις, Ἀσκληπιός, Ἀφροδίτη, Γαῖα, Ἡρακλῆς, Ἴρις (= Ἐρίς), and Ζεὺς Ὀλύμπιος. We present a comparatio numerorum.

SEG	Rossignoli	I. Apollonia	Rossignoli	I. Apollonia	Rossignoli
XV 251	56 T6	1	265 T1	9	388 T2
XXX 1132	55 T1	2	72 T9	303	56 T6
		4	204 T4		
CIG		5	91 T2	I. Epidamnus	
1837	72 T2	7	14 T9	1	218 T10
8340	56 T5	8	218 T11	2	91 T1
8341	229 T1				

2062. Religion. Asklepios. J. Riethmüller, *Asklepios. Heiligtümer und Kulte* (2 vols.; Heidelberg 2005). We will cover this monograph in combination with M. Melfi, *Asclepio in Grecia. I santuari* (Rome 2007), in SEG LVI.

2063. Religion. Associations: cultic associations. V. Suys, in *Ἰδίαι καὶ δημοσίαι* 203-218, studies the relations between a great variety of cultic associations in the Hellenistic and Roman period and the poleis.

2064. Religion. Bouleuterion: cults. P. Hamon, *Topoi* 12/13 (2005) 315-332, discusses the rites and sacrifices in the βουλευτήριον: cult of gods bearing the epithet Βουλαῖος/Βουλαία. In the late Hellenistic period new cults appear: cult of Hellenistic kings (Teos; cult of Antiochos III; SEG XL1 1003) and of Δημοκρατία (Syll.³ 694; Elaia; after 133 B.C.); banquets, connected with cults in the bouleuterion, now open to all bouleutai (previously only to small committees): see the Ἀρχιππη-inscriptions from Kyme (SEG XXXIII 1035-1041, especially 1039 LL 55-62, showing that the boule occupied a privileged position [for these decrees see now R. van Bremen, *REA* 110 (2008) 357-382]) and I. Priene 108 LL 322/324 (benefactors participating in the sacrifices accomplished in the bouleuterion). Simultaneously the bouleuterion as a building was renewed: a roofed-in auditorium with a court in front surrounded by stoas, separating so to speak the boule's building from the agora. Brief reflections on the Roman Imperial period: appearance of a ἱερὸς οὐκὸν τοῦ συνεδρίου τῆς βουλῆς (IG XII 7.271) and of a cult of Βουλῆ ἑαυτῆς, probably in the bouleuterion (SEG XXXVII 1349; Cilicia); discussion of the bouleuterion in Stratonikeia and the cults in the court attached to it (I. Stratonikeia 251, 266, 289, 293). For the βουλῆ see also our lemma no. 1988.

2065. Religion. Christianity: Byzantine seals. The evidence provided by Byzantine lead seals for the study of the cult of the saints from the 6th-12th cent. is discussed by J. Cotsonis, *Byzantion* 75 (2005) 383-497. Lead seals attest the veneration of New and Old Testament figures, martyrs, hierarchs, the Archangel Michael, military, monastic saints, and female saints.

2066. Religion. Christianity: Jesus' death and pagan concepts. Demonstrating that 'comparable ideas and practices current in the contemporaneous pagan Umwelt of the N.T.' (255) had a strong impact on the Pauline interpretation of Jesus' death as a form of vicarious dying for the sake of others, H.S. Versnel, 'Making sense of Jesus' death. The pagan contribution', in J. Frey - J. Schröter (edd.), *Deutungen des Todes Jesu in Neuen Testament* (Tübingen 2005) 213-294, on 240/241 discusses the topos of the death of Alcestis, who died for her husband; he adduces the funerary epigrams for L. Cassius Philippus, his wife Attilia Pomptilla and their familia from Karales in Sardinia (IG XIV 607 a-q; GV 2005; CIL X 7563-7578; SEG LII 942*); for the comparison between Pomptilla and Alcestis he refers to IG Bulg I² 222 (for this and other examples see SEG LII 942); for Alcestis cf. also V.'s comments on 236 (on Euripides' *Alkestis*: 'The vicarious nature is made explicit in numerous expressions') and 282 ('The Alcestis ideology can be found all over the Greek speaking parts of the Mediterranean').

2067. Religion. Confession inscriptions. Cf. SEG XLIV 951; LII 2221. C.E. Arnold, *NTS* 51 (2005) 429-449, explores the belief structure of the Galatians to whom Paul sent his letter; he examines the 'confession-inscriptions' (and some Ὁσιος καὶ Δίκαιος-dedications) for that purpose, in an attempt to show that the Galatians' religious experience, as it appears from those inscriptions, may have made the Galatian Christians susceptible to the message of Paul's opponents, who favored a more Jewish and law-oriented form of the gospel. On 431 he refers to S. Elliott, *Cutting too close for comfort: Paul's Letter to the Galatians in its Anatolian cultic context* (London 2003; non vidimus), who focuses on the cult of the Anatolian Mother Goddess (Μήτηρ Ὀρείαι), but also pays attention to the divine judicial system in central Anatolia.

2068. Religion. Dionysiac thiasoi. In an article on the relationship between private Dionysiac θιάσοι and public cults of the god and between θιάσοι and μυστήρια, A.-F. Jaccottet, in *Ἰδίαι καὶ δημοσίαι* 191-202, briefly comments on I. Kallatis 47 (text; French translation; meaning of νεόβαρχος).

2069. Religion. Divination: dice oracles. F. Graf, in S.I. Johnston, P.T. Struck (edd.), *Man-tike. Studies in Ancient Divination* (Leiden-Boston 2005) 51-97, discusses a number of dice oracles ('oracles that preceded the event', 51) found in various cities in southern Turkey (Pisidia; Pamphylia; Cilicia; Lycia; Phrygia). In an Appendix on 81-84 he lists seventeen texts (bibliography) and in another Appendix on 84-94 he presents 'a tentative translation of the Main Oracle Texts (I-LVI)'. All the texts are now conveniently available in J. Nollé, *Kleasiastika*.

rische Losorakel. Astragal- und Alphabetchresmologien der hochkaiserzeitlichen Orakelrenaissance (München 2007) 7-221, to which G. refers on 54 ('Nollé ... has promised us a corpus'). In addition to the texts listed by G. on 81-84 N. has four new texts: one from Prostanta (52-54), two from Sagalassos (58-60) and one very complete from Adada (60-67).

In an introduction G. explores the following aspects: the shape of the dice (ἀσπράγαλοι; two narrow and two broad sides with the numbers 1, 3, 4 and 6; each oracle starts with five figures, corresponding to the figures on five thrown astragali, followed by their sum and the name of a deity in the genitive); style and specificity of the oracles; focus on commerce/commercial travel (traders and merchants) and illness; πρᾶξις denoting 'business'; connection between dice ('accident') - trade - Hermes (cf. also Hermes Κερδέμπορος); place of the free-standing pillars carrying these oracles: in the agora or a precinct closely connected with it; there were 56 oracular texts on each pillar.

The oracles translated by G. are mainly taken from the pillars from Kremna (no. 4 in G.'s list; Nollé 68-77), Perge (no. 9 [not 8 as G. writes on 84 note 104] in G.'s list; Nollé 95-101); and, for some variations, Termessos (no. 12 in G.'s list; Nollé 77-84). For Nollé's 'Urtext' of the 56 oracles see 123-181.

2070. Religion. Divination: mantis and chresmologos. In a study largely based on literary sources, J. Dillery, in *Mantikē* ... (cf. our lemma no. 2069) 167-231, briefly discusses the following inscriptions recording a μάντις or χρησμολόγος: IG I¹ 40 (194/195) and 1147 (201); IG II¹ 17 (SEG XV 84; XVI 42; 203/204); SEG XVI 193 (Athens; 201-203); XXIII 161 (Athens; 223); XXVIII 1245 (Xanthos; 222); XXIX 361 (Argos; 201) and XLII 1065 (Klaros; 223). [For seers and divination see now also M.A. Flower, *The seer in ancient Greece* (Berkeley 2008), and S.I. Johnston, *Ancient Greek divination* (Oxford 2008)].

In an Appendix on 225/226 D. collects some epigraphical evidence for early written oracles: LSAC² 182 no. 6 (IG IV 760; Syll.³ 1159; Troizen), 228 and 230 nos. 15-17 (Dodona), 240 no. 5 (SEG XL 816; Cumae) and 343 no. 36 (Didyma); SEG XXXVI 694 (XL 611; LII 731bis; Berezan).

2071. Religion. Egyptian cults: collection of inscriptions and terminology. L. Bricault, *Recueil des inscriptions concernant les cultes isiaques* (2 vols. of text; 1 vol. of tables with pl. of 483 documents; Paris 2005) (Abbreviation: *RICIS*), collects the Greek and Latin inscriptions and coins concerning the cult of Isis, Serapis and the other Egyptian deities in Greece (mainland and islands), Macedonia, Thrace, the Black Sea region, Asia Minor, the Near East, Italy, Western Europe and North Africa (Egypt is excluded). The lemmata offer texts with app. cr., French translations and commentaries. The documents include decrees and sacred laws, dedications, manumission records from the sanctuaries of Serapis in Boiotia, Phokis and Lokris, temple inventories from Delos, lists of victors in the Sarapeia of Tanagra, epitaphs of initiates in the Egyptian mysteries (reliefs showing some connection with Isis/Serapis), aretologies, hymns, and documents concerning cult associations of worshippers. As compared to L. Vidman's *SIRIS*, the number of texts doubled, which is partly caused by B.'s somewhat less strict

criteria for inclusion and by his full reproduction of similar texts in series, of which V. offered only one text as an example (*SIRIS*: 851; *RICIS*: 1771; *RICIS* is topographically modelled on its predecessor). There are seven inedita, of which six are in Greek: see our lemmata nos. 560 ter, 670 bis, 679 bis, 1120 bis, 1364 bis, and 1463 bis. Very complete indices (deities; cult personnel and associations; festivals, ceremonies and rites; sacrifices and realia; formulas; linguistics; toponyms, ancient and modern [regrettably an index of Greek and Latin personal names is missing]) and full Concordances conclude the second volume.

Several texts which have been published since the appearance of B.'s *Recueil* can be added. For the Greek texts see SEG L-LV (see Indices V s.v. Ἴσις, Ἡλιοσάραπις, Σάραπις/Σεράπις; cf. also Indices VIII s.v. Egyptian cults [B.'s concordance ends with SEG XLIX]). G. Petzl, *Gnomon* 80 (2008) 313, points to *I. Kaunos* 66-68, 70-72 and *Miller VI* 3.1301-1303. *BE* (2008) refers to three new dedications: 1) A. Avram, no. 371: dedication κυρίῳ θεῷ μεγάλῳ Σεράπιδι κα[ῖ] μ[υ]ριωνύμῳ; Εἰσιδὶ καὶ Ἀνούβιδι καὶ [τοῖς] συννάοις ἐπηκόοις [θεοῖς] (Tomis; 150-200 A.D.; ed. pr. M. Bărbulescu, A. Căteia, *Pontica* 39 [2006] 205-218 no. 5); 2) A. Avram, no. 389: [Σ]αράπ[ιδι], Ἴσιδ[ι], Ἀνούβιδι θεοῖς σ[υννάοις] (Tyra; 2nd/1st cent. B.C. [ed. pr. in an inaccessible Russian publication]); 3) C. Dobias-Lalou, no. 601: Σαράπιδι, Ἴσιδ[ι] (small altar possibly from Kyrene; 2nd cent. A.D.; ed. pr. E. Fabricotti, in L. Gasparini, S. M. Marengo [ed.], *Cirene e Cirenaica nell'Antichità* [Tivoli 2007] 267-302, no. 7).

For reviews, see M. Malaiss, *CE* 81 (2006) 377-380; R. Gordon, *CR* 57 (2007) 230-232; G. Petzl, *Lc.* 311-315, who on 314/315 offers a series of minor corrections in readings, restorations, translations, and interpretations. For minor corrections concerning the inscriptions from Attica cf. S. Follet, *BE* (2007) no. 230, for those from Syria, Palaestina and Arabia, cf. P. L. Gatier, *BE* (2006) no. 437. On the inscriptions from Spain, see now H. Uroz Rodríguez, 'Sobre la temprana aparición de los cultos de Isis, Serapis y Caelestis en Hispania', *Lucentum* 23/24 (2004/2005) 165-180. See also our lemmata nos. 2072-2074.

Primarily exploiting literary and epigraphic sources, M. Malaiss, *Pour une terminologie et une analyse des cultes isiaques* (Brussels 2005), discusses the following subjects: the terms Isiacus/Isiaca/Εἰσιακός, Ἰσιακοί, Εἰσιασταί, vel sim. (25-31); divinities associated with Isis (Ἄπις, Βούβαστις, Νεῖλος, Νέφθυς, Νεωτέρα Ὑδρεῖος, Ὠρος; 33-78); companions of Isis (Ἄμμων, Ἀντίνοος, Βῆς, Ἐριμῆς, Θότ, Σούχος/Sobek; 79-117); the relationship between the cult of Ἴσις in Egypt and the Graeco-Egyptian cults (Ἀθηνᾶ, Ἀφροδίτη, Διοσκουροί, Εὐθηνία, Νέμεσις; 119-125); the Egyptian cults in Alexandria (Ἀγαθὸς Δαίμων, Ἀλεξάνδρεια, Ἀνούβις, Ἀποκράτης, Ἐρμάνουβις, Εὐθηνία, Ἴσις Κομποτρόφος, Λοχία, Φαρία, Νεῖλος, Ὀσίρις, Σέραπις; 127-180); associations of gods (Ἴσις and Ἀφροδίτη, Ἀποκράτης, Ἐρμάνουβις, Ἡλιοσάραπις; 181-191); polymorphy and polysemy (193-199). Cf. our lemma no. 960 bis.

2072. Religion. Egyptian cults in Asia Minor. B.B.M. Unluoglu, in A. Hoffmann (ed.), *Ägyptische Kulte und ihre Heiligtümer im Osten des römischen Reiches. Internationales Kolloquium 5./6. September 2003 in Bergamo (Türkei)* (Istanbul 2005) 95-108, studies the arrival and the spread of the Isis cult in the regions of Asia Minor on the Aegean and the Propontis coast. In passing he mentions quite a few, otherwise well-known inscriptions, which we do not

enumerate. For the cult of the Egyptian gods in Priene see also A. Hennemeyer, *ibid.* 151/152 (J. Priene 193 and 195).

S.A. Takács, *ibid.* 155-168, collects inscriptions testifying to the cult of Isis and Serapis in Lydia and Mysia: *RICIS* 301/0101 (I. Hadrianeia 135); 301/0301 (Mysia, Kyzikos?); 301/0401-0404 (Kyzikos); 301/0501 (Asar Kale); 301/0601 (Hamamlu); 301/1201-1203 and 1205 (I. Pergamon 336-338); 302/0101 (Elaia, probably not related to Egyptian deities); 302/ 0201-0203 (I. Kyne 42-44); 303/0301-0302 (I. Magnesia am Sipylus 15); 304/0201 and 0204 (I. Smyrna 725 and 765); 304/0602-0603 (I. Eph. 1231 and 1246); 304/0608-0609 (I. Eph. 1213 and 1503). T. argues that, whereas the early texts were more religious and private, the later ones (Roman Imperial period) were more political and public in tone. Isis and Serapis became connected to the Roman religious and cultic system in general and to the emperor cult in particular.

2073. Religion. Egyptian cults in Greece. In a lavishly illustrated volume, M. Bommas, *Heiligtum und Mystrium. Griechenland und seine ägyptischen Götter* (Mainz 2005), sketches the development of the worship of Egyptian gods in Greece (especially in Athens, Boiotia, Macedonia, Delos, Thera, and Eretria). Many inscriptions are mentioned and presented in photos, but none is discussed in detail. The most significant contribution of the book is the discussion of the gradual transformation of the Egyptian cults in Greece, under the influence of local practices. For a review exploiting the inscriptions, see M. Malaise, *AC* 86 (2007) 416-418.

2074. Religion. Egyptian cults: votive feet dedicated to Isis. S.A. Takács, 'Divine and Human Feet: Records of Pilgrims Honouring Isis', in *Pilgrimage* 352-369, gives the texts and translations of the following Greek inscriptions: *I. Philae* 188/189, 196, and 198 (360-367); *I. Delos* 1263 (*IG* XI.4.1263; *RICIS* 202/0186) and 2103 (*RICIS* 202/0288; dedication of a βῆμα or βήματα; 362/363); *IG* VII 3414 (*RICIS* 105/0894; Chaironeia; 363); *IG* X.2.1.89, 105, 115, and 120 (*RICIS* 113/0555, 113/0568, 113/0547, and 113/0567, respectively; Thessalonika; 364); *I. Thrac. Aeg.* 203 (*SEG* XLVIII 903; *RICIS* 114/0204; Maroneia; 365).

2075. Religion. Emperor cult: ἀσιάρχαι. Starting from the phrase *τινὲς δὲ καὶ τῶν Ἀσιάρχων*, mentioned as Paul's friends in *Acts* 19.31, S. Witetschek, *Gephyra* 2 (2005) 59-72, points to some problems in interpreting the title as a synonym of the function of ἀρχιερεὺς of the provincial Imperial cult. Given that *Acts* was possibly composed around 89/90 A.D., the mention of 'several' asiarchoi is difficult to reconcile with the fact that at this time just three temples of the provincial cult existed in Asia. In addition, Luke, who W. believes to be the author of *Acts*, would never have called priests of the Imperial cult 'friends of Paul'. Without explicitly saying what he thinks the asiarchai to be, W. seems to imply that they were not highpriests of the Imperial cult. [See, however, H. Engelmann, *ZPE* 158 (2006) 183-186, on the identity of ἀρχιερεὺς and Ἀσιάρχαι in Lycia, Chaniotis].

2076. Religion. Epiphany. F. Graf, 'Trick or Treat? On Collective Epiphanies in Antiquity', *ICS* 29 (2004) 111-130, discusses some epigraphical evidence relevant to this subject on 118-122: the list of recent ἐπιφάνειαι of Zeus Panamaros *I. Stratonikeia* 10 (40 B.C. [cf. our lemma no. 2024]); the epiphanies of Athena during wars long past in the Lindian Chronicle *I. Lindos* 2 34 D 2-47 (*Syll.*³ 725; *SEG* LIV 722*; 99 B.C. [On this subject cf. also the comments of A. Chaniotis, see *SEG* LIII 821 in fine]); the presence of Apollo in the successful countering of the Gaulish attack on Delphi in 279 B.C. (*Syll.*³ 398, 278 B.C., from Kos; *I. Smyrna* 574, ca. 30 years after the event; the story is also known from later literary sources). As an example of an individual experience of epiphany, G. focuses on the encounter of Isylllos of Epidaurus with Asklepios (*IG* IV¹ 1.128; *SEG* LIII 365*; later 4th cent. B.C.). Reports of recent 'collective epiphanies' do not record direct encounters with deities, but phenomena, mainly of meteorological nature, interpreted as divine interventions; after a certain time, when 'no eyewitness could contradict the story' (122), epiphanies of the god in bodily form were invented; individual reports are beyond control anyway.

2077. Religion. Epithets. In *Nommer les dieux* 271-290, V. Pirenne-Delforge studies the epithet Οὐρανία; *ibid.* 427-442 N. Belayche focuses on 'Υψιστος' (see also our lemma no. 2102). Both authors adduce numerous inscriptions. *Ibid.* 443-452 L. Bricault investigates a number of topographical epithets of Isis: Ταροσειρίας, ἐν Μενοῦθι, Φαρία, Μεμφίτις, Νέβουτο. On 453-466, L. Foschia studies the formula Θεὸς γεννητῶν πάντων, taking as her starting point *IG* II² 4223 (cf. *SEG* XLII 238; Greek text and French translation). *Ibid.* 531-542 A. Zografou examines the epithet Φωσφόρος (cf. an Athenian dedication ταῖς φωσφόροις; 531 note 1) and the relation between the φωσφόροι and the Tholos in Athens.

2078. Religion. The 'Eumeneian formula'. P. Trebilco, in J.M.G. Barclay (ed.), *Negotiating Diaspora. Jewish Strategies in the Roman Empire* (London-New York 2004) 66-88, tries to give further details about the origin of the formula ἔσται αὐτῷ πρὸς τὸν θεόν, often on record in epitaphs from 3rd/4th cent. A.D. Phrygia in general and those from Eumeneia in particular. Some texts are clearly Christian, others probably Jewish, still others probably neither of them, but the majority does not pertain to a precisely identifiable cult; as a result the origin of the formula cannot be established. Non vidimus; see M.-Y. Perrin, *An.Ép.* (2005) [2008] no. 138.

2079. Religion. Festivals. P. Stirpe, *RFIC* 130 (2002) [2005], focuses on festivals being celebrated at the same time as one of the Panhellenic festivals from the 3rd cent. B.C. to the 1st cent. A.D. She argues that this was caused by coincidence, competition (or imitation) or hostility. Discussion of the Νίκηφόρια (Pergamon) and their competition with the Εὐθήρια of Bithynia, the Νεπρώνια (organized as an isopythian festival), the Νέμεα (organized in Kleonai by Aratos), the Ὀλύμπια (organized by Sulla in 80 B.C. and by Nero in 67 A.D.), and the

Greek-styled Roman contests Καπιτώλια, Σεβαστά (in Naples) and Ἀκτία. Cf. A. Chaniotis, *EBGR* (2005) [2008] no. 150: 'S. tends to group together very heterogeneous phenomena'

2080. Religion. Inventories. In a discussion of the cult of Artemis, S.G.Cole, *Landscapes, Gender, and Ritual Space. The Ancient Greek Experience* (Berkeley 2004) 215-218, focuses on the dedication of textile products by women. She adduces the inventories of the sanctuary of Artemis in Brauron (*JG II*² 1514 LL. 7-38; translation) and of Ἀρτεμις Κιθώνη in Miletos (*SEG XXXVIII* 1210 LL. 5-23).

2081. Religion. Magic: gems. S. Michel, in S. Shaked (ed.), *Officina magica. Essays on the Practice of Magic in Antiquity* (Leiden 2005) 141-170, offers a selective overview of the results of her monograph published in 2004 (see *SEG LIV* 1847).

2082. Religion. Magic: gems. Corpus. A. Mastrocinque, *Sylloge gemmarum gnosticarum*, aims at providing a corpus of magical gems, both inscribed and anepigraphic. 'Parte I' (Rome 2003 [2004]) offers an ample selection of magic gems (439 items) first published in the 16th-18th century and inscribed for the greater part (dr. of most objects; occasionally color ph.; texts in majuscules; explanatory notes, mostly with [partial] transcriptions; bibliography). Three introductory chapters by various authors deal with the value of magical gems for the history of religion (G. Sfameni Gasparro, 11-48), aspects of magical gems (A. Mastrocinque, 49-112; discussion inter alia of functions: in magical practice, as amulet and in medicine; role of deities: Yahweh; Greek and Roman deities: Πάνθεος; Χνούβης; the god with a lion's head; the anguiped cock, voces magicae and formulas; Egyptian motifs; criteria for classification) and gems and astrology (M.G. Lancellotti, 113-124). The catalogue is arranged according to the subject-matter represented: Egyptian gods (141-299 nos. 1-255); gods of the Near East (301-311 nos. 256-265); subjects of Greco-Roman tradition (313-374 nos. 266-338); astrological subjects (377-399 nos. 339-372); other subjects (399-448 nos. 373-441); to the latter category belong gems with inscriptions only: 421-448 nos. 394-441).

We mention the magic names, terms and formulas for which M. offers explanations on 98-112: a survey convenient for the non-specialist's quick orientation [cf. also *SEG LIV* 1847].

A. Theonyms of Hebrew tradition: Ἀβραάναθαναλαβ; Ἀβρασαξ/Ἀβραξας; Ἀθαραν; Ἀιά/Ἰά/Ἰαία, Ἀκραμοχαμαρ(ε); Ἀνός; Βαρχα; Ζαγουρη; Ηναμορω Ηναμαρω Εναμορω; Θω-βαρραβαν; Ἰάω/Ἰαώ; Λαίλαμ; Μαρμαρασθ; Ορωριουθ; Ὁ ὢν; Παγουρη; ΠΠΠ; Σαβαώθ; Σεμεισειλαμ(ψ); Σεσενγενβωφαρανγης; Σουμαρθα.

B. Theonyms of Egyptian tradition: Αθερνεκλσις; Αμουρη; Ἀρπον- or Ἀρπενχουφ; Αρωιρρασις; βαρβαρ-; Βιου; βιβιου; Κηψ; Μορμοροντοκομβαι; Ναβις Βιεννυθ; Νεβου-τοσουαληθ; σαλβαναχαμβρη; Σισισρω. Σερφουθ μου σρω; Τισβερβερετας; Φρη.

C. Anagrams: Νεχαραπληξ (= πλῆξιν χάριν); Σουβρομ (= morbus).

D. Magical formulas ('logoi'):

Ζεθ αφουετωρ θρω με ω μητρο ρομφαωχι ειλεος κε τη εμε ψυχη και τυς εμους τεκνυς

[= εἰλεως καὶ τῇ ἐμῇ ψυχῇ καὶ τοῖς ἐμοῖς τέκνοις].

Ιαεωβαφρενεμουνουθλαρικριφιαεεαεφικρικραλιθουνομενεφραβιαεα [a palindrome].

Ἰαλδαθιαίν ξιφιδιω κνημιδω.

Ιαρβαθ αγραμνη φιβαω χνεμω.

Νυχεύ Αβολβαχ ὁ Ιοαηιουενε αουαη Βακαξίχυχ. Κερατάγας (or -άγρας).

Σαλαμαζα Βαμαιαζα Αιανναχβα Αμοραχθαι.

Σημεα Καντεν Καντεν Κεντεν Κηριδεν Δαρυνκω Αυνκνξ(υντα).

Σθομβασληβαολσθουβαλακαμσθουμβλη.

Σισισρω Σισιφερμου Χμουαρ Αβρασαξ οχλαβαζαρα ζαραχω βαριχαμμο σικηρ.

Σοροομερφεργαργβαρμαρφουριγξ.

χαβραχ φνεσχηρ φιχρο φνυρω φαωχ βαχ.

χυχ χυβαχυχ βαχαχυχ βαχαξίχυχ βαδηταχυχ βαδηταφωθ βαηνχωαωχ.

Φορβαφορφορβα or Βορβοροφορβα (and sequences beginning with Βαρβαρ-).

'Parte II' (Rome 2007 [2008]) (ph. of all objects except of those lost; texts in majuscules), contains the magic gems in various Italian musea ('Museo Archeologico Nazionale' if not stated otherwise): Altino (11 nos. AlI-AlJ), Aquileia (12-23 nos. Aq-AqJ3), Bologna (Museo Civico: 24-27 nos. BoI-BoJ1), Como (Museo Civico Archeologico P.Giovinio: 28/29 nos. CoI-CoJ3), Cortona (Museo dell'Accademia Etrusca: 30/31 nos. CoI 1/2), Ferrara (Musei Civici di Arte Antica: 32/33 nos. Fe 1/2), Florence (34-78 nos. FiI-FiJ12; in the section MAN Museo Egizio: 79/80 nos. FiE1-FiE4; in the section MAN. Gemme di Luni: 81/82 nos. LuI-LuJ3), Naples (83-98 nos. Na I-NaJ2), Palermo (Museo Archeologico Provinciale A. Salinas: 99-101 nos. PaI-PaJ7), Perugia (102-118 nos. PeI-PeJ4), Ravenna (119-126 nos. RaI-RaJ26), Rome (Musei Capitolini: 127-129 nos. RoC1-RoC5; Museo Nazionale Romano: 130-145 nos. RoI-RoJ42; Museo Nazionale Etrusco di Villa Giulia: 146 no. RoVG1), Syracuse (Museo Archeologico Provinciale: 147-150 nos. SiI-SiJ1), Torino (Fondazioni Torino Musei, Museo Egizio: 151/152 nos. ToE1/ToE2; *ibid.*, Collezioni di Palazzo Madama: 153/154 nos. ToC1-ToC3), Trieste (Museo Civico di Storia e Arte e Orto Lapidario: 155-161 nos. TsI-TsJ28), Udine (Museo Civico: 162 no. Ud1), Venice (174-185 nos. VeI-VeJ28; Museo Civico Correr: 163-173 nos. VeC1-VeC17), Verona (186-198 nos. VrI-VrJ39). A separate chapter collects gems reported to be in musea but now missing, and gems in private collections (199-209 nos. GM1-GM20).

Many gems in this volume bear Greek inscriptions, partly unpublished; we list the inedita (omitting the examples with magical signs only) but do not present the texts: nos. Aq2; Aq32; Co3; Fi4-Fi6, Fi 16, Fi20, Fi23, Fi37-Fi38, Fi40-Fi41, Fi43-Fi51, Fi53, Fi57, Fi68-Fi69, Fi74-Fi75, Fi77, Fi84, Fi86-Fi87, Fi98-Fi100, 105, Fi108, Fi110-Fi112; Ra10, Ra16; Ro1, Ro3, Ro8, Ro10/11, Ro14, Ro19-Ro21, Ro28-Ro31, Ro35/Ro36, Ro39/Ro40; ToC1/ToC2; Ts3, Ts14, Ts19, Ts27/Ts28; Vr3/Vr4, Vr9, Vr11/Vr12, Vr14, Vr35; GM1; GM4; GM8; GM13; GM15/GM16. The book is concluded by a series of 'Approfondimenti' by various authors, dealing with non-epigraphical subjects, inter alia an iconographical variant of the serpent (E.M. Ciampini; 213-220) and the lion with bull's head (A. Mastrocinque; 221-223).

2083. Religion. Magic: gems. Jewry and Gnosticism. In a study on Jewish and other roots of magic in Gnosticism (various Christian heresies) primarily based on literary sources, A. Mastrotrocinque, *From Jewish Magic to Gnosticism* (Tübingen 2005), comments on divine beings (also) known from inscribed magic gems (amulets; discussion of many examples; ph., dr.), inter alia: 1) Χνουβίς (or Χνουβίς; 61-64); also called Γγαντορηκτα (or Γγαντοπνιγορηκτα/Γγαντοποντα; 'breaker of giants'; 64-68) or Ανοχ ('I am', corresponding to the Hebrew notion '(I am) the one who is' (ὁ ὢν); on 68-70 a discussion of the signs indicating Chnoubis (crossed triple S) and the name of the Hebrew god (crossed triple Z or related sequences); Chnoubis is also identified with Γλύκων and Ιαω (133-136; see SEG XLIX 2470; dr. of the gem = the Cabinet des Médailles mentioned *ibid.*); 2) the anthropomorphic lion-headed warrior demon, accompanied by various inscriptions notably testifying to Hebrew interpretation of this Egyptian god, inter alia ἐκατοντομάχε (see SEG LII 1877), Ιαλδαβαωθ and Σαβαωθ (70-79; see also our lemma no. 1041); 3) the lion-headed ouroboros, accompanied by various inscriptions, e.g. Βαυρωωωω and Σαενγενβαφαρρανής (117-121; see also our lemma no. 1888); for the ouroboros see also 148-153, with a discussion inter alia of the relief representations on Horus stelai inscribed Αβρααξ, Βροινω and Ιαω; ph. of an example (Renaissance copy) in the Museum of Geneva, republished in H. Sternberg-El Hotabi, *Untersuchungen zur Überlieferungsgeschichte der Horusstelai* I (Wiesbaden 1999) ch. 7.6. II, 29/30; 4) the decan of the astronomical pole (173-183); on 173-176 five amulets with inscriptions including the formula Ιαω (vel sim.) Ανοχ Τεπιαχ ὁ μέγας Μηνεύς; Τεπιαχ is the name of one of the decans of Libra, probably a 'figura Christi' in the Zodiacal belt (see also our lemma no. 1077); Meneus is one of the names of Helios, perhaps the masculine form of Μήνη, the moon goddess, or a name of the god of darkness. M. offers the following new readings: a) E. Zwieler-Diehl, *Die antiken Gemmen des Kunsthistorischen Museums in Wien III* (cf. SEG XLI 1767) no. 2194: Ιαω Ανοχ Τεπιαχ Ι. XZK Ι ὁ μέγας Μηνεύς; b) A. Delatte - P. Derchain, *Les intailles magiques gréco-égyptiennes* (Paris 1964) no. 519, reverse L. 1: Τεπιαχ is perhaps recognizable in the sequence ΑΜΟΤΙΜΑΧΝΟΙ; c) S. Michel, *Die magischen Gemmen im Britischen Museum* (cf. SEG LIII 2143) no. 23: Βηλ and Τεπιαχ can be recognized in the palindromic inscription BHATEIMAX-ΧΑΠΕΤΑΗΒ. for an ineditum see our lemma no. 1889). On 175-177 a discussion of Delatte - Derchain, *op. cit.* no. 460: in the exorcism, ending with the words ἐξορκίζω θεόν 'Evochōw Φαρθαλλων Βαβρεταιωω Θαλαχ Βρου Ρωσαρ θως Θωυθ, the name of the first decan of Scorpio Βουγβωξ can be recognized; Ρωσαρ may be a variation on the name of Χοσαρ, a decan of Pisces in the tables of Grand (see our lemma no. 1077); Ερου is possibly another decan, perhaps the one of Taurus known otherwise as Ερω; on 178 note 811 brief commentary on SEG XLVI 2240; on 183 comment on the symbolism of the numeral six (F: digamma, also written sinistrorsum); 5) the snake-headed Egyptianizing god Αβεραιμεθω (or variant forms; 184-200, with discussions and lists of gems), the name was given to Jesus by some Gnostic groups; it is occasionally accompanied by the divine names Πιμψ and Αρθρμινω; discussion of the palindromic logic Αβεραιμεθωουλερθεξαναξθερλινωουλερμειβα, also labelling a falcon-headed god; the elements Αβεραιμεθω, ουλερθεξαναξ, Αναξθερλινω and Ωθνεμειβα correspond to the sun god's four aspects in the four sectors of the kosmos (West, South, North and East, respectively); in this context M. also discusses an Orphic text imbued with Gnosticism on a late antique alabaster cup in a Swiss private collection (197/198, ph.).

translation; H. Leisegang, in J. Campbell [ed.], *Pagan and Christian Mysteries. Papers from the Eranos Yearbooks* [New York 1955] 194-260; G. Casadio, *SMR* 52 [1986] 315/316), and the Gnostic gem F. Zwieler-Diehl, *Stiegel und Abdruck. Antike Gemmen in Bonn* (Bonn 2003) no. 115 (198; dr.). In a section on Christian magic (211-216) M. on 214-215 reflects on magical texts (on leaves, gems and papyrus) possibly showing Christian elements, centering on exorcistic formulas which could also be assigned to Gnostics, Jews or pagan exorcists.

2084. Religion. Magic: gems. Love magic. A. Mastrotrocinque, in T. Ganschow, M. Steinhart (edd.), *Otium. Festschrift für Volker Michael Strocka* (Remshalden 2005) 223-231, analyses *Kyranis* 1.10.50-85 (D. Kaimakis, *Die Kyranides* [Meisenheim am Glan 1976] 64-66), which describes a diadem of Aphrodite featuring 11 or 12 different precious stones with various representations. M. finds parallels for the latter in magic gems (pb.; dr.; arranged by their stone category) and occasionally offers brief comments on their inscriptions (cited in transcriptions in Latin letters); those directly connected with love magic are inter alia Αποριφρασις (magic name of Aphrodite); Αφοδιτή (Κανωπίτις, Μειφιτίς, Σώθις; δικαίως (often combined with Eros and Psyche or with Eros bound to a tree surmounted by a griffin with a wheel; Nemesis); νιχαροπληξ (anagram of πλήξων χάριτιν, (name in vocative) χαριτώσων (name in accusative).

2085. Religion. Montanism. V.-E. Hirschmann, *Horrenda Secta. Untersuchungen zum frühchristlichen Montanismus und seinen Verbindungen zur paganen Religion Phrygiens* (Stuttgart 2005) 126-138, discusses three Montanist inscriptions: SEG XV 809 (Sebaste; XLIII 1303; XLIV 1756; Tabbernee [cf. SEG XLVII 2323] no. 80; cf. also SEG XLVII 2323 in fine); TAM V.1.46 (Bagis; SEG XLIII 103; Tabbernee no. 85); TAM V.3.1882 (territory of Philadelphia; Mendecchora; Tabbernee no. 84). After a detailed report on the various interpretations of the term κοινωνός H. argues that the κοινωνός κατὰ τόπον was a high financial official in the Montanist community, who invested part of his private fortune in the acquisition of land and real estate for the benefit of that community. H. interprets the σύνδοξος Μιλούου? κληματα in TAM V.3.1882 as a sort of Montanist community; the term σύνδοξος was borrowed from the pagan 'Umwelt', where it often means 'association'; τόπος is supposed to refer to 'land' owned by such associations (Petz's translation and interpretation of 1882 is to be preferred; cf. σύνδοξος κληματα is to be interpreted as a chronological precision: 'on Sunday, 15th of Xanthikos, during the gathering of the inhabitants of Myloukome'; κοινωνός κατὰ τόπον is the 'κοινωνός des Bezirkes'; in the other two inscriptions κοινωνός κατὰ τόπον appears without any reference to a specific community. Petz).

2086. Religion. Montanism and Jews in Late Roman Asia Minor. On the basis of a newly published inscription from Ankara (see our lemma no. 1398), S. Mitchell, *SCJ* 24 (2005) 207-223, examines the relationship between the Montanists, one of the most important non-orthodox Christian groups, and the Jews in Late Roman Asia Minor. Drawing parallels with the Jewish foundation inscription from Aphrodisias (SEG XXXVI 970; LIV 1042*, I/O II 14), he argues that the inscription shows that 'there was a close alignment between the organisation of

the Montanist church and Jewish institutions in the fifth and early sixth centuries'; it illustrates 'the potential for positive rather than hostile interaction between the two monotheistic religions in the communities of Asia Minor' (219).

2087. Religion. Oaths: epithets in treaty oaths. After presenting an overview of the invocation of gods in treaty oaths, P.Brulé, in *Nommer les dieux* 143-173, discusses the developments and transformation of the lists of gods: the representation of a 'paysage divin' (divinities connected with the earth, the sky, the sun, and the sea) in the early oaths; the invocation of ἄλλους θεούς πάντας καὶ πάσας, vel sim.; the invocation of Demeter; dyads and triads of gods; the use of the definite article preceding the name of a god; the sequence of names; the introduction of Ταυροπόλος into treaty oaths under Macedonian influence; the long lists of gods in the Cretan treaty oaths (cf. our lemma no. 985). In appendices, B. presents lists of the attested treaty oaths, distinguishing between Crete (168-172) and the rest of Greece (164-167).

2088. Religion. Oracles. A. Busine, *Paroles d'Apollon. Pratiques et traditions oraculaires dans l'Antiquité tardive II^e-VI^e siècles* (Leiden-Boston 2005), offers a wide-ranging study of prophetic texts ascribed to Apollo in the Greek-speaking region of the Roman Empire, with special reference to 'l'environnement culturel, politique et religieux dans lesquels on les énonçait' (2). B. deals with oracles preserved both in inscriptions and literary sources and pays special attention to the connection between those two categories of sources. We restrict ourselves to the epigraphically transmitted oracles. In an Appendix (445-454), B. lists 63 oracles known from inscriptions (provenance; brief bibliography; no texts; references to the pages on which the texts are discussed); on 509-512 Index of inscriptions. Oracles from Klaros [cf. now also F.Graf, 'The oracle and the image: returning to some oracles from Klaros', *ZPE* 160 (2007) 113-119] and Didyma take pride of place.

There is a continuing popularity of the traditional gods and, in that context, of oracles given by civic deities. It is in the course of the 4th century A.D. that the 'dieu citoyen' begins to yield to the 'dieu prophète'; the latter is increasingly compared with the prophetic qualities of the Jewish-Christian god. The ancients invoke Apollinian oracles for the ideology of anti- or pro-Christian politics.

As to Klaros and Didyma, B. discusses the following themes, adducing passages from numerous oracles, with translation. Between brackets we give B.'s pages: attribution of oracles to Klaros and Didyma (28-46); the 'production' of oracles (divine inspiration; oracular personnel: θεοσπιδός, ἱερεὺς, προφήτης, τυμίας, ὑποχρηστής; 48-52 [See also B.'s article 'The officials of oracular sanctuaries in Roman Asia Minor', *Archiv für Religionsgeschichte* 8 (2006) 275-316]); recording of oracles (χρησμογράφος; 53/54); the clientele (geographical provenance and social status of visitors, both individuals and delegations of cities; 54-86; for delegations see our lemma no. 1248); motives for consultation of oracles (public-civic concerns: λοιμός, organization of cults; private concerns: health, money but also theological problems: quest for the supreme god; focus on revelations; 89-126); answers of oracles (explanatory; prescriptive; 'l'expression d'un polythéisme traditionnel ancien' [167]; exhortations to focus on a new, pure pagan cult, centered

around prayer and contemplation; 127-172); oracles underlining Apollo's religious authority in various regions: erection of statues of Apollo. Apollo as 'maître de piété', also for other cities; propaganda for Apollo Klaros throughout the Empire [cf. *SEG LIII* 1587 (172-189); 'fidélisation de la clientèle' (191) in view of fierce competition in the religious 'market'; 'développement de mystères in oracular temples' (189-195); revelations leading towards 'une théologie païenne intermédiaires between god and men; contacts between worshippers and the divine world' (195-214); oracles and ancient oriental wisdom (214-221).

2089. Religion. Oracle and cult of Ares in Asia Minor. In *GRBS* 45 (2005) 261-283, M.Gonzales discusses the epigraphic evidence for the cult of Ares in southern Asia Minor, with special focus on two dedications to Ares found northeast of Side in Pamphylia (*J.Side* 377/378). He suggests that ΕΙΧΟΝΙΟΝ restored in *J.Side* 377 L. 6 should be identified as a plaque which was used to attach a medallion to a statue or statue base. He furthermore discusses an inscription from Syedra in Pamphylia which records an oracular response (L.Robert, *Documents d'Asie Mineure* [Paris 1987] 91-100 [Merkelbach-Stauber, *SGO* IV 168/169 no. 19/1901]). G. argues that this oracular response originates not from the oracle of Apollo at Klaros (as has been suggested by Robert) but 'from the southern Anatolian oracle of Ares, perhaps located at Termessos' (280-281). According to G., the 'extraordinarily strong clustering of Ares cults in southwestern Asia Minor certainly reinforces Robert's notion of an indigenous warrior deity who had taken the name of the Greek god' (282).

2090. Religion. Personification of abstract concepts. Starting from *TAM* V.3.1539, G.Petzl, in *Nommer les dieux* 69-77, offers some reflections on a series of abstract deities: Ἀρετή, Ἀσωτία (*TAM* V.3.1895), Δικαιοσύνη, Δίκη, Εὐρωστία (*AvP* VIII.3.127), Θείον, Μνήμη, Μνήμη καλοῦ Καλοκαίριου (Merkelbach-Stauber, *SGO* IV 18/12/01), "Ὀσίος καὶ Δίκαιος"/Ὀσίον καὶ Δίκαιον (as twins or as single deity), Θείον "Ὀσίον καὶ Δίκαιον and Θεός "Ὀσίος καὶ Δίκαιος (*SEG* XXVIII 929). Brief discussion of *SEG* LIII 1344, XXXVIII 1310 B, 1311 A, and the related question of whether "Ὀσίος"/Ὀσίον and Δίκαιος/Δίκαιον were separate deities or just abstract qualities of one Θεός.

2091. Religion. Pigs in Greek rituals. Under this title K.Clinton, in R.Hägg, B.Alsroth, (edd.), *Greek Sacrificial Ritual, Olympian and Chthonian. Proceedings of the Sixth International Seminar on Ancient Greek Cult, organized by the Department of Classical Archaeology and Ancient History, Göteborg University, 25-27 April 1997* (Stockholm 2005) 167-179, explores the several functions of the sacrifice of pigs, piglets, and pregnant sows in a wide range of cities and sanctuaries. In addition to the consumption of sacrificial pork, C. also discusses numerous inscriptions, providing extended quotations, commentary, and bibliography. Except for the deposition of piglets in pits at Thesmophoria festivals, he cautions against applying the term 'chthonian' indiscriminately to sacrifices of pigs. Among the many inscriptions quoted



and discussed in this paper are: *IG* II² 1672; *SEG* XXI 527 (*Agora* XIX L 4: Salaminiotai decrees); *IG* V.1.1390 (Andania); *IG* XI.2.146 A, 199; *I.Delos* 338; *LSCG* 156 A (Kos); *SEG* XLIII 630 (Selinous); *I.Erythrai* 207 (*LSAM* 26).

2092. Religion. Priests. E.Stavrianopoulou, in C.Ambos et alii (edd.), *Die Welt der Rituale* (Darmstadt 2005) 225-232, collects inscriptions demonstrating the efforts of communities in Asia Minor to protect the rights, position, and authority of priests, and to guarantee hereditary priesthoods; she also briefly discusses the importance of priests as ritual experts for the identity of communities. S. discusses the following inscriptions (German translations): regulations concerning the sale of the priesthoods in Chalkedon (*LSAM* 3 LL. 9-16; 5 LL. 9-15); a decree concerning the priesthood of Asklepios in Pergamon (*LSAM* 13 LL. 1-6 and 26-32); and a regulation concerning the priestess Galato in Pednelissos (*LSAM* 79 LL. 6-10). For cult regulations see also our lemmata nos. 2092 and 2097.

2093. Religion. Private cult of Hellenistic kings. S.Aneziri, in *Ἱδία καὶ δημοσία* 219-233, first tries to give a definition of 'private cult': a cult (sacrifices; dedications) financed and practiced by an individual, often but not necessarily always in a private space (house); subsequently she discusses various types of documents recording private cults of rulers: 1) *SEG* XLI 1003 II and *OGIS* 90 (*I.Prose* 16) (decrees prescribing private sacrifices in the context of otherwise civic ceremonies); 2) small altars, with marble plaques inscribed with the name of the ruler (often Ptolemaic queens) in the genitive (cf. L.Robert, *OMS* VII 599-635; *SEG* XLVIII 1802 [see now also *SEG* LIII 1755; LIV 1531 and 1555]); 3) ceramic oinochoai often found in tombs, with the name of the Ptolemaic king or queen in the genitive (e.g., ἀγαθῆς τύχης Ἀρσινώης φιλοδόλου Ἰσίδος; θεῶν εὐεργετῶν); 4) dedications. Finally A. briefly analyzes the dedications (royal functionaries often dedicating objects to Ptolemaic rulers; agonothetai and gymnasiarchs in the gymnasia; soldiers; private citizens often encouraged by urban decrees to establish a private cult; cf. above sub 1) and the rulers worshipped by private people (often Ptolemies, often Arsinoë II and Berenike II; often in conjunction with traditional Greek and Egyptian deities).

2094. Religion. Rituals. S.G.Cole, *op.cit.* (cf. our lemma no. 2080), adduces numerous inscriptions, especially cult regulations, in a collection of studies that discuss aspects of the organization of sacred space, ritual purity, and the cult of Artemis. See our lemmata nos. 629 and 970. For cult regulations see also our lemmata nos. 2092 and 2097.

2095. Religion. Ruler cult. C.Wikander, in *Greek Sacrificial Ritual* -- (cf. our lemma no. 2091) 113-120, examines the evidence for the practical aspects of the early Hellenistic ruler cult (ca. 311-260 B.C.), i.e. processions, sacrifices, and contests. W. reviews the evidence provided by inscriptions concerning the cult of Lysimachos in Samothrace (*Syll.*³ 372) and

Priene (*I.Priene* 14 = *OGIS* 11); Antigonos Monophthalmos in Skepsis (*OGIS* 6), Antigonos Monophthalmos and Demetrios Poliorketes in Athens (*IG* II² 646, 653/654), Delos (*IG* XI.2.154 A L. 42, *IG* XI 1036), and Samos (*SEG* I 362 = *IG* XII.6.56); Demetrios Poliorketes in Euboia (*IG* XII.9.207 LL. 36-39); Stratonike in Delos (*IG* XII Suppl. 311); Seleukos I in Ilion (*I.Ilion* 31 = *OGIS* 212) and Lemnos (*IG* II² 672); Ptolemy I in Delos (*IG* XII.7.506 = *Syll.*³ 390) and Miletos (*Milet* I.3.139 = Welles, *RC* 14). [For the cult of Philaiteros in Kyme, see *SEG* I.1195, Chaniotis]. W. concludes that the ruler cult was modelled on already existing patterns of worship.

2096. Religion. Ruler cult: Alexander the Great. After reviewing the scholarly questions and the literary and numismatic sources, F.Ferrandini Troisi, *Epigraphica* 67 (2005) 23-34, discusses the following inscriptions which may point to the deification of Alexander the Great during lifetime: 1) *SEG* XVII 415 (Thasos; 325-300 B.C.); among the festivals recorded in L. 2, the Ἀλεξάνδρεια follow on the Δωδεκάθεα; this can be connected with the proposal of the orator Demades in the Athenian assembly in 324 B.C. to proclaim Alexander as the 'thirteenth god' (Aelian. 5.12, who also notes that the orator was charged with a fine of 100 talents for this impiety), which apparently actually happened in Thasos or was at least 'un intenzionale preludio agli onori resi ad Alessandro' (31); on 30/31 a list of cities celebrating Ἀλεξάνδρεια; 2) *IG* XII.1.57 and 71 (c); *I.Lindos* 233 (3rd/2nd cent. B.C.); three Rhodian inscriptions recording Ἀλεξάνδρεια; the festival may have been founded in 332 B.C., when Alexander had intensive contacts with the island; 3) *I.Erythrai* 201 (*Syll.*³ 1014; *LSAM* 25; ca. 270 B.C.); B.LL. 124/125 record the ἐκτόνιον of 20 drachmai for the sale of the priesthood βασιλευς, Ἀλεξάνδρου; F.T. finds it difficult to believe that such a detailed organisation of an official cult could have taken place in the short span of time between the death of the king and the erection of the inscription (ca. 50 years!); 4) *I.Ilion* 122 (*CIG* 3615; Roman Imperial period), mentioning the φυλή Ἀλεξάνδρις; it cannot be excluded that Alexander was honored in Ilion already during his lifetime in view of his special relationship with the city, which he supported for many years after it had served as the first station in his Asian expedition (Arrianus 1.12), and which he transformed from a village into a city (Diodorus 18.4/5; Strabo 13.593). Cf. J.Mylonopoulos, *EBGR* (2005) [2008] no. 55: 'None of this changes the fact that none of the inscriptions mentioning the Alexandria can be securely dated before Alexander's death'.

2097. Religion. Sacred law. E.Lupu, *Greek sacred law. A collection of New Documents* (NGSL) (Leiden-Boston 2005), consists of two Parts. In Part I (3-112) L. deals with the following aspects, adducing numerous inscriptions: entry into and protection of sanctuaries (Greek text and translation of *SEG* XLVIII 1037, from Delos); dedications in sanctuaries; founding, construction, repair and maintenance of sanctuaries; cult officials; priesthoods (and the mode of acquisition) and other religious officials; cult performance; sacrifices; sale of sacrificial meat and skins; participation in cults; funerary laws; purification; cult finances, foundations, associations; festivals and ceremonies and their regulations.

'Sacred Law' comprises all 'documents which set out rules and regulations concerning recur-

rent cult practice' (A. Chamotis, *EBGR* (2005) [2008] no. 97); see also R. Parker's article 'What are sacred laws?', summarized in *EBGR* *ibid.* no. 115 (laws originating in the assembly and 'exegetical laws' prescribing the proper ritual actions).

In Part II L. presents 27 new sacred documents published after Sokolowski's *LSCG* (1969): sacrificial calendars and regulations; sanctuary- and cult regulations. For each inscription he gives a detailed description of the stone, bibliography (with separate sections for publications on the establishment of the text and on the contents), Greek text with elaborate app. cr., translation and detailed commentary. Inscriptions from Kos and Asia Minor are not included; on 397-404 L. presents three bibliographical checklists: one for 'significant new documents from Asia Minor' (38 texts), the second for 'new documents from Cos' (42 texts) and the third for 'some significantly expanded or improved texts of inscriptions included in Sokolowski's Corpus' (12 texts). Elaborate indices conclude the book.

In a second edition (Leiden/Boston 2009), L. presents a postscript with 'some corrections and afterthoughts' (501-516). See also A. Chaniotis, *EBGR* (2005) [2008] no. 97 and P. Gauthier in *BE* (2005) no. 8 and *AC* 75 (2006) 482-484. We give a comparatio numerorum for Corpora and *SEG*. For cult regulations see also our lemmata nos. 2092 and 2094.

<i>IG XII 6</i>	Lupu, no.	<i>SEG</i>	Lupu, no.	<i>SEG</i>	Lupu, no.
169/170	18/19	XXXI		XXXIX	
		122	5	729	17
<i>SEG</i>		XXXII		XLI	
XXVI		456	11	739	22
134	2	XXXIII		744	23
524	12	147	1	XLIII	
1084	25	XXXV		630	27
XXVII		113	3	XLIV	
261	14	XXXV		505	13
545	18	923	20	XLVI	
XXVIII		XXXVI		923	15
103	2 [= I. Eleusis 85]	267	4	XLVII	
421	7	376	8	49	10
750	24	XXXVIII		488	9
XXX		786	16		
380	6	853	21	<i>I. Oropos</i>	
1119	26			278/279	9/10
				<i>I. Beroia</i>	
				1	1

2097 bis. Religion. Sacrifice. Various aspects of sacrifice are treated in studies collected in *Greek Sacrificial Ritual* -- (cf. our lemma no. 2091). Sacrifice to heroes: R. Parker, *ibid.* 37-44, rejects the traditional distinction between 'Olympian' and 'chthonic' sacrifice, pointing out that the ancient sources only distinguish between sacrifices to gods (θεῶν) vs. sacrifices to heroes

(ἡρώεσσιν); in this context he briefly adduces the cult regulation of Selinous (*SEG* XLIII 630) and the evidence for sacrifices to heroes (occasionally followed by a feast) in the sacrificial calendars of Attica (Salaminiot: *LSCG* Suppl. 19; *SEG* XXI 527; see our lemma no. 257; Erchia: *LSCG* 18; *SEG* XXI 542; LIV 216*; Thorikos: *IG* I² 256 bis; *SEG* XXXIII 147; see our lemma no. 58). In heroic sacrifice usually more meat was burned than in normal sacrifice (cf. ἐνάτευσις; cf. our lemmata nos. 971/972), the victims were slaughtered into the ground, the meat was consumed on the spot (prohibition of ἀποφορά), and blood was poured into pits (cf. ἐντέμνειν in *Recherches -- Thasos* 1 141 = *LSCG* Suppl. 64). Classification of sacrifice: A. Henrichs, *ibid.* 47-58, points to the problems of modern classifications ('blood ritual' vs. 'fire ritual', 'Speiseopfer' vs. 'Vernichtungsoffer', 'Olympian' vs. 'chthonian', 'marked' vs. 'unmarked', 'divine' vs. 'heroic'); he discusses the clauses concerning sacrifice in the sacred regulation of Selinous (*SEG* XLIII 630; 53-55). Sacrifice of pregnant animals: J. Bremmer, *ibid.* 155-163, collects the evidence for the sacrifice of pregnant animals in cult regulations and other inscriptions from Athens (*IG* I² 250 L. 30; *IG* II² 949 L. 7; *SEG* XXXIII 147 LL. 38 and 44; *LSCG* 18 E LL. 16-21; 20 III L. 12 and 48/49; 28 L. 16; *LSCG* Suppl. 19 L. 92), Andania (*IG* V.1.1390 = *LSCG* 65 LL. 33 and 68), Rhodes (*LSCG* Suppl. 95), Mykonos (*LSCG* 96 LL. 15-17), Kos (*LSCG* 151 B L. 3; *Iscr. Cos* ED 241 L. 3), Patmos (Merkelbach - Stauber, *SGO* I 01/21/01), Gortyn (*LSCG* 146), and Miletos (*LSAM* 41 L. 6). Stressing the symbolic character of sacrifice, he argues that such sacrifices were reserved to goddesses with 'abnormal cults' (Δημήτηρ Χλόη, Γαῖα and Πέα in Athens, Δημήτηρ) and to goddesses connected with the transition from youth to adulthood ('Ἡρα Ἀνθεία in Miletos, Ἀρτεμῖς in Patmos, and Ἀθηνᾶ Σκιράς Skiras in Athens).

See also our lemmata nos. 903, 971/972, and 2091.

2098. Religion. Ἐκφορά. A. Kavoulaki, in *Ἰδίαι καὶ δημοσίαι* 129-145, adduces various inscriptions shedding light on the 'public impact of the ἐκφορά' and 'the various contexts (mainly in Athens) in which this impact is felt'. Key-words are πρόθεσις and ἐκφορά.

2099. Religion. Ἐστία: priesthoods. M. Kajava, *HSCPh* 102 (2004) 1-20, collects and studies inscriptions recording priesthoods of Ἐστία: *I. Délos* 1877 and 2605; *I. Stratonikeia* 16; the only known priestess is on record in *IG* XII Suppl. 651 (Chalkis, Euboea; perhaps a private sanctuary like that in Peiraeus known from *IG* II² 1214 and 1229). Women qualified as Ἐστία πόλεως are known from Sparta (*IG* V.1.116, 583/584, 586, 589, 593, and 598; *SEG* XXXVI 353 and XLVIII 460; see also our lemmata nos. 474-476), Olympia (*IVO* 473) and Herakleia Pontike (*I. Heraclea Pontica* 1); it should be considered a honorary title rather than a priesthood. For *Agora* XV 260 see our lemma no. 243; *IG* II² 5096 probably refers to the cult of Roman Vesta (early Imperial period). In *IG* XII.5.143 (Paros), Ἐστία is a heading (preceding four persons responsible for the maintenance of the public hearth) rather than a name (so *LGPV* I s.v.). See also J. Mylonopoulos, *EBGR* (2005) [2008] no. 75, who points out that a priesthood of Ἐστία Βουλαία is on record in an unpublished inscription from Aphrodisias.

2100. Religion. Ζεύς Ἐρκεῖος and Κτήσιος. Cf. P.Brulé, in *Ἰδία καὶ δημοσίᾳ* 27-53, for reflections on Ζεύς Ἐρκεῖος and Ζεύς Κτήσιος. Various inscriptions are adduced.

2101. Religion. Ζεύς Οὐρίος, Ἡρώς Στομιανός, and Πρίαπος. In a discussion of the nation of the Bebrykes, F.Préteux, *REG* 118 (2005) 245-265, collects the epigraphic sources for the cult of Πρίαπος as a patron of fishermen and sailors, primarily in the Propontis (Lampsakos) and the Aegean (Lesbos, Kos, Halikarnassos). He briefly adduces the following inscriptions: *IG* XII.3.421c and 422; *IG* XIV 102; *SEG* XXVIII 840; *XLII* 549; *XLIV* 987; *MAMA* VIII 446; *Lampsakos* 7; *SEG* 167. Similar functions were fulfilled by Ζεύς Οὐρίος in Bosphoros and elsewhere (260-264; e.g. *IG* XIV 574; *SEG* XXXVIII 1019; *I.Kalchedon* 14) and Ἡρώς Στομιανός on the Thracian coast of the Black Sea (261-263; *IGBulg* I² 474; G.Mendel, *Catalogue des sculptures grecques, romaines et byzantines* (Constantinople 1914) III no. 1333; cf. our lemma no. 734). P. also comments on the personal name Βέβρυξ (250).

2102. Religion. Θεός Ὑψίστος. Adducing numerous inscriptions N.Belayche, *Archiv für Religionsgeschichte* 7 (2005) 34-55, studies the cult of Θεός Ὑψίστος, often considered a form of 'pagan monotheism', in the context of polytheism in the Roman Empire. The epithet Ὑψίστος (used for numerous deities, mostly associated with the sky or with heights) and the divine name Θεός Ὑψίστος serve to underline the superiority of the god concerned; the deity is at the top of the divine edifice and his/her greatness is underlined rather than the individual divine being. Attestations of Θεός Ὑψίστος do not necessarily imply the worship of a single god, there is no evidence that his cult shows a rupture in ritual practices. The exaltation, usually by acclamations vel sim., is part of a general trend in the Imperial period. See also our lemma no. 2077.

2103. Religion. Ἱερὰ δημοτελῆ. V.Pirenne-Delforge, in *Ἰδία καὶ δημοσίᾳ* 55-68, offers reflections, based on relevant literary passages and inscriptions, on the meaning of Ἱερὰ δημοτελῆ (ἐορταί δημοτελεῖς; θυσίαι δημοτελεῖς; cf. also a Δημήτηρ Δημοτελής in *LSCG* 102 [from Amorgos]) and Ἱερὰς δημοτελεῖς in Kos [*PH* 34]).

2104. Sculptors. Sthennis of Olynthus. According to Pausanias (9.30.1) three of the statues of the Muses dedicated by the Thespians on Mt. Helikon were made by the sculptor Ὀλυμπιοσθένης. D.Knoepfler, in A.Kolde, A.Lukinovich, A.-L.Rey (edd.), *Koruptraia ἀνδρὶ Mélanges offerts à André Hurst* (Geneva 2005) 657-670, shows that the reading should be corrected to Ὀλύμπιος Σθένης (cf. Paus. 6.16.8: ἐργὸν ἔστιν Ὀλυμπίου Σθένειδος). Sthennis (active in ca. 340-285 B.C.) and other members of his family are known as sculptors from a number of inscriptions (for Sthennis see *IG* II² 3829, 4902; VII 279 = *I.Oropos* 383; for his family see *SEG* XLVIII 575 and LI 1023). Sthennis completed, perhaps in cooperation

with the younger Kephisodotos, the group of the nine Muses, the construction of which had started ca. 400-380 B.C. and was interrupted because of the political situation.

2105. Senators. Eastern senators and culture. In W.Eck, M.Heil (edd.), *Senatores populi Romani. Realität und mediale Präsentation einer Führungsschicht* (Stuttgart 2005) 263-270, C.P.Jones poses the question 'how far senators ... owe their social position to their possession of culture' (263), culture being defined as the subject-matter of ῥήτορες, γραμματικοί and φιλόσοφοι. Brief discussion of *SEG* XVIII 557 (Αὔλος Κλαύδιος Χάραξ); *XLVII* 1656 (Αἰκίνιος Ῥουφείνος); *LIII* 1327/1328 (Λούκιος Ἐγνάντιος Οὐκτωρ Λαλλιανός; cf. also our lemma no. 1378); *I.Pisid.Cen.* 44 (see also *SEG* L 597 on p. 189 and our lemma no. 1371 B; Μάρκος Οὐλπίος Τερτυλλιανός Ἀκύλας).

2106. Slavery. Various studies. S.Zoumbaki, in *Esclavage antique* -- (cf. our lemma no. 915) 217-231, collects evidence for the collective definition of slaves. Slaves were defined as a group in three different ways: 1) slaves who acted as a group, usually making dedications (e.g. *I.Smyrna* 543; *SEG* XL 1044; *XLVII* 974; *TAM* II.2.466; *GV* 651; cf. *I.Stratonikeia* 407, 450, 486-491; cf. the terms σύνδουλοι; *IG* II² 11348; *IG* X.2.1284; *SEG* XXIV 496; πρὸς χεῖρα; *I.Smyrna* 543; φαμίλια; *SEG* XXX 1853; *XLIX* 1729; *IGR* IV 518 and 1377); 2) religious associations of slaves (e.g. *IG* II² 2937, 2940, 4817; cf. *IG* II² 1365/1366; *IG* XII.1.31; see our lemma no. 635 bis); 3) slave groups defined by a place name (*SEG* XXXVI 1155. Κουβαίτη-νοί; *XLVIII* 1604: Σωμάριος?; *IGR* IV 1377: κολλήγιον τῆς φαμίλιας... εἰδὲ ὅν ἐν ἑθνεῖς ἠθεσῶς κώμης; W.H.Buckler, D.M.Robinson, *AJA* 16 [1912] 35: οἱ οἰκέται οἱ κατοικοῦντες ἐν τούτοις τῷ τόπῳ; see also our lemma no. 549 bis).

A.Lozano, *ibid.* 243-257, offers a synthesis on slaves in the religious epigraphy of Asia Minor, discussing the following subjects: the (exceptional) participation of slaves in cult activities (e.g. *I.Stratonikeia* 318; *LSAM* 20 = *TAM* V.3.1539) and their release from work during festivals (e.g. *LSAM* 8 and 15); public slaves in sanctuaries (δημόσιοι, ἱεροὶ παιδεῖς; e.g. *Labraunda* 56 and 59; *SEG* XIV 702); ἱεροὶ and ἱεροδουλοὶ; confession inscriptions (without reference to Periz, *Beichtinschriften*), the concept of gods as 'rulers' of villages [see now N.Belayche in A.Vigour et al. (edd.), *Pouvoir et religion dans le monde romain. En hommage à Jean-Pierre Martin* (Paris 2006) 257-269]; θερετοί, and sacred manumission.

For other studies in this volume see our lemmata nos. 468 bis, 667, 698, and 915.

W.Scheidel, *AncSoc* 35 (2005) 1-17, focuses on slave prices and the cost of slave labor in the Greco-Roman world (low in classical Athens, presumably also in the Roman republic, but high in Roman Egypt and other parts of the Roman empire during the Principate, the success of slavery as a labor regime depended on the relationship between labor supply and labor demand). Greek inscriptions are adduced only occasionally: they are from Attica (auction of the slaves of the Hermekopida; W.K.Pritchett, *art.crit.* in *SEG* XVI 13, p. 276, S. 11), Delphi (manumission inscriptions, S. 8-9), and Dura Europos ('archive' of the merchant Αὐρηλῖος Νεβουχῆλος; *SEG* L 1394, S. 5).

J. Bodet, *JRA* 18 (2005) 181-195, studies the position of slave-traders in Roman society: *mangones*, *venalicii* and *σωματέμποροι* occasionally occur in inscriptions.

2107. Slavery. Manumission. R. Zelnick-Abramovitz, *Not Wholly Free. The Concept of Manumission and the Status of Manumitted Slaves in the Ancient World* (Leiden/Boston 2005), presents a thorough study of manumission practices in the Greek world (Classical-Imperial period) adducing numerous inscriptions, especially manumission records from Delphi, Boiotia, Thessaly, Macedonia, and the North Shore of the Black Sea, as well as epigraphic and literary evidence from Athens. The following subjects are treated primarily in the light of the epigraphic evidence: various modes of manumission (69-99), the terminology of manumission (99-126: ἀπελευθερός, ἀπελευθερώω, ἐξελεύθερος, ἐξελευθερώω), the part played by the manumitters and their motivation (130-153), the position of manumitted slaves, their children, and *θρεπτοί* (154-183), the legal procedure of manumission (184-207), the purchase of freedom (207-222), the conditions of manumission and the *παράμνη*-clause (207-248), the *προστάτης* (248-262), measures for publicizing and protecting the freedom of the manumitted slave (263-272), laws on manumitted slaves (301-306), and the obligations, rights, and social position of freedmen (308-319). It is not possible to list here the numerous inscriptions adduced or discussed by Z.-A. We only mention the inscriptions of which she presents Greek text and translation: *IG* V.2.274 I (75); *IG* VII 1779 (88), 3314 (89/90), 3330 (86); *IG* IX.1.63 (84/85), 86 (88/89), 119 (89); *IG* IX.2.74 = *SEG* XXX 531 (68); *IG* IX.2.1.709a (90); *CIRB* 145 (118), 710 (119); *SGDI* 1689 (67, 87). For a review see K. Bradley, *CR* 57 (2007) 444-446. Cf. our lemma no. 597.

2108. Theater. Post-classical drama and (panto)mime. G. Tedeschi, 'Lo spettacolo in età ellenistica e tardo antica nella documentazione epigrafica e papiracea', *Papyrologica Lupulensis* 11 (2002) 87-187 (using literary sources as well), presents a broad survey of authors, works, performers and performances in post-Classical drama: tragedy and comedy (dominance of Euripides and Menander), and various forms of entertainment like mime and pantomime. In an appendix on 150-187 T. offers a 'Documentazione sulla prestazioni d'opera di artisti in Egitto', consisting entirely of papyri dating up to the 6th cent. A.D. (Italian translations; an *ὀμνιστής* is attested as late as the late 3rd cent. A.D. [*SB* 7336]). Numerous inscriptions are adduced and occasionally briefly discussed in the sections on pantomimes (115-129, especially 115-120; for the terminology and texts see *SEG* LIV 1864 and our lemma no. 2045; also inter alia *I.Cret.* IV 222, Gortyn; *SEG* I 529, Apamea; *XXV* 1327, Amastria; *IGR* IV 1272, Thyateira) and mimes (129-147, especially 138-142; inter alia *F.Delphes* III.1.469; *IGR* I 552, Salona; *I.Cret.* IV 223, Gortyn; *IG* XIV 2342, Aquileia; *I.Eph.* 1135; *I.Smyrna* 468 [*IGR* IV 1450]; *I.Tralles* 110; *SEG* XLIII 892, Patara; *IGLS* 9407, Bostra; main terms: *βιολόγος*, *θεαματοποιός*, *μοσχολόγος*). For pantomimes see also our lemma no. 2045.

2109. Treaties. In a study of cheating and inconsistencies between deeds and promises in Greek public life, F. Cazzano, in L. Santi Amantini (ed.), *Dalle parole ai fatti. Relazioni internazionali e comunicazione politica nel mondo antico* (Rome 2005) 3-33, collects evidence for treaty clauses preventing the violation of the treaty by means of cheating (*IG* I² 11, 29, 37, 39/40, 53/54, 75/76, 83, 86, 89, 127; *II*² 111, 230, 236; *IV* 556; *IX*² 1.170; *XII*.5.109; *SEG* XVII 19; *XXII* 339; *XXVIII* 408; *XXXVI* 973; *XLI* 322; *XLIII* 135; *Chaniotis, Verträge* nos. 12/13, 19, 23, 26/27, 31, 37, 59-61, 74; *I.Lasos* 2/3; *I.Smyrna* 573; *Milei* 13.149/150; *TAM* II.3.1183; *Tod, GHI* 158; Meiggs-Lewis, *GHI* 10; *Staatsverträge* 551/552). She comments on expressions such as *πιστός* καὶ *ἀδολός*, *δικαίως* καὶ *ἀδολώς*, *ἀδολώς* καὶ *ἀβλαβέως*, *ἀπλώς* καὶ *ἀδολώς*, *ἀδολώς* καὶ *ἀπροφασίστως*, οὐδὲ *τέχνη* οὐδὲ *μηχανή*, *ἀνευ δόλου* καὶ *ἀπάτης*, exploring the convergence of vocabulary of treaties and that of the literary sources as well as possible influences from the Orient.

2110. Twins. V. Dasen, *Jumeaux, jumelles dans l'antiquité grecque et romaine* (Kilchberg 2005), offers a vast panorama of the role of twins in Greek and Roman myth, cult, medicine and real life, in which the Greek epigraphical part is modest (index on 318, with about four times as many Latin as Greek inscriptions). We mention the texts directly bearing on the main subject and briefly discussed: *IG* IV².1.122 (39 and 42) (D. 206/207; 350-300 B.C.; a woman giving birth to five children - not likely to be quintuplets - and another giving birth to two children in one year); *IG* VII 579 (GV 137; Tanagra; the relief of this early 6th cent. B.C. monument suggests that the two deceased were twins; D. 223); *IG* XIV 205 (Akrai, 'late'; association of the Dioskouroi with *Καλλιγένεια* [on the assumption that L.R. Farnell's restoration of L. 4 - 'recentior non ad titulum pertinens', *IG* - as *Καλλιγένειαν Κά[σ]τ[ο]ρα καὶ Πολυδεύκην*] is correct; D. 186); *IG* XIV 2521 (GV 377; Bordeaux; 2nd cent. A.D.; epitaph for a mother who died in childbirth together with one of her twin sons; French translation; D. 49); *GV* 569 (Pydna, 2nd cent. A.D.; two *δίδυμοι* sharing a grave; D. 268). Some dedications to the Dioskouroi on 171 (inter alia *SEG* XLV 302; Messene, ca. 300 B.C.; dedication to Polydeukes; dr.; French translation).

2111. Vocabulary. The formula 'personal name ὁ κατὰ personal name' in the early Byzantine period. D. Feissel, in *Mélanges Jean-Pierre Sodini* (= *T&MBz* 15; Paris 2005) 253-255, focuses on the preposition *κατὰ* used in early Byzantine literature and inscriptions to express a special relationship between two persons, whether by family connection or a status of dependence: the profession/title of the first person - 'personnage de référence' (254) - is always specified, that of the second person occasionally. To the epigraphic examples provided by A. Cameron, *Glossa* 56 (1978) 87-94, F. adds some others: *Corinth* 8.3.550 (cf. L. Robert, *REG* 79 [1966] 764, who recognized the formula *Νικήτ[η] κατὰ [-]βανον* and suggested reading *[Α]-βανον*; F. [253 note 67] prefers *[Σι]βανόν*, more frequent in the early Byzantine period); *IG* X.2.1.804 (Feissel, *Recueil* 134; *SEG* XXVI 778; Thessalonika; F. [254 note 68] now reads in L. 3/4 *κατὰ τὸν τὴν ἐνδ[οξον] μνή[μην] ἀπ[ὸ] ἐπ[ίσ]τ[η]μον Α[.....]νον* (or *Α[.....]νον*) instead of *ἐνδ[οξ(ο)τάτην] μνή[μην] ἀπ[ὸ] ἐπ[ίσ]τ[η]μον* [...]); *SEG* XLI 1537 and XLVIII 1867 (Resafa-

contrary, graffiti on small objects or sherds are abundant, also in this early period (e.g. M.K. Langdon, *A Sanctuary of Zeus on Mount Hymettos* [Princeton 1976]; *Agora XXI: SEG LIII 957* [Kommos on Crete]). Rather than explaining this contrast in terms of 'public' versus 'private', de P. suggests that the early monumental dedications, following on a stage in which oral public, city and commemoration prevailed, served the purpose of 'reconnaissance sociale' among the elite, with the inscriptions often underlining 'un lien avec le monde extérieur' (the cauldrons, for instance, mostly bear two texts in different hands: one recording the contest in which the object was won as a prize, the other commemorating its dedication in a sanctuary in another place); the graffiti, written also by members of lower social strata, may have aimed at 'reconnaissance publique mais limitée à l'immédiateté du geste d'inscription face aux participants au culte, dans un contexte de compétition sans commémoration' (all quotations on 24).

2124. Youth, Youth and politics. J.H.M. Strubbe, *Mnemosyne* 58 (2005) 88-111 (cf. also C.Laes, J.Strubbe, *Jeugd in het Romeinse rijk: jonge jaren, wilde haren?* [Leuven 2008] 148-157), studies the functions held by young people (παῖδες; ἑφηβοί; νέοι) in the Greek cities in the Roman empire. He concludes that 'youths were appointed in the first place because they were expected to contribute large sums of money' (110; cf. L.-S. 150) and did not hold 'responsible governmental offices' but nominal functions; moreover, the appointment of young adults as magistrates was an exceptional, marginal phenomenon and as a result the theory of an 'absence of adolescence' based on the assumption that youths actually did participate in municipal politics (cf. *SEG* XLI 1882) should be reconsidered.

S. suggests comparing functions like the γυμnasiarchia, ἀγωνοθεσία and δεκαπρωτεία with munera patrimonii, which according to Ulpian (*Dig.* 50.4.8) could be held by minors under the age of 25. He discusses the following inscriptions in some detail: *IG* IV².1.653 (Epidaurus; a 4 year old boy Κορνήλιος Ποῦλχερ, gymnasiarch and agoranomos during festivals); *I.Stratonikeia* 667 (11 year old gymnasiarch); *I.Iasos* 276/277 (9 to 11 year old ἐφήβαρχος); *IGR III* 800/801 (Silyon; dossier concerning Μηνωδώρα and her son Μεγακλῆς; contra R.van Bremen [cf. *SEG* XLIV 1144]), S. argues that Menodora herself gave the money on behalf of her son, who held the demiourgia and gymnasiarchy; she was not Megakles' guardian and Megakles may not have been under age, when he held these functions); *I.Bubon* 14 (M. Ἀρρήλιος Μάγας; ὑποφύλαξ and ἀρχιφύλαξ of the Lycian league, before he died 18 years old) [C.Kokkinia (ed.), *Bubon. The Inscriptions and Archaeological Remains* (Athens 2008) 54-57 nos. 24/25]; *TAM II* 765 (Arceai; δεκάπρωτος from the age of 18); *CIG* 2727/2728 (Aphrodisias; ἀργυροταμία held ἐπὶ ἡλικίας); *TAM* V.2.960 (Thyateira; a παῖς as ἀγωνοθέτης); *I.Stratonikeia* 1024 and *SEG* XLII 580 A (Kalindoia; gymnasiarchs ἐν παιδί; παῖς may indicate an ephebe here); *I.Didyma* 84, 253, 343, and 372 (αἱ ἐν παισὶ λειτουργίαι; S. prefers a translation 'liturgies for παῖδες' to the interpretation of ἐν παισὶ as equivalent of ἐν παιδί; S. refers to a παῖδων χορηγός and a λειτουργός παῖδων in Didyma; he opts for a loose interpretation of παῖς, 'young person' (but one wonders whether in inscriptions the word is ever used for youngsters older than 18. Pickett)); *TAM* V.2.1203 (Apollonis; an ephebe as gymnasiarch, assisted by a ὑπογυμνασί-αρχος); *TAM II* 382 (Xanthos; a βουλευτὴς παντάρχων commemorated by his συνέφηβοι; S. suggests interpreting παντάρχων as 'princeps (of the council)' and argues that the deceased

need not necessarily have been an ephebe himself; 'συνέφηβοι may mean former ephebes' [finals are mine; but would one in that case not expect of συνέφηβουσάντες?; see also our lemma no. 1483 app. cr. ad LL 9-15. Pickett]; as to the age of ephebes S. refers to S.Hin, *AntJoc* 37 (2007) 141-166: 'average age of ephebes was 16 ... or even higher' (104); cf. also L.-S. 101-109. [S.'s criticism of Kleywegt/Pickett seems unnecessary. They argued that registration as ephebe could take place at a younger age than in classical Athens and that there was no uniform age at the start; 14 may have been exceptionally early but was possible; the basic problem is how to explain the lowering of the age-limit, whether it is 14 or 16/17. As to the composition and function of the ephebeia, Hin, S. and L.-S. argue that sons of both the elite and the urban middle class were members. In addition to the preparation of sons of the elite for their later political career the ephebeia also offered to the middle-class boys a training as common citizens who should know their place in an otherwise strict socio-political hierarchy. This is acceptable. In fact Hin and L.-S. do not refute Pickett's theory about the function of the ephebeia, as they seem to think, they just add a new element to it. Pickett; *LBW* 1601 (Aphrodisias; gymnasiarch ἀπὸ πρώτης ἡλικίας; 'the office was really performed at a young age' (106); more in general S. argues that expressions like ἀπὸ (ἐκ) παιδὸς ἡλικίας, ἀπὸ (τῆς) πρώτης ἡλικίας do not refer to the age of childhood but to 'youthful'. [S.'s suggestion to interpret most functions held by youngsters as munera patrimonii may have made sense for a Roman lawyer but in Greek cities of the Roman empire the distinction between λειτουργίαι and ἀρχαὶ became increasingly irrelevant; for a Greek the gymnasiarchy was both a magistracy and a liturgy, both a munus patrimonii and a munus personale and an honor at that. The fundamental question remains why youngsters were appointed in functions altogether, whether nominally or 'really'. S. offers a bundle of explanations (108): 1) increasing shortage of wealthy candidates and/or a desire to increase the prestige of the family - but surely the fathers who are supposed often to have financed the functions held by their sons could have held (or reiterated) the functions themselves, thereby increasing the family's reputation; 2) family strategy, i.e., the absence of an adult family-member/candidate; 3) furnishing a stepping stone to young sons wanting to start a political career - as to the latter S. does not seem to realize that it is more or less identical with Kleywegt's remarks about preparation for participation in public life; remarks criticized by S. in his article ab initio (88). On 110 S. adds another explanation, mentioned in this lemma initio - but once more: fathers could easily have contributed the money themselves and in fact often did so. Pickett].

C.Laes, *Epigraphica* 66 (2004) 145-184, presents the evidence for young children, under 15 year of age, holding offices, including priesthoods (senatorial; equestrian; local). L. takes a mid-way position, 'admitting the occurrence of the phenomenon for young adults (although not favoured in the legal and public discourse) but claiming a minimal age of 14/15 for office holding which was generally respected though sometimes broken' (183). Cf. also C.Laes, *Kinderen bij de Romeinen. Zes eeuwen dagelijks leven* (Leuven 2006) 149-164.

ADDENDA ET CORRIGENDA

2125. Corrections to SEG XLV, XLIX, LI, LIII and LIV.

SEG XLV 1143: this grave stele believed to be from Paros ('made of Parian marble') was previously published as coming from Attica: see SEG XLI 210 (with the indication 'Pentellic marble').

SEG XLIX 1988: see already SEG XLV 1906 for most of these inscriptions.

SEG LI Concordance: on p. 906, remove SEG XXXI 920, 924 = SEG LI 1202-1373, and insert SEG XXXII 920, 924 = SEG LI 1202-1373.

SEG LII 654: this is the same text as SEG XLVII 1006.

SEG LII 1252: = SEG LI 1522.

SEG LII 1850: this is the same text as SEG XLVIII 1419 (now in *Milet* VI.3.1278).

SEG LIII 325/326: H.Solin points out (per ep.) that these two fragments are part of the same inscription.

SEG LIII 567 ter: in L. 4 read no. 567 quater instead of no. 567 ter.

SEG LIII 567 quater: in fine read no. 567 ter instead of no. 567 bis.

SEG LIII 591: this is the same text as SEG XLIX 677.

SEG LIII 1819: in the second book title read Ituraeans instead of Itureans (cf. our lemma no. 1716).

SEG LIII 2096: this is the same text as SEG XXX 608.

SEG LIII 2132: we postpone the second part of this lemma, announced for SEG LIV and LV (cf. LIV 1920), to a later volume.

SEG LIV Abbreviations, p. xx: add:

Ancient Greek Colonies = D.Grammenos, E.K.Petropoulos (edd.) *Ancient Greek Colonies in the Black Sea* (Oxford 2005)

SEG LIV Abbreviations, p. xxx: add:

Prossenie = E.Culasso Gastaldi, *Le prossenie ateniesi del IV secolo a.C. Gli onorari asiatici* (Alessandria 2004)

SEG LIV 29: Kosmetatou's article had already been reported in SEG LIII 2163.

SEG LIV 309: in fine read W.Slater, *art.cit.* (cf. our lemma no. 1817) 156 instead of W.Slater, *art.cit.*, 156.

SEG LIV 376: all the references to Peek, *GV*, cited by Chanotis, *EBGR* (2004) [2007] 290 no. 156, are already in Kritzas' article.

SEG LIV 417: the last sentence should be read as 'For pantomimes see our lemma no. 1864'.

SEG LIV 427: read $\Gamma = \Lambda$, $\Xi = \text{aspirate}$; 'Included was also gold dust (possibly *Περσικός χρυσός*)' instead of 'Included is also *Περσικός χρυσός*, possibly even gold dust'; $\eta\alpha\ \acute{\alpha}\rho\tau\acute{\alpha}\nu\alpha\ \tau\acute{\omega}\nu\ \theta\upsilon\rho\acute{\alpha}\mu\alpha\tau\acute{\omega}\nu$ instead of $\eta\alpha\ \theta\upsilon\rho\acute{\alpha}\mu\alpha\tau\acute{\omega}\nu$ as magistrates; *Παλινστροφοί* instead of *Παλινστρόφοι*; $\kappa\alpha\theta\acute{\epsilon}\nu$ instead of $\kappa\acute{\alpha}\theta\epsilon\nu$; *Ἐριθαιεὺς* instead of *Ἐριθαιεὺς*; $\tau\acute{\omega}\ \mu\acute{\epsilon}\nu\epsilon$ instead of $\tau\acute{\omega}\ \mu\acute{\epsilon}\nu\epsilon$; *Νηρίς* instead of *Νήρις*; *Λαγαρία* instead of *Λαγάρια*; $\Phi\lambda\epsilon\iota\theta\acute{\upsilon}\varsigma$ instead of $\Phi\lambda\epsilon\iota\theta\acute{\upsilon}\varsigma$. Note that *Πο-lykleidēs* the Younger was the sculptor of the chryselephantine statue; the architect was Eupolemos.

SEG LIV 436: read *Λαγαρία* instead of *Λαγάρια*; note that we wrongly attributed to Charneux the view of Kritzas that *Λαγάρια* is related to the Lakonian epithet of the Dioskouroi, *Λαγέρ-σαν/Λαγέρσα* (dual).

SEG LIV 511: Instead of Tanagra, read Thespias.

SEG LIV 574: read Condottieri instead of Condotieri; read Quarantatresimo instead of Quatratresimo.

SEG LIV 607: this inscription is SEG XLIX 723.

SEG LIV 614: this inscription is SEG XLIX 776; see also G.Karamitrou-Mentesidi, *AEMΘ* 14 (2000) [2002] 616.

SEG LIV 640: in fine read *I Thrac.Aeg.* 185 instead of not in *I Thrac.Aeg.*

SEG LIV 723: read G.Pugliese Carratelli instead of F.Pugliese Carratelli.

SEG LIV 955 (4): M.H.Crawford (per ep.) kindly provided full information on this inscription found in 1961 in Potentia (area of: Serra di Vaglio); sandstone block now in the Museo Provinciale di Potenza; dated 400-350 B.C. by M.Lejeune. The alphabet is Greek. 'Although the morphology and syntax are Greek, not only is the name Oscan, but the dating formula is also in form not Greek and presumably therefore Oscan'. Bibliography: M.T.Manni Piramo, *PP* 23 (1968) 451-457; M.Lejeune, *REL* 45 (1967) 210/211 (dr.); id., *REL* 63 (1985) [1987] 50-55 (ph.); G.Greco, *Serra di Vaglio. La 'Casa dei pitthoi'* (Modena 1991) 46-50 (ph.).

SEG LIV 977: read Venusia, not Venusium

SEG LIV 1043-1046, 1052/1053, 1067/1068: for the abbreviation *ala2004* see no. 1018.

SEG LIV 1049: this text is SEG LIII 1195.

SEG LIV 1145 app.cr.: read SEG XL 1678 instead of XL 1278.

SEG LIV 1273: in the app.cr. ad LL. 2 and 5 read $\kappa\epsilon$ = $\kappa\epsilon$.

SEG LIV 1304: P.Pilhofer draws our attention to the fact that he has read and published L. 1 already in his book *Die frühen Christen und ihre Welt* (Tübingen 2002) 210 with note 42 (ph.); another photograph and the text of L. 1 is to be found on pp. 75/76 at http://www.antike-exkursion.de/orontes/orontes_teil2.pdf.

SEG LIV 1334: in LL. 10 and 11 the sign \supset should be read instead of ...

SEG LIV 1390: Read 'Cf. SEG LIII 1641' instead of 'Cf. SEG LII 1641'.

SEG LIV 1538: H.Solin points out (per ep.) that metrical reasons prevent from identifying $\Theta\tau\alpha\kappa\iota\lambda\lambda\alpha$ with Otacilia. (cf. *Arctos* 41 [2007] 100).

SEG LIV 1595 bis: read nos. 1806-1809 instead of nos. 1806-1819.

SEG LIV 1677: read no. 1638 sub (6) instead of 1638 sub (7).

SEG LIV 1712: read (cf. our lemma no. 1849) instead of (cf. our lemma VGym01).

SEG LIV 1905: read *IG* I² 1905 instead of *IG* I¹ 1905 (Dipylon oinochoe); same correction in the Concordance on p. 865.

SEG LIV Index I.A p. 720: read *Ἀριστύλλος* instead of *Ἀριστύλλος* and delete the indication '(accent)'.

SEG LIV Index I.A p. 722: read *Βωλᾶς* instead of *Βῶλας*.

SEG LIV Index IV.A p. 761: read *Νηρίς* instead of *Νήρις*.

SEG LIV Index IV.B p. 765: read *Εὐρυσθίδαι* instead of *Ἐρυσθίδαι*.

SEG LIV Index IV.B p. 765: read *Παλινστροφοί* instead of *Παλινστρόφοι*.

SEG LIV Index V p. 768: read (*ἡ*)*Φεθλον* instead of (*ἡ*)*Φεθλον*.

SEG LIV Index VII p. 796: delete ἀναλατήρ

SEG LIV Index VII p. 808: read εὐξοιδεῖον instead of εὐξοιδεῖον

SEG LIV Index VII p. 828: s.v. τριακάς, add reference to lemma no. 427.

SEG LIV Index VIII p. 843: s.v. 'epiphany' delete 'cf. s.v. miracle'.

I.A. NAMES OF MEN AND WOMEN

- A[...νος] 2111?
 A[...]τηνος 511
 ΑΒ.σσο[-] 1199.13
 αβαιόκριτος 565
 Άβας 1449
 Αβδαλα(ς)? 1763
 Αβδάλης 1764(4)
 Αβδαλμίθαβος 1764(4)
 Αβδαρετας 1750?, 1764(4)
 Αβδίσαρος 1764(4)
 Αβδοιμ 1687(6-8)
 Αβδοσιμέας 1764(4)
 Αβδου 1593(3)
 Αβειτιανός: Αύρηλ. Α. 1379
 Αβείτος 1379
 Αβιδάκαρος 1764(4)
 Αβιδουαλμα 1638
 Αβρααμ 1859
 Αγαθάγγελος 2020
 Αγάθαρχος 1015?, 1590(2)
 Αγαθας 1049(3); 1073.1?
 Αγαθήμερος 1653
 Αγαθιας 503
 Αγαθοβουλος 1883(3)
 Αγαθοκλεία 605 app. cr.
 Αγαθοκλείδας 605.2
 Αγαθοκλής 137?, 553, 605 app. cr.: 1630
 Αγαθος 503
 Αγαθω 561
 Αγαθων 561, 605 app. cr.: 650(22); 810,
 843, 915 B col. II 11; 1487.1
 Αγαθωνυμος 1020
 Αγαμέμνων 1570 app. cr.
 Αγαπητος 636(1A); 1550?
 Αγάπιος 1550?
 Αγασκλής 675, 678 *iter.* 843
 Αγαστιός 1405 app. cr.
 Αγγελος Π. Ιούνιος Άνγ. 1340
 Αγγέλιος 565
 Αγεμαχος 565, 1152(17); 1536, 1630
 Αγγεω 531?
 Αγέτας 565
 Αγημιον 49
 Αγησανδρος 902, 905(1)
 Αγησαρχος 1018
 Αγησι[-] 140?
 Αγησίλλα 747
 Αγησίνικος 905(3)
 Αγησιππος 361
 Αγησιππος 1762
 Αγία 1402
 Αγήσκληιδης 137?
 Αγήσκλης 137?
 Αγήσμβροτος 1113 B 6. C.3
 Αγήσμβροδη 909
 Αγήσκριτος 1746, 1762
 Αγαρναξ 810, 880(3); 1535, 1630, 1746,
 1762
 Αγριος 565, 1132(4); 1770(6)
 Αγριππας 1713(4)
 Αγρίκος 2021
 Αγγιάλη 2042 *Αγγ.*
 Αγγιαλος 2042
 Άγαν 1804?
 Αδαρετας? 1750
 Αδειμαντος 1452.78
 Αδραστος 1105, 1131.6; 1409 app. cr.
 Αζίζιος 1761(5)
 Αθανιας 553
 Αθανις 1018?
 Αθανόδοτος 810, 1152(22); 1536, 1630,
 1746 bis
 Αθαρος 1764
 Αθνα[-] 583
 Αθηναιος 773
 Αθηνάδας 2020
 Αθηναιος 359, 745.40, 861, 1262 A.9,
 1269, 1371 B app. cr.: 1781-1805 *app. cr.*
 1799; Ούλιππος Α. 1371 B
 Αθηνής 743
 Αθηνιος 861
 Αθηνιππος 867

- Ἀθηνῆς 743
 Ἀθηνῶν 2020
 Ἀθηνογένης 628(2); 1694.4
 Ἀθηνόδωρος 861, 1262 B app.cr.
 Ἀθηνόκλης 1145 A.24
 Ἀθώνιος 1020
 Αἴας 2021
 Αἰθέριος 1616?
 Αἶθων 656, 883(3)
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 Ahenobarbus: Cn. Domit. A. 1110
 Albus: L. Anton. A. 2001(15)
 Alexander: Berenicianus A. 1248

Ambustus 2040
 Ampla 2040
 Amplus 2040
 Anthestius 665

Antistius: cf. s.v. Rusticus
 Antoninus: T. Aur. Fulvus Boion.
 Antoninus 2001(11)

Antonius: cf. s.v. Albus
 Apellas 1280 I.5
 Apidius 745

Apollinaris: P. Coel. A. 2043(3)
 Aponius: cf. s.v. Italicus
 Appuleius: Sex. A. 2001(2)

Apudius 745
 Amus: Cn. A. Cornelius Proculus 1482
 app. cr.

Asconius: cf. s.v. Italicus
 Attila A. Pomptilla 2066
 Aufidius: cf. s.v. Severianus

Aulus: A. Flaccus 1767; A. Plator. Nepos
 726; A. Vicir. Martialis 2001(9)
 Aurelius: cf. s.v. Antoninus

Barbarus: C. Gabin. B. Pompeianus
 2001(21)

Berenicianus: B. Alexander 1248
 Bienus: B. Longus 2059
 Boionius: cf. s.v. Antoninus

Brundisius 2040

Caecilianus: G. Sabuc. Major C. 1386 B
 app. cr.

Caecilius: cf. s.v. Servilianus
 Caesoninus 2040

Caus C. Gabin. Barbarus Pompeianus
 2001(21); C. Iul. Teres. 729; C. Licin.
 Mucianus 2001(6); C. Licin. Pollio

726; C. Popil. Carus Pedo 2001(16);
 G. Sabuc. Major Caecilianus 1386 B
 app. cr.; G. Sabuc. Perpetuus 1386 B
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Calendarius 2040
 Calpurnius: cf. s.v. Longus
 Cammarius 1045

Candidius 2040

Carus: C. Popil. C. Pedo 2001(16)
 Cassius: cf. s.v. Dio, Philippus
 Catius: cf. s.v. Italicus

Celer: L. Marc. Celer M. Calpurn. Longus
 1458

Celsus: P. Iuvent. C. Titus Aufid. Hoen.
 Severianus 726; Iuvent. C. 1248

Cilo: L. Fab. C. 1385 B app. cr.

Clarus: Q. Sicinn. C. 2001(19)

Claudius: cf. s.v. Demetrius, Dio, Iancus, Ptolema
 Cnaeus: Cn. Arr. Cornel. Proculus 1482
 app. cr.; Cn. Minuc. Faustinus 726

Coelius: cf. s.v. Apollinaris
 Cornelius: cf. s.v. Priscus, Proculus

Decimus: D. Nov. Priscus 2043(2)
 Demetrius: M. Claudius D. 1371 B app. cr.
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Dio: L. Cl. Cass. D. 2043(1)?

Dominus 2040

Domitius: cf. s.v. Ahenobarbus

Dominianus 2040

Domus 2040

Ennius 2040

Epaphroditus 1052

Fabatus: L. Rosc. F. 1452.3 app. cr.

Fabius: cf. s.v. Cilo, Periscus

Fadus 2040

Faustinus: Cn. Minuc. F. 726

Faustus 1815

- Flaccus: A. F. 1767
 Flavius: cf. s.v. Longinus
 Frontinus: Q. Valer. Lupercus Iul. F. 1370
 B app.cr.
 Fulvius: cf. s.v. Antoninus
- Gabinus: cf. s.v. Pompeianus
 Gallicanus: Squilla G. 1248
 Gnarus: Cn. Domit. Ahenobarbus 1110
- Hadrianus: T. Statil. Maximus Severus H. 726
 Herennius: cf. s.v. Picens
 Hoenius: cf. s.v. Severianus
 Iaribol 1646?
 Ingenius 2040?
 Italicus: Ti. Cat. Ascon. Sill. I. 2001(7);
 Aulus Plator. Nepos Apon. I.
 Manilianus Caius Licin. Pollio 726
 Iudas 1098 bis
 Iulius: cf. s.v. Frontinus, Teres
 Iuncus: Ti. Cl. I. 2001(13)
 Iuventius: cf. s.v. Celsus
- Lamia: L. Aelianus 1248
 Lauricius 2040
 Libonius 2040
 Libuscidianus. Sex. Sotid. Strabo L. 2001(3)
 Licinius: cf. s.v. Pollio
 Licinus: C. L. Mucianus 2001(6)
 Longinus: T. Flav. L. Q. Marc. Turbo 796.4
 Longus: Bienus L. 2059; L. Marc. Celer M. Calpurn. L. 1458
 Lucius: L. Antist. Rusticus 2001(8); L. Anton. Albus 2001(15); L. Cass. Philippus 2066; L. Claud. Cass. Dio 2043(1); L. Fab. Cilo 1385 B app.cr.; L. Marc. Celer M. Calpurn. Longus 1458; L. Rosc. Fabatus 1452.3 app.cr.
 Lupercus: Q. Valer. L. Iul. Frontinus 1370
 B app.cr.
- Lupicina 2040
 Magira 1056 app.cr.
 Magnus 2040
 Maior: G. Sabuc. M. Caecilianus 1386 B app.cr.
 Manilianus: Aulus Plator. Nepos Apon. Italicus M. Caius Licin. Pollio 726
 Marcus: cf. s.v. Celer, Turbo
 Marcus: M. Claud. Demetrius 1371 B app.cr.; M. Herenn. Picens 2001(1); M. Ulp. 2001(18); L. Marc. Celer M. Calpurn. Longus 1458
 Martialis: A. Vicir. M. 2001(9)
 Mauricianus 2040
 Maximus: T. Statil. M. Severus Hadrianus 726
 Minucius: cf. s.v. Faustina
 Mucianus: C. Licin. M. 2001(6)
 Mustius 665
- Naipier 815
 Navier 815
 Nemonianus 2040
 Nepos: Aulus Plator. N. Apon. Italicus Manilianus Caius Licin. Pollio 726
 Nerullus 2040
 Novius: cf. s.v. Priscus
 Numerius 2040
- Ofellianus 2040
- Paullus: P. Fab. Persicus 2001(4)
 Pedro: C. Popil. Carus P. 2001(16)
 Perinthias 1063 app.cr.
 Perpetuus: G. Sabuc. P. 1386 B app.cr.
 Persicus: P. Fab. P. 2001(4)
 Philippus: L. Cass. Ph. 2066
 Picens: M. Herenn. P. 2001(1)
 Platorius: cf. s.v. Nepos
 Polemo: Cl. P. 1458
 Pollio: Aulus Plator. Nepos Apon. Italicus Manilianus Caius Licin. P. 726
- Pompeianus: C. Gabin. Barbarus P. 2001(21)
 Pompilla: Atilia P. 2066
 Pontianus: Pontius P. 1384 B app.cr.
 Pontius: cf. s.v. Pontianus
 Popilius: cf. s.v. Pedro
 Praetorianus 2040
 Priscus: Q. Cornel. P. 1482 app.cr.; 1483 app.cr.; D. Nov. P. 2043(2); Sex. Subr. Dexter Cornel. P. 2001(10)
 Proclianus 2040
 Procleianus 2040
 Procleius 2040
 Proculus: Cn. Arr. Cornel. P. 1482 app.cr.
 Publius: P. Coel. Apollinaris 2043(3); P. Iuvent. Celsus Titus Aufid. Hoen. Severianus 726; P. Sulpic. Quirin. 1723 app.cr.
- Quintus: Q. Caecil. Secundus Servilianus 2001(20); Q. Cornel. Priscus 1482 app.cr.; 1483 app.cr.; Q. Marc. Turbo 796.4; Q. Sicinn. Clarus 2001(19); Q. Tine. Sacerdos 1371 B app.cr.; Q. Valer. Lupercus Iul. Frontinus 1370 B app.cr.
- Quirinius: P. Sulpic. 1723 app.cr.
- Revocata 2040
 Roscius: cf. s.v. Fabatus
 Rusticus: L. Antist. R. 2001(8)
- Sabucius: cf. s.v. Maior, Perpetuus
 Sacerdos 2001(12); Q. Tine. S. 1371 B app.cr.
 Secundus: Q. Caecil. S. Servilianus 2001(20)
 Sergius 2040
 Servilianus: Q. Caecil. Secundus S. 2001(20)
 Servilla 2040
 Severus: T. Statil. Maximus S. Hadrianus 726
- Sextus: Sex. Appule. 2001(2); Sex. Sotid. Strabo Libuscidianus 2001(3); Sex. Subr. Dexter Cornel. Priscus 2001(10)
 Sicinnus: cf. s.v. Clarus
 Silius: cf. s.v. Italicus
 Silvanus 665
 Sispiris 815
 Sotidius: cf. s.v. Libuscidianus
 Squilla: cf. s.v. Gallicanus
 Statilius: cf. s.v. Maximus
 Strabo: Sex. Sotid. S. Libuscidianus 2001(3)
 Subrius: cf. s.v. Priscus
 Sulpicius: cf. s.v. Quirinus
- Talia 1052
 Teres: C. Iul. Teres 729
 Thalia 1052
 Thermus 1103
 Tiberius 2040; Ti. Cat. Ascon. Sill. Italicus 2001(7); Ti. Cl. Iuncus 2001(13)
 Tineius: cf. s.v. Sacerdos
 Titus: P. Iuvent. Celsus Titus Aufid. Hoen. Severianus 726; T. Au. Fulvus Boion. Antoninus 2001(11); T. Flav. Longinus Q. Marc. Turbo 796.4; T. Statil. Maximus Severus Hadrianus 726
 Turbo: T. Flav. Longinus Q. Marc. T. 796.4
- Vettius 665
- Ulpius 1371 B app.cr.; M. U. 2001(18)
 Ummidius 1458
- Valenus: cf. s.v. Lupercus
 Varillus 2040
 Vicirius: cf. s.v. Martialis
 Vienus 2059
 Vigilantius 2040
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II. KINGS, DYNASTS AND THEIR FAMILIES

(Cf. also Index VIII for references to kings etc. without Greek titles/texts)

Ada, satrap of Caria: Ἄδα 1251 bis app. cr.	Βερενίκης, θεῶν εὐεργετῶν, γεγεννημένη θυγάτηρ Βερενίκην, βασίλισσα 1816.37-40
Alexander the Great: 1272; βασιλεὺς Ἀλέξανδρος 2096(3)	Demetrios II, king of Macedonia: Δημήτριος 677
Antiochos I, king of the Seleukid kingdom: Ἀντίοχος 1113 A.3	Eumenes II, king of Pergamon: βασιλεὺς Εὐμένης 926.3, 5, 10, 14; 929.10
Antiochos II, king of the Seleukid kingdom: Ἀντίοχος 1113 A.4	Gergis, Lykian dynast: Γέργις 1500
Antiochos III, king of the Seleukid kingdom, his wife Laodike, and their son Antiochos: βασιλεὺς μέγας Ἀντίοχος καὶ βασίλισσα Λαοδίκη ἡ ἀδελφὴ αὐτοῦ καὶ Ἀντίοχος ὁ υἱός 1658 ⁷	Harpagos, father of Gergis: Ἄρπαγος 1500
Antiochos IV, king of Kommagene: βασιλεὺς Ἀντίοχος 1539	Hekatomnos, satrap of Caria: Ἑκατόμνος 1118
Antiochos the Younger, son of Antiochos III, see s.v. Antiochos III	Herodes the Great: βασιλεὺς Ἡρώδης 1727 ⁷
Arbinas, Lykian dynast: Ἀρβίνας 1500	Hieron II, king of Syracuse: cf. 1015 (Γερώντειος)
Arsinoe II Philadelphos, sister/wife of Ptolemy II Philadelphos: Ἀρσινόη Φιλάδελφος Ἰσις 2093; cf. s.v. Ptolemy II Philadelphos	Kleopatra I: see s.v. Ptolemy V
Artemisia, satrap of Caria: Ἀρτεμισία 1251 bis app. cr.	Kotys, king of the Odrysai: βασιλεὺς Θρακῶν Κότυς 730
Berenike II, wife of Ptolemy III: see s.v. Ptolemy III	Kotys III, king of the Bosphoran Kingdom: βασιλεὺς Τιβέρτιος Ἰούλιος Κότυς, φιλοκαίσαρ καὶ φιλορωμαῖος εὐσεβής 844
Berenike, daughter of Ptolemy III and Berenike II: ἡ ἐκ βασιλέως Πτολεμαίου καὶ βασίλισσης	Laodike III, wife/sister of Antiochos III: cf. s.v. Antiochos III

Leukon I, ruler of Bosphoros: Λεύκων, ἄρχων Βοσπόρου καὶ Θεοδοσίης καὶ Σινδῶν καὶ βασιλεύων Τορετέων, Δανδορῶν, Ψησῶν 864	Ptolemy: βασιλεὺς Πτολεμαῖος καὶ βασίλισσα Κλεοπάτρα θεοὶ ἐπιφανεῖς καὶ Πτολεμαῖος ὁ υἱός 1840 ⁷ with app. cr.
Mausollos, satrap of Caria: Μαύσσωλλος 1118	Ptolemy, son of Ptolemy and Kleopatra I: see s.v. Ptolemy V
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III. ROMAN EMPERORS AND THEIR FAMILIES

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- Trajan: Αυτοκράτωρ Νέρουας Τραιανός Καίσαρ Σεβαστός Γερμανικός Δακικός Παρθικός Άριστος 763.1/2; Αυτοκράτωρ Καίσαρ Νέρουας Τραιανός Σεβαστός Γερμανικός Δακικός 1814; Αυτοκράτωρ Καίσαρ Τραιανός 1831; Θεός Τραιανός Παρθικός 756, 796.5; Τραιανός 1647.13; Divus Traianus Parthicus 796.1
- Plotina, wife of Trajan: Πλωτεινή Σεβαστή 763.2; Πλωτεινή ή σεμνοτάτη μήτηρ 249.2, 8
- Hadrian: Άδριανός ό κύριος 1655, 1830; Αυτοκράτωρ Καίσαρ Άδριανός 1831; Αυτοκράτωρ Καίσαρ θεού Νέρουα υιόνος, θεού Τραιανού Παρθικού υός. Τραιανός Άδριανός Σεβαστός 512; Αυτοκράτωρ Καίσαρ, θεού Τραιανού Παρθικού υιός, θεού Νέρουα υιόνος, Άδριανός Σεβαστός 744.1-3. Αυτοκράτωρ Καίσαρ, θεού Τραιανού Παρθικού υιός, θεού Νέρουα υιόνος, Τραιανός Άδριανός Υλύμπιος Σεβαστός 756 app. et; 1495.1; Αυτοκράτωρ Καίσαρ, θεού Τραιανού Παρθικού υιός, θεού Νέρουα υιόνος, Τραιανός Άδριανός Σεβαστός 249.1/2; 756, 1415.1; 1416.1; Αυτοκράτωρ Καίσαρ Τραιανός Άδριανός Σεβαστός 1518; Θεός Άδριανός 796.5; Divus Hadrianus 796.1
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- Antoninus Pius: Αυτοκράτωρ Καίσαρ θεού Άδριανού υιός, θεού Τραιανού Παρθικού υιόνος, θεού Νέρουα υιόνος, Τίτος Αίλιος Άδριανός Αντωνεϊνός Σεβαστός Εύσεβης 796.5/6
- Antoninus Pius and M. Aurelius Caesar: Αυτοκράτωρ Καίσαρ Τίτος Αίλιος Άδριανός Αντωνεϊνός Σεβαστός Εύσεβης και Μάρκος Αύρηλιος Καίσαρ 1370 A; Imperator Caesar Divi Hadriani filius, Divi Traiani Parthici nepos, Divi Nervae pronepos, Titus Aelius Hadrianus Antoninus Augustus Pius et Marcus Aurelius Verus Caesar 796.1-3
- Marcus Aurelius: Αυτοκράτωρ Καίσαρ Μάρκος Αύρηλιος Αντωνεϊνός Σεβαστός 1448.2/3; cf. s.v. Antoninus Pius and M. Aurelius Caesar
- Marcus Aurelius and Lucius Verus: Αυτοκράτωρ Καίσαρ Μάρκος Αύρηλιος Αντωνεϊνός και Αυτοκράτωρ Καίσαρ Λούκιος Αύρηλιος Ούηρος αδελφός αυτού, θεού Αντωνεϊνου υιού, θεού Άδριανού υιόνος, θεού Τραιανού Παρθικού εκγόνοι, θεού Νέρουα απογόνοι, Σεβαστοί Αρμενικοί Μηδικοί οι κύριοι 1647.2-6
- Lucius Verus: see s.v. Marcus Aurelius and Lucius Verus
- Septimius Severus: Αυτοκράτωρ Καίσαρ Λούκιος Σεπτίμιος Σεβήρος Πέρτιναξ Σεβαστός 998 ter, 1385 A; [-] Καίσαρ Λούκιος Σεπτίμιος --] 1425
- Septimius Severus, Caracalla, and Geta: Αυτοκράτωρ ... Καίσαρ Λούκιος Σεπτίμιος Σεουήρος Εύσεβης Πέρτιναξ Σεβαστός Αραβικός Αδιαβηνικός Παρθικός μέγιστος και Αυτοκράτωρ Καίσαρ Μάρκος Αύρηλιος Αντανεϊνός Εύσεβης Σεβαστός και Πόπλιος Σεπτίμιος Γέτα Καίσαρ 1371 A
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- Severus Alexander: Αυτοκράτωρ Καίσαρ Μάρκος Αύρηλιος Σεουήρος Αλεξάνδρος Εύσεβης Εύτυχης Σεβαστός 1384 A
- Maximinus Thrax and Maximus: Αυτοκράτωρ Καίσαρ Γάιος Ιούλιος Ούηρος Μαξιμίνος Εύσεβης Εύτυχης Σεβαστός ... και Γάιος Ιούλιος Ούηρος Μάξιμος Καίσαρ 1374 A
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	724, 1998	283	161, 261	408	177
70	17	293	192	409	207
73	16	294	143	414 b	215
77 + add. p	133, 724	296	144	414 c	214
658		300	155	416 b	194
105	564 bis, 1998	302	145	421	201
107	18	303	137	423	234
109	160	306	209	424	221
111	17, 1998, 2109	311	146	427	222
112	17	312	206	429	20, 302
113	178	313	147	430	212
114	17	314-316	148	431	223
116	17, 1998	323	149	432	224
120	1972 (6)	328	164	434	188
125	142, 1998	334	18, 172	435	198
134	17	336 B	236	438	23
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439	225	798	17	1186	39 (III)
444	226	800	180	1187/1188	39 (II)
446	227	802	43	1191	39 (II/III)
448	23, 211	834	43, 2118	1192	39 (IV)
450	218	835	43	1197/1198	39 (III)
452	176	844	591, 2118	1199	39 (I)
457	1972 (4)	854	724	1200	39 (III)
479/480	1998	949	39 (I), 254,	1201	39 (II)
488	155	2097 bis	1202	39 (III)	
505	43, 2118	956/967	2118	1203	251
515	219	960	1327	1204	39 (IV)
539	203	971	1998	1203	39 (I), 40
543	156	1001	43	1205	39 (III)
544	228	1006	2118	1207/1208	39 (I)
545	23, 43	1008	2118	1209	39 (II), 2118
548	236	1011	17	1210	39 (II)
549	209	1013	291, 1998	1214	39 (IV), 2099
551	20, 195	1023	245	1215	39 (III)
583	1998	1028	17, 724	1220	39 (I)
601	216	1035	248 bis	1229	2099
624	20, 166, 171,	1039	24	1232	257
	173	1043	24, 244	1236	2050 (2)
644	238-240	1069	247/248	1237	1998
645	239	1072	2	1252/1253	2051 (4)
645-647	238	1076	30	1260	257
646	2095	1086	248/248 bis	1261	31
653/654	2095	1092	30	1262	241
657	2118	1097	249	1280	39 (II)
659	311	1099	250	1290	31
660	43, 229	1100	1, 248 app. et.	1313	39 (II)
661	17		473	1320	2051 (1)
666	1998, 2118	1119	248/248 bis	1322	1968 (3)
667	1998	1126	545	1326	292
672	17, 2095	1132	1973	1327	1975
674	6	1135 + add.	985	1330	295
677	2118	1136	242 bis	1331	2051 (1)
682	43, 209	1146	35, 309	1335	724
687	2118	1156	39 (II)	1339	29
710	661	1173	39 (I)	1343	29
735	17	1174	1972 (3)	1346	29
744	43	1177	612	1351	29
768	43	1178	39 (I, II), 253	1356	38
772	17	1179	39 (I)	1358	34
781	17	1183	38, 261, 1979	1362	498
791	43	1184/1185	39 (IV)	1365/1366	2106

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1368	29, 259, 1975	2892	248	4217	1, 381
1369	29, 1975	2934	6	4222	1
1425	724	2937	2106	4223	2077
1514-1530	260	2940	2106	4256	294
1514	2007, 2080	2943	8	4257	47
1529	2007	2947	724	4318	31
1534	31 (d)	2948	292	4363	298
1579	257	2963	29	4371	7, 31 (d)
1604-1632	2, 2013	3042	1	4372	298
1609	946	3056	1	4380	298
1622	200	3083	1	4423	307
1623	261, 946	3163	1	4429	7
1627	261, 946	3173	293	4503	7
1628/1629	261	3175	1	4506	7
1631	261, 946	3182	46	4511	299
1646	44	3206	257	4545	31 (d)
1672	257, 261, 2091	3251	1	4571	300
1713	238	3270	2	4583	31
1723	248	3286	824	4585	31
1945	263	3311-3314	46	4596	31
1961	724	3321/3322	46	4611	300
1962	2013	3440/3441	8	4613	300
1963	24	3444	1539	4630	181
1966	264	3451	1	4639	298
2044	265	3459	257	4645	2015
2332	43	3504-3506	291	4671	301
2334	43	3538	35, 309, 2115	4675	303
2350	780 ter	3546	291	4683	1867
2361	29, 265	3597	1	4688	301
2492	266, 1979	3669	381	4692	30
2495	266	3678	30	4758	33
2498	1979	3738	30	4771	30, 31 (d)
2499	1869	3777	294	4817	2106
2617-2619	267	3781	295	4895	47
2634-2638	3	3782	47	4902	2104
2635	274 bis	3785-3789	248	4921 a	304
2637	276	3827	548	4960/4961	306
2639	31 (b)	3828	47	4986	300
2670	40	3829	2104	4991	301
2747/2748	3	3939	291	4994	31 (d)
2750	3, 286	3969	297	5035	46
2777-2781	2122	3990	1368 app.cr	5058	35, 309
2798	31	4071	35, 309	5059	30
2820	298	4193	30	5071	1869
2878	291	4215	1371 B app.cr	5096	2099

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5098	31 (d)	11348	2106	727	627
5103	31 (d)	11678	321	752	418, 425
5129-5131	31 (d)	12023 a	315	757	425, 612
5149	31	12553	40	758	415
5185	1, 31 (a), 46	12562	40	759	419
5206	1	12609	8	760	2070
6214	1995	12794	6	764	1213 app.cr
6419	1	13030	80	768	18690
6485	1995	13184	305	787	415
6720	43	13200	40	791	415, 420
6791	6	13353	1981	793	419
6810	2015	13355	1981	835	415, 421
7151	2010	13359	1981	836	415
7425	317	13363	1981	839	417
7721	43	13470	1981	1551	376
7726	43	13481	1981	1571	419
7866/7867	43	13506	1981		
7878	43	13510	1981	IG IV ^{2,1}	SEG LV
7889	200	13543	1981	68	1998
8231/8232	8			71	418
8358	8	IG III	SEG LV	72	424
8395	1995	1882	8	76v77	418, 425
8581	43	3496	8	88	1328
8628	724	3519	40	94	724
8793	724	3545-3547	8	95	626
8883	2051 (3)			98	498
8934	8	IG III	SEG LV	102/103	959
8938	8	App.		109	498
9286-9293	724	24	325	121-124	427
9287	777 bis	102/103	325	121	422
9453	1995			122	422, 2110
9725	40	IG IV	SEG LV	128	428, 2076
9756	8	121	720	131	426
9975	43	133	2122	297	1869
10219-	8	190	377	305	429
10222		203	403	306 C	513
10229	320	292	1988	393	498
10362	946	294	1988	400	498
10453-	720	490	382, 406	406	423
10455		556	2109	428	423
10826	381	591	1978	457	423
10949	8	623/624	408	466	423, 429
11118	315	651	375	475	423
11143	1995	683-691	612	478	423
11329	6	684	1328	483	423

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497/498	423	1447	508	2874	324
515	423	1451	508	3055	555
560	423	1455	508, 516	3073	498
570/571	423	1458	530	3078	498
576	423	1470	520, 530	3098	555
653	2124	1471	520	3250	558
683	423	1472	520, 530	3314	2107
687	2118	1532	498	3330	2107
794	376	1552	527	3414	2074
796	376	1576	478/479	4127	553
955	422		4131	4131	605 app.cr.
		IG V.2	SEG LV	IG V.2	SEG LV
		6	498	4135/4136	555
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1	464	274 I	2107	4141/4142	553
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21	473, 935		2033	4153/4154	555
116	474, 2099		498	4253	17
170	498		541		
209	498	362-366	542	IG IX.1	SEG LV
249	465	419	537	12	580
497	465	450	539	63	2107
583	475, 2099	469 (5)	538	86	2107
584	2099	469 (6)	531	87	587
586	2099	559		97/98	586
589	465, 476, 2099		101		586
593	2099	IG VII	119		2107
598	2099	88	1		587
608	465	235	498		591
822	1879	295	661		1213 app.cr.
962	470	430	298	IG IX.2	SEG LV
1108	432	522	238	6	591
1110	433	579	2110	9	597
1147	2001 (12)	1675	555	17	605 app.cr.
1208	468 bis, 1428	1779	2107	17 A	591
1256	495	1785	563	31 A	591
1349	543	2234	2115	31 G	591
1374-1377	530	2383	551	82 c	597
1384	528	2407/2408	564 bis	88	2035
1390	497/498, 933	2419	967	96 a	597
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	2091, 2097 bis	2708	553	170	2109
1398	505	2713	553	175	1973
1431	519, 530, 2043	2715/2716	553	185	591
	(2)	2733	552		591
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193	591	866	597	164	665
247	942	943 + add.	605 app.cr.	171	665
298	596	1109	498	173	665
419	595	1229	598	188	685 app.cr.
583	591	1285/1286	598	191	665
624-640	591	1290	597	195	665
654	591	1296	597	208	665
665	724			218	665
709 a	2107	IG X.2.1	SEG LV	230	665
717	588	<i>passim</i>	662	233	665, 667, 685
717 A	2033	2	666		app.cr.
719	591	3	666, 713	250	665
740	2052	43	715	252	665
1750	626	54/55	714	276	665
		58	713	278/279	665
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844	635	105	2074	300	665
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		115	2074	319-320	665
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9	608 app.cr.	142	719	323, 328	665
11	608 app.cr.	146	824	331	665
27/28	597	183-185	719	333	665
34	608 app.cr.	188/189	664	336	665
62/63	2052	222	714	348/349	665
66 b	608 app.cr.	284	2106	360, 363	665
69	608 app.cr.	516	1359 app.cr.	378/379	632
74	2107	564	824	410	636
89	1984, 2030	786	1981		
90/91	2050 (2)	804	2111	IG XL2	SEG LV
103	954	824	1974	146 A	2091
105-289	1979	1021	2015	154	2095
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257	608 app.cr.			162 B	893
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458	597	9	665, 685 app.cr.	189	893
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528	605 app.cr., 607	48	665	203 B	893
531	606	63	665	224 B	1251 app.cr.
538	608 app.cr.	65	665		
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562	605 app.cr.	70	665	115	946
715	1233 app.cr.	74	665	544	2052
851	597	135-137	665	547	1991

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572	2052	325	2043 (4)	310	723 app.cr., 943
691	780 ter	330	912	444	2118
705	724	331	913, 2012	445	941
760	946	343-349	915	471	946
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840	946	422	2101	482	944, 946
1036	2095	494	2118	483	947
1056	837	537	2032	486	945
1061	1973	542/543	911	491	948
1102/1103	661	563-566	911	499	946
1263	2074	724	2013	542	724
1299	1975	1190	723 app.cr.	544	1979
		1241	916	611	946
		1259	968	653	946, 953, 1989
IG XII.1	SEG LV			654	498
31	2106			658	954
49/50	1967 bis	IG XII.3	SEG LV	715-717	1989
57	2096 (2)	Suppl.		823/824	955
71 quarter	2096 (2)	1624	914	872	1199 app.cr.,
383	597				1968 (4)
386	724	IG XII.4.1	SEG LV		1975, 2013
836	666	133	922	912	2013
910	1974	140	923	937	2013
		152	924	946	2013
IG XII.2	SEG LV	153	922	1011	2035
15	1989	156	498	1061	2118
35	910, 1452	169	498	1075	952
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43	910 ter	306	926	IG XII.6	SEG LV
96	910 bis	307	928	2	961 bis
125	824	309	927	6	837
163	2053	311	930	12	1275 app.cr.
184	2014			42	963
260	1833 app.cr.	IG XII.5	SEG LV	46	720
489	978	2	2032	56	2095
499	498	15	940	150	963
510	1452 app.cr.	53	952	160	2118
527	1989	108	498	169/170	2097
		109	1971, 2109	218	2118
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87	931 app.cr.	129	2035	255	1979
91	2013	143	942, 2099	285	962, 2052
169	2035	261	666	351	1110
173	1452 app.cr.	299	941	596	593 app.cr.
194	1213 app.cr.	304	723 app.cr.	610	2006
248	1968 (3)	307	941	1197	1246

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1200	899	155/156	724	p. 208	910 ter
1201	1267 bis	161	724	pp. 212-	941
1202	1323 bis	170/171	724	214	
		170 d	933		
IG XII.7	SEG LV	171 b	933	IG XIV	SEG LV
5	964	215	724	1	1029 bis
25	964	220	724	7	1029
40	964	267	724	54	1030
43	2122	561	724, 2014	102	2101
53-60	964	676	1995	112	1030
58	965	p. 40 A	724	139	1030
61	965	166.1/2		174	1030
62	964			205	2110
66-70	964	IG XII.9	SEG LV	239	1004
82/83	964	90	498	240	1015
101/102	964	157	1477 app.cr.	243-245	1014
151	964	199	661	247	1014
182	964	207	2095	250	1014
189	964	218	724	359	1006, 1054
191	964	234	1251 app.cr.,	405	1013 (1)
215	964		1428	422	1013, 1015
237	1979	235	1251 app.cr.	432	1015
271	2064	245	983	574	2101
281	964	906	1974	600	1594 (2)
282	2122	1187	661	605	1038
288	964	1273/1274	45	607 a-q	2066
318	964			608	1039
386	2118	IG XII	SEG LV	612	1055
389	608 app.cr.	Suppl.		613/614	1054
411	964			617	1013
413/414	964	3	605 app.cr., 910	637	1049 (5)
418	2050 (2)		bis	644	1048
441	964	12	910 ter	645	1049 (1)
447	964	114	1989	666	2014
449	964	168	1979	746	1513
455	964	229	945	882	1045
477	964	236	1979	952/953	2012
485	964	311	2095	956	1974
506	964	315	2118	966	2012
509	967, 2095	331	964	1102	1061
515	968	353	972	1293	724
	1979	414	971	1295 + add.	2048 (3)
		533	1979	p. 598	
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1517	1066	845	322 app.cr.	146	1741 app.cr.
1897	1064	850	1973	170	1721
1942	2010			243	1704
1973	1995	SEG III	SEG LV	335	1764
2040	2010	122	43	339-343	1761
2067	2010	226	249	423	1780
2290	1040 app.cr.	363	553	428	1780
2293	1040 app.cr.	496	720	481	1829
2342	723 app.cr.	563	724	484	1770 (2)
	2108	594	829	497	1770 (3)
2413 (17)	1005	1866	736, 816	658	1827
2417 (1)	1335, 1386 B app.cr.	SEG IV	SEG LV	768	1770 (1)
		1	1029 bis	770-772	1770 (1)
2417 (2)	1381	37-39	1018	799	1770 (10)
2410 (11a)	951	49	1013, 1015	SEG IX	SEG LV
2420 (1)	1969	58	1015	3	1861, 2033
2420 (4)	2122	73	1073	4	248 bis
2450 (5)	2122	171	904 bis	8	2053
2516	1974	402-408	1328	9	2033
2521	2110	490	1983	72	2033
2433	2014	573	2010	101	824
2549	1088	601	1989	192	2033
SEG I	SEG LV	SEG VI	SEG LV	SEG X	SEG LV
52	31 (e)	109	1315, 1404	27	31
70	412			105	56
96	549 bis	SEG VII	SEG LV	SEG XI	SEG LV
248	429	2	1591	343	408
362	2095	39	1589	385 b	414
529	2108	133	1646 app.cr.	813 a	476
567	1770 (10)	139	1644	861 b/c	479
570	1770 (11)	141/142	1644	926-928	498
582	1770 (9)	144	1644	956	547
584	2037	156	1644	972	528
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7	39 (III)	279	2104	993-995	499
73	1477 app.cr.	297/298	1655 app.cr.	1002	524
369	2014	300	1655 app.cr.	1010	525
430	665	305	1683 app.cr.	1012	526
431	665	799	2122	1112	550
545	1968 (3)	895/896	1752	1142	542
568/569	1968 (1)	SEG VIII	SEG LV	1163	531
580	1989	21	1686	1180 a	546
721	1477 app.cr.				

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1205	547	593	1005	571-574	1018
1206	576	604	2032	623	2122
1209	547	702	2106	794	1847 app.cr.
1211	547	819	1643		
1212 a	547	1417	2015	SEG XVII	SEG LV
1214	547	2383	2015	19	2109
1227	546			78	47
1232	546	SEG XV	SEG LV	206	546
		84	2070	312	639 app.cr.
SEG XII	SEG LV	104	17	319	664
87	18, 1997	155	39 (III)	320	724
100	957	210	1869	381 D I	1539
311	677, 2026	244	547	392	11
314	677, 2026	246	547	415	2096 (1)
354	724	251	2061	488	1079 (16)
373	666	252	547	524	1293-1298
376	724	260	549 bis	584	1866
385	498	332	553	759	2014
470/471	1118	517	941	817	2033
1112	1323	519	946		
		564	961	SEG XVIII	SEG LV
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258	468 bis	661	1106/1107	557	2105
404	664/665		1745	570	1503 app.cr.
408/409	724	809	2085	578	1534
412	724	815	1983	599	1654 app.cr.
424	1980	856	1780	665	1655 app.cr.
492	2001 (21)	867	1835	674	1674 app.cr.
521	498			631 a/b	1816
534	1390	SEG XVI	SEG LV	644 (a/b)	1780
586	1973	13	2106		
594	2014	28	553	SEG XIX	SEG LV
601	1835	37	101	204	226
		42	2070	426	629 (6)
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12 D 209	66	52	17, 160	451-454	724
12 D 210	67	193	2070	687	724
241	8	225	1984	884	1595
339	527	228	8		
341	525	263	294	SEG XX	SEG LV
342	527	404	665	76 (a-c)	1872 app.cr.
546	952	413-415	724	77 (b)	1872 app.cr.
553	1233 app.cr.	490	1539	92 (d)	1872 app.cr.
565	941	541	1005	302	1526

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122	29, 2097	1301	1467	1206	724
267 (1)	1882 (3)	1316	1483 app.cr.,	1224	1299 app.cr.
267 (4)	331		1502 app.cr.	1234	1299 app.cr.
277	63	1400	1703	1237	1300
288	389	1406	2122	1467	1636
308	1992	1548	1830 app.cr.	1572	1780
353	2037	1585	1008 (2)	1663	724
356 A/B	545	1604	1882 (1)	1691	1882 (12)
358	548 bis, 1971	1605-1607	1882 (6)		
520	2115	1609	1882 (14)	SEG XXXIII	SEG LV
576	608 app.cr.			10	56
580	606	SEG XXXII	SEG LV	57 bis	80
593-595	650 (23-25)	50	17	83	203
596	650 (31)	76	152	101	199
597	650 (29)	79	164	134	985
598	650 (27)	86	205	147	34, 58,
599-601	650 (36-38)	91	191		2097/2097 bis
602/603	650 (44/45)	110	17	169	266
604	651	147	39 (IV)	196	299
605/606	655 (7/8)	158	197	199	1
607	659 (3)	233	3, 272	284	149
608/609	659 (5/6)	236	3	328	547, 576
613	649	242	254	329	548 bis
631	2014	371	410	535/536	724
634	1371 B app.cr.	456	2097	564-566	724
712	826	460	2014	582	803
885	2014	468	2014	599	1063
920	2125	496	2118	638	985
924	1891 app.cr.,	503	562	679	1972 (3, 6)
	2125	628/629	642	680	946
926	824	636	665	855	1108
953	2001 (9)	655	665	946	1154
966	1882 (1)	675	724	957	1167 app.cr.
976	750 app.cr.	687	805/807	1035-1041	548, 1988,
985	730, 1972 (1)	828	941		2064
998	1288 app.cr.	859	980	1039	1989
1002	1975	871	987, 994	1089-1093	1336
1036	1299 app.cr.	872	988	1177	2001 (5)
1072	2045	918 B	1012	1188	824
1081-1086	1399	920	2125	1270	1715
1088-1096	1399	924	2125		
1106	1417	928-930	1016	SEG XXXIV	SEG LV
1116	824, 2014	1086	1079 (9)	95	31 (e)
1127	1112	1149	2001 (20)	103	39 (III)
1130	1418	1154	1256	170	272

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171	3, 281	389	544	1820	531
261	152/153, 191	399	388		
321 c	529	458	959	SEG XXXVI	SEG LV
349 a	646 app.cr.	564	598	24	253/254
355	564 bis	636	610	39	66
398	587	681	650 (47)	72	1998
460	429	682	650 (32)	145	134
558	1984	684	650 (33)	149	20, 171
678	664/665	685	650 (28)	156	187
685	1477 app.cr.	687	650 (39)	164	17
698	724	686	650 (30)	165	238
708-710	724	688	650 (42)	167	238
713	724	689	650 (41)	267	308, 2097
735	803	690	650 (40)	321	402
980	1013 (2)	691	650 (34)	331	405
1022	1053	692	650 (43)	353	2099
1122	1245	693	650 (48)	376	2097
1205	1308 app.cr.	740	724	389	550
1250	1999	744	694	397	2118
1306	1967	750	667	426	1998
1542	1279, 1765	765	724	505	2122
1561	1812 app.cr.	770	724	555	2118
1593	1765	823	724, 1452	617	667
1723	420		app.cr.	626	661
		833	773	635	665
SEG XXXV	SEG LV	923	2097	640	665
12	63	999	1007	642	715
63	162	1014	1013	694	832, 2070
67	165	1021	1018	758	936
71	20, 168/169	1051	1068	765	955
74	180	1071	1079 (5)	815 bis	987/988
75	190	1143	1272a	855-858	1018
76	230	1169-1173	1293-1298	927	1062
83	237	1169	1293 app.cr.	954	1079 (10)
84	238	1183	2118	970	1398 app.cr.
113	256, 2097	1327	2108		2086
144	302	1407/1408	1447-1449	973	2109
154	2048 (2)	1410-1411	1447-1449	1263	2049 (3)
156	297	1476-1477	2118	1263 bis	1546 app.cr.
239	164, 167, 175,		2014	1274	1589
	179/180, 191,		1780	1399-1401	1765
	197, 210		1613	1843, 1851	1601
329	189		app.cr.	1457	1860, 2116,
354	550		1830 app.cr.		2122
369	550		1829	1601	700 app.cr.

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39	270		246	1644	1746
70	139, 192	120	250	1649	2122
81	197	121	410	1677	1765
93	985	303	321	1680	1780
103	40	333	547	1693-1695	1765
105	38	369	1981	1855	1860, 2116,
157	321	451	628 (4)		2122
214-220	325	457	634	1889	246, 1864
230	187	518/519	635 bis	1917	1869
332	529	546	649 bis	1926	1625
340	1998	572	1063	1927	1807 (2)
345	537	599	667	1976	724
353	544	632	665	2010	1048
497	612	663	724	2032	1993
503	598, 618	674	665		
504	598	675	665	SEG XXXIX	SEG LV
515	597	679-686	665	10	238
555	665	712	665	69	192
589	720	716	665	78	167, 179, 204
611/612	724	717/718	720	89	166/167
661	857 app.cr.	722	724	91	178, 189, 202
674		731/732	724	99	201
698	985	734	724	101	238
753	988	772	2020	114	238
768/769	1018	786	2097	148	39 (I), 255
837	1082 (2)	850	946	170	1979
838	1079 (I), 2031	853	2097	203	263, 266
961-980	1248	961/962	1018	210	37
970	724	975	1013	235	307
1020	1283, 2118	1019	2101	236	300
1186	2004	1036	1079 (7)	261	316
1231	1500	1048	1100	324	133, 166, 181,
1319	1636	1107	1138 app.cr.		191, 193, 206
1349	2064	1170	1967	358	430, 824
1445	1595	1210	2080	370	321, 464
1458	1643	1283-1294	1399	383	508
1533	1961 app.cr.	1310 B	2090	384	530
1537	715	1311 A	2090	388	520, 530
1641-1648	1765	1450	1483 app.cr.	388 bis	530
		1462	1452 app.cr.	398	544
SEG XXXVIII	SEG LV		2057	402	712
13	1972 (2)	1476	1992, 2118	456	824
68	235	1536	1843 (3)	558	2122
113	242	1544	1582	605	666
		1578/1579	1644		

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606	1213 app.cr.	1787	2020	1658	2020
647	724	1805	1546 app.cr.	1763	1636
666	724	1851	1477 app.cr.		
729	2097			SEG XLI	SEG LV
745 A	905 (4)			16 (d)	92
746 a	905 (2)			71	255, 300
759	903			76	39 (III)
826	724			122	74, 267/268
878	955			134	183
939	980			152	295
987	1018			155	313
988	1030			182	31 (b)
992-994	1014			210	2125
1003	1012			217	294
1019	1018/1019			239	111
1020	1018, 1463 bis			250	301
1021	1018/1019			266	382
1064	724			301	430
1088	1079 (8)			322	2109
1089	1921			323	506
1096	1098			328	1683 app.cr.
1176 E	1153			329	519
1180	1452 app.cr.			347	47
1198	946			353	508
1206	1245			546	649 bis
1242	1248			516	2014
1243	1247, 1452			598/599	724
	app.cr., 1989,			625	2119 (2)
	2056			725	45
1244	1247, 2056			739	2097
1285	1999			744	2097
1339	672 app.cr.			773	1019
1342	1377			886	1073
1388	1450, 2059			987	1247
1426	2030			1003	1133, 1251
1577	1593				app.cr., 1283,
1617	1634				1989, 2064,
1675	1765, 1827				2093
	app.cr.				1076
1692	1780				1279
1700	1765, 1818				1399
	app.cr., 1823				1399
1711	1771 (4), 2014				1418
1753 bis	1379				1455, 2059
1760-1762	1921				1452 app.cr.
					1463, 2059

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1390	2057	812	988	350	659 (2)
1407	1978	820 (3)	1015	381	777 bis, 2118
1411	2118	850	1266 app.cr.	400	683
1412	1980	853	1013	475	820
1422	951	893 bis	1087 bis app.cr.	483	773
1498	1980	899	1047	486	724, 712
1500	1980	973	1079 (5)	489	720
1537	2111	983	2014	510	872
1634	742	990	1891 app.cr.	519	896
1750	382	1019	1129 app.cr.	549	2101
1767	2083 4(a)	1065	2070	550	920, 929
1771	1994	1096	1807 (2)	604	987
1788 (3)	1872 app.cr.	1107	1329	629	1018
1831	1048	1164-1179	1399	630	1116, 2091,
1843	87	1181-1184	1399		2097/2097 bis
1864	1882 (16)	1385-1407	1634	644	933
1880	250	1423-1429	1708-1710	646	1047
1882	2124	1500	1765	660	1975
		1516-1545	1765	686	1088
		1545	1776	699	2053
SEG XLII	SEG LV	1565	1827	721	1116
1	50	1568	1765	766	1153
5	51	1576	1765	797	1980
94	229	1577	1835	892	2108
97	229	1600	1765	893 C	1974
104	259	1675 A/B	1865	900	1053
111	309	1751	472	911	1393, 1393
116	39 (I-II)	1764 A/B	1865	963	1463 bis
208	313	1765	2020	1096	1760
238	2077	1796	1987	1121	1765
248	210	1801	299	1133	1841
295	429	1839	1807 (2)	1176/1177	1765
316	476	1844	2112	1200	1890
395 C	546			1215	259
501/502	598	SEG XLIII	SEG LV	1228	1594 (6)
579	694	24	249/250	1232	1983
580 A	2124	26	39 (I)	1294	181, 300
583	674 app.cr.	103	2085	1303	2085
625	780 ter	135	2109		
642	741	163	498	SEG XLIV	SEG LV
646	2006	205	560 bis	12	62
691 b	2051 (2)	300	611	175	259
708/709	832	317	628 (4)	216	34
755	2053	348	639	244-246	3
774	955	349	655 (4)	248/249	3
785	970				

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251	3, 253	1340	1732 app.cr.	1143	2125
293	380	1412	1760	1210	136
425	573	1450	1765	1244	988
443	612	1584-1676	1605-1620	1330	1000
505	2097	1577	1807 (2)	1429 (1)	1047
525	2014	1636	1551 app.cr.	1442	1057
570-573	724	1736	953	1452	1050
575	724	1737	1068, 1096,	1456	1013
577	724		1631	1495	1079 (14)
590-601	724	1756	2085	1500	1100
602	677 bis	2340	528	1502	1102
603/604	724			1508	1111
607/608	724	SEG XLV	SEG LV	1512	2049 (3)
611	724	61	158/159	1702-1707	1399
612	724, 1981	66	213	1818	1730
678	893	69	209	1825	1503 app.cr.
685/686	849	71	212	1827	1500
752	1009	77	194	1828	1502 app.cr.
760	1369-1388	78	190	1878	1590 (2)
778	1016	122	255	1891	1921
781	1071	220	209	1894	1604
810	1381, 1383	231	133, 166, 181,	1904	1636
	app.cr.		191, 193, 206	1906	2125
810 app.cr.	1335	232	259	1914	1627
851 bis (2)	1081	287	474	2025	1760
867	1110	302	2110	2127-2147	1822
886	2049 (3)	329	523	2198	1888
893	2010	469	573	2203	1921
935	1254	479	2118	2232	724
938-942	2053	694/695	2122	2253	2020
939-941	1018	703	655 (5)	2261	724
951	2067	709 b	951	2261	519
963	1866	766	661	2278	1138 app.cr.
977 B, D	2001 (11)	780	705	2295	1987
987	1315, 2101	839	724	2298	1987
990	1988	867	724	2299	410
1008	1375	881 883	724	2299 on p.	1015
1011 A	1371 A app.cr.	956	951, 1322	676	
1011 A/B	1372		app.cr.	2303	724
1144	2124		985	840	474
1218 app.cr.	1502 app.cr.		1000	854	1994
1219	1452 app.cr.		1028 (17)	884	
1312	1636		1038	896	
1316	1593		1108	911	234
1338	1921		1118	916	63
				SEG XLVI	SEG LV
				2	234
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87	93	1592	1605 app. cr.	2	182
95	92	1627-1639	1399	27	255
119	157	1655	1414	30	181
149	39 (I)	1681	1967	49	2097
153	39 (III)	1709 (II)	1460 app. cr.	95	78
154	39 (I)	1769	2050 (3)	99	92
189	52	1776	1593, 1594 (8)	155	39 (IV)
225	251	1781-1785	1593	189	251
391	473	1788	1642	196	293
437	542, 550	1796-1798	1644	209	293
453	548	1809	1634	212	293
470	546	1917 (no.	1716	218	293
472	546	118)		234	293
528	552	1925 (1)	1716	303	410
535	552	1926	1716	377	478, 480
715	666	1929	1716	379	494
738	678 bis	1937 (1)	1716	380	517/518
752	1009	1959 (3)	1716	411	521
754	694	1967 (2/3)	1716	427	542
802	37	1979	1716	447	548
840/841	724	1980 (1)	1716	449	548
850	742	1983	1716	487	197
854	724	(13/14)		488	2097
859/860	724	1985	1716, 2040	512	560 bis
874	773	1987/1988	1719	565	594
901	2021	1993	1716	862	718
923	2097	1994 (7)	1716	891	2118
1082	924	1995 (2)	1716	901	687
1088	917	1995 (5)	1716	954	2021
1199	980	1999	1716	974	2106
1241	1008 (2)	2019	1727	1006	2125
1275/1276	1018	2170 (12)	2014	1026-1036	724
1313 bis	2122	2170 (25)	1771 (2)	1067-1070	724
1337 (1)	1062	2171	1765	1072-1074	724
1368	1082 (1)	2225	1686 (2)	1073	1981
1375-1377	1753 bis	2230	1929	1088	758 app. cr., 759
1393	1393	2246	2083 41	1103-1106	724
1400 (1-3)	1132 (11-13)	2278	473	1125	2119 (2)
1409 (1/2)	1132 (14/15)	2319	1477 app. cr.	1134 app. cr.	805
1422	1693 app. cr.	2340	418, 420, 542,	1177	2119 (2)
1469	2045		724, 904	1178	253
1480	1272	2359	7, 298	1218	42
1519/1520	1300	2361	1641	1272	912
1547	1318 app. cr.	2390	1693 app. cr.	1273	915
1562	1318 bis			1291	1981



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1295	941	12	313	1099	939
1363 (2)	980	25	158/159	1104	2118
1363 (4/5)	980	42 C	255	1111	927
1377	986	71	61	1114	939
1442	959	82	77	1130	952
1459-1461	1018	89	2032	1210 bis	988
1461	1022 app. cr.	91	113	1216	997 bis
1533	1079	96	18, 1972 (1)	1245	1017
1533 (2)	1079 (17)	105	196	1297	1069
1533 (4)	1078, 1079	108	238	1330	2034
	(15)	150	266	1373	998 bis
1536 (9)	1079 (19)	152	266	1405	1247
1538	1079 (6)	172	288	1419	2125
1539	1079 (20)	173	289	1460-1462	1299 app. cr.
1555	1106/1107,	285	251	1467	1299 app. cr.
	1745	354-356	325	1502	819, 1374 B
1560	1111	380	530		app. cr.
1563	2013 bis	421	420	1507	2113
1568	2013 bis	460	2099	1525	1439
1615	1980	476 B	485/486	1541/1542	1439
1646	724	490	508	1557	2048 (1)
1656	2105	519	541	1561	1476 app. cr.
1666	1317	536	548	1572	1980
1699-1703	1399	575	2104	1585-1587	1458
1745	1428, 2013 bis,	588	2118	1601	1433 bis
	2030, 2118	660	609	1604	2106
1806	1457	663	598	1605	1433 bis, 1458
1820 B II	1995	694	658	1606	1458
1931	1593	721 A	671	1609	1458
1939	1594 (10)	743	678	1741	1501
1963	1593	783	678 bis	1802	2093
1967	1551 app. cr.,	785	666	1848/1849	1624
	1593	796	632	1851	1593, 1594 (9)
2058	1706 (7)	903	724, 2074	1867	2111
2086	2049 (2)	904/904 bis	724	1869/1870	1593
2278 bis	1628	913	2006	1917	1754
2323	2085	931	1361 app. cr.	1972	1625
2333	1807 (2)	959	777 bis	1973 (1-6)	1780, 1789
2277 (11)	1015	1021 (1)	1882 (1)		app. cr.
2337	298	1037	2097	1983	1765
2357	1993	1040	42	2007	1765
2360	1990	1042	1975	2038	1848
		1067	1861	2040	1765
SEG XLVIII	SEG LV	1085	916	2101	1860
11	293	1092	931 app. cr.	2103	293

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2117	2000, 2004, 2054	729 (3)	1981	1813	1416 app cr
		752	923	1845	1419 app cr
2132	550	753	685 app cr	1912	1482 app cr
2142 (6)	1546 app cr	776	2125		1484 B app cr
2158	1765	793	2014	1912 app cr	1502 app cr
2185	724	815-818	664	1988	2125
2204	719 app cr	829	1981	1989/1990	1593
		833 (1)	951	2034	1728
SEG XLIX	SEG LV	885	729	2084	1745
2	83	886	724, 744	2097	1753 bis
24	293	888	724, 744	2101	1758
26	51	889-892	724	2204	1593, 1594 (3)
39	66, 68, 78	891	743	2205	1819
47	136	894	724	2211/2212	1765
57	61	931	1361 app cr	2319	1830 app cr
62	65	986-991	724	2322	1769
64	65	989	777	2326	1765
101	167	993	727, 773	2357	259
106	218	1000	724	2426	2020
141	39 (1)	1029	1974	2440	520
238	314	1084	909	2443	1546 app cr
314	325	1119 bis	936	2470	2083 (1)
319	87	1135	959	2477	472
328	1882 (3)	1136	958		
374	424	1205 (1)	982	SEG L	SEG LV
376	425	1245	999	2	293
414	501	1294	1369-1388	45	946
419	501	1301	959	50	55
421	517/518	1370	1030	54	57
425	511, 514/515	1353	1047	69	63
483	259	1426 B	2006	138	34
486	546	1481-1483	1155	143	155
491 (5)	424	1502	1251 app cr	157	249
491 (12)	425	1523	1256	212	7
495	1370 app cr	1536	724	260	720
501	133	1556	1102	309	478
556	2052	1611	1770 (6)	352	409 bis
586 (1/2)	1882 (1)	1683	1311 app cr	409	481
586 (4)	1882 (10)	1729	2106	420	2023
621	17	1746	1980	433/434	2023
653	638	1750	1313	455	2037
676	673	1764	1331 bis	552	654
677	672 app cr	1804	1399	569	674
	2021, 2125	1805	1307 app cr	575	676, 683
707	682	1810	1980	578-583	2021

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597	698, 2105	1611	1837	615	569
613	706	1653	1869	617/618	569
621	1882 (15)	1685	420	620-623	569
635	2021	1690	151	625/626	569
637	1987	1705	218	641	2013 bis
673	724, 778	1712	66, 68, 298,	643	589
694	862 app cr		307	707	706
711	862 app cr	1716	218	737	616
745	915	1725	421	746	629 (3)
747	941	1736	1390 app cr	757	646 app cr
766	931 app cr, 932			773	700, 707
767	935	SEG LI	SEG LV	796	675
772	942	2	10	797	676, 683
902	984, 987	14	293	858	707
904	993	15	79	903	972
932	987	17	193, 302	908	170
937	986	19	80	911-913	724
1008	1369-1388,	29	53	916	729
	1383	43	69	958	840
1017	1017	50	77	969	853
1030	1039	72	210	982	860
1036	1074	78	219	1000	893
1065	1070	81	170	1013	1113 B app cr
1087	2006	84	214	1535	
1096	1102, 1108	87	217	1023	2104
1097	1102	89	215	1054	931 app cr
1100/1101	1111	157	250	1105	978, 2116
1173	1154	188	308	1128	983
1176	1247	247	7	1171	997 bis
1186	1382 app cr	298	323	1185	1007
1189	1300	358	405	1202-1173	2125
1195	2095, 2118	410	412 ter	1380	1013 bis
1211/1212	2056	416	1978	1401	1040 app cr
1315	1475 app cr	434	422		1074
1335	1394 app cr	435	426	1427	2053
1355	1492	439	464	1446	1069
1382	1539	449	471	1468 (3)	1079 (14)
1384	1583 (10)	471	514	1468 (4)	1079 (9)
1384 app cr	1583 (15)	472	511, 523	1468 (8)	1079 (11)
	2106	482	530	1468 (9)	1078, 1079
1400-1461	1593	493	520		(15)
1460/1461	1651 app cr	502	525-527	1470	1085
	1741 app cr	507	539	1471	1087
1515	1753	521	548	1472	1086
1530		611	28	1507	1972
1551	1769				

SEG LI	SEG LV	SEG LII	SEG LV	SEG LII	SEG LV
1515	1119	85	86	1036 app.cr.	1703
1522	2125	94	168	1146	1246
1584	1247	97	173	1148	1252
1624	1300	99	220	1162	724
1626	1878 app.cr.	133	258	1163/1164	1285, 1311
1739-1745	1399	143	2	app.cr.	1393
1747	1399	155	74, 267/268	1164 app.cr.	1393
1749-1755	1399	216	2034	1190	1333
1783	1415-1416	253	325	1252	2125
1813	1967, 2057	323-326	411	1312	2013 bis
1832	1452 app.cr.,	370	490	1397	1440 app.cr.
	2013 bis	483	548	1416	1398 app.cr.
1832 B	1456	508	560	1430	1452 app.cr.
1837	1499	519	902	1456 bis	1502
1896	1534	521	568	1458	1505, 1508
1910 A	1575	534	569	1464 bis	1978
1910 B	1574	538	577	1464 ter	1521 bis
1911	1570	585	53	1489	1527
1919	1641, 1753 bis	613 C	706	1497	1536
1994-2004	1593	648	706	1503	1539
2042	1748 (1)	654	2125	1504	1545
2045	1748 (1)	700	1882 (15)	1537	1594 (13),
2049	1753, 1753ter	711	773	1655 app.cr.	1594 (7)
2068-2072	1755	713 ter	788	1564	1593
2082	1764	730	2119 (2)	1567	1593
2107-2109	1780	731 bis	2070	1568	1629 (4)
2129	1770 (1), 1808	735	2119 (2)	1569	1635
2144 (1)	1821	741	864 app.cr.	1574	1638/1639
2150	1825	743	860	1576	1596, 1647
2159	1765	757	897	app.cr.	1594 (5 bis)
2184	1776	763	952	1593	1593
2228/2229	652 app.cr.	817	57	1596-1599	1593
2279	1466 app.cr.,	822	986, 998 bis	1601-1611	1593, 1686
	1973	826	988	1613	1593
2281	472	881	1594 (2)	1616	2037
2342	426	883	1002	1641	2125
2362	1693 app.cr.	887 (3)	1005	1650	1040 app.cr.
		913	1009	1662-1664	1724
SEG LII	SEG LV	935	1029 bis	1721	1753 bis
9	321	936 bis	1013	1745	1769
22	251	940 (2)	1038	1786	1825
36	51	942	2066	1795 (2)	1770 (6)
48	31 (d), 50	946	1074	1798	1830 app.cr.
59	72	948	1040 app.cr.	1801	2037
76	48	988	1069	1835	246, 1864

SEG LII	SEG LV	SEG LIII	SEG LV	SEG LIII	SEG LV
1843	1866	325/326	2125	850	666
1850	2125	354	413,	856 A	931 app.cr.
1866	1879	364	427	872	941
1877	2083 (2)	365	428, 2076	877	961 bis
1896	1767	367	426	907	967
1929	136	370	465, 476	918	970
1977	612	373	467	921	978
1982	1313	384	530	928	931
1991	759, 1582	385	534	929	706
2068-2072	1748 (5)	387	508	957	1969, 2123
		461	561	990	1006 bis
SEG LIII	SEG LV	463	556	1038	1018, 1025
7	1998	464	557	app.cr.	
8 bis	211	485	566	1041	1039
13	61, 65	488	569	1050	1074
14	32, 60	524	706	1072	1074
25	295	530	598	1076	639
27	248/248 bis,	550	606	1077	1073 app.cr.
	250, 259, 263,	566	616	1084	2032
	265	567 ter/567	625, 2125	1086	722
35	261, 294	quater		1103 app.cr.	1886
37	170, 191, 211	579	647	1107	1070
48	52	591	672 app.cr.,	1109	1068
58-62	59		2125	1113	1049 (7)
63	60	596-600	679	1118	1049 (7)
64	74	603	681	1142	1077
74	81	626	674	1149	1079 (7)
93	162	658-660	724	1153	1079 (1)
94/95	211	670	773	1162 (1)	1095
98	240	672 bis	706	1162 (3)	1098 bis
103	237	675-704	724	1163	1097 bis
105	229	716/717	789	1223	2053
123	60	750 (2)	825	1280 bis	1245
145	248/248 bis	761	835	1291	1155
153	60	775	826	1306	2010
170	256	784	853	1312	1256, 2056
174	260	786	856	1327/1328	1378 B app.cr.
176	261	795 bis	864		2105
193	74, 268	800	865	1344	2090
205	181	808 bis	884	1345	1300
207	306	811	1049 (7)	1355	1056 app.cr.
216	193	813	1048	1372	1318 bis
254 bis	71	815	902, 1113 B	1427	1391
282	391		app.cr.	1428	860
283	403	821	906	1504	1428

SEG LIV	SEG LV	SEG LIV	SEG LV	SEG LIV	SEG LV
1520	1419	2234	1686	214	38
1587	2088	2245	476	215	255
1627	1450, 2059	2263	1641	216	34, 2097 bis
1696-1703	1481-1491			226	724
1717	1501	SEG LIV	SEG LV	244	280
1755	2093	3/3 bis	2018	248	282
1762	1539	5 E	136	250	271
1763	1082 (4)	6	19	251	281 bis
1775	1547-1581	15	272-274, 286,	309	2125
1803	1096, 1631		288, 317	360	317
1813	1644	17	2, 429	376	2125
1814	1648	19	38	416	390
1819	2125	23	193, 306	417	2125
1825	1593	29	2125	427	411, 412 ter
1841	1917 app. cr.	30	24	436	2125
1842	1961 app. cr.	34	102	446	542
1853	1961 app. cr.	43	54	447	498
1855	1725	58	253	448	542
1896	1753	60	58	453	507
1897	1753 ter	63	59	461	513
1935	1843 (1)	71	65	466	510
1942	1780	75	70	468	410
1980	1825	87-91	90/91	489	544/545
1993	1836	89-91	100	493	549
2045	1863	107	134	511	563, 2125
2096	2125	108	135	529	598
2101 (9)	1890 (5)	110	151	530	572, 598
2106	2020	136	160	532 bis	574
2128	1934	140	200	534 bis	2045
2132	2125	141	161	536	1053
2139	1921	152	166, 169, 189,	536 app. cr.	1056 app. cr.
2143	2083 41		202	537	576
2153	1826	153	189	538	588
2159	1056 app. cr.	156	171, 173	552	598
	1975	158	172	559	606
2161	1770 (3), 2057	163	176	560	607, 608 app. cr.
2163	2125	170	17	574	2125
2177	2016	175	211	576	626
2180	261	182	205	577 A	628 (1)
2191	735, 743, 955,	183	211	579 bis/ter	643-645
	2036	184	23	592	658
2194	777 bis	198	244	606	694
2210	2057	205	261	607	2125
2221	2067	208	261	614	2125
2225	259, 1313	217	257	624	133, 151

SEG LIV	SEG LV	SEG LIV	SEG LV	SEG LIV	SEG LV
640	724, 744, 2125	1210	1878 app. cr.	1794 (3)	1890 (5)
641-644	724	1226	1733-1742	1794	1037 app. cr.
648 bis	772	1255	1391	(16/17)	
656	815	1256	2045	1805	1958 app. cr.
695	826	1273	2125	1811/1812	1981
696	829	1304	2125	1830	473
715	896	1334	2125	1831	53, 177, 207
722	906, 2076	1346	1426	1833	2002
723	2125	1376	1444	1834	295
736	927	1390	2125	1840	2011
744	917	1399	1458	1843	2013
814	975	1413	1465	1847	1037 app. cr.
828	986	1454	1490 app. cr.		1890, 2081
834	987/988	1463	1499	1848	1080 app. cr.
849	989	1464 (17)	1502 app. cr.		1885, 1887
850	990	1531	410, 2093	1849	24
880	1007	1537	1528	1853	1244 bis
888	1010 app. cr.	1538	2125	1862	2040
897	2053	1555	2093	1864	2045, 2108
928	1014	1574	1584	1868	2057
942	1030	1579	1643	1881	1048
951 bis	1049 (1)	1595	1733-1742	1883	1099 ter
952	1049 (4)	1595 bis	2125	1896 bis	1000
955 (4)	2125	1623	1644	1905	2125
961/962	1049 (5)	1625	1513, 2053	1911	878
977	1049 (6); 2125	1628	1651, 1655	1919	2052
984	1078		app. cr., 1671	1920	2125
1020	1101/1102,		app. cr.	2180	136
	2118	1636	1593		
1029	1104 app. cr.	1641	2037	CIG	SEG LV
1031	250, 1105	1666	1721	518	1
1042	2086	1670 (8)	1053 A app. cr.	889	8
1043-1046	2125	1677	2125	925	2015
1049	2125	1692	1752	1830 b/c	660
1052/1053	2125	1700	1753 bis	1830 d	659 (1)
1067/1068	2125	1703	1764	1834	650 (3)
1074	1115	1704	1748 (5), 1755	1835	650 (7)
1075	1114	1709	1764	1836	650 (10)
1100	795 app. cr.	1710	1766	1837	650 (1), 2061
1117 app. cr.	1113 B app. cr.	1712	2125	1837 i	655 (3)
1145	1138 app. cr.	1718	1775	1837 d	655 (2)
1145 app. cr.	2125	1720	1816	1837 e	655 (1)
1164/1165	1129	1734	1770 (10)	2340	2013
1184	2045	1743	1836	2727/2728	2124
1197	2045	1757	1841		

<i>CIG</i>	<i>SEG LV</i>	<i>Agora I</i>	<i>SEG LV</i>	<i>Agora XVIII</i>	<i>SEG LV</i>
2782	1408 app.cr., 1409 app.cr.	3738 4514	44 163	T148	1998
3067-3070	1973			<i>Agora XIX</i>	<i>SEG LV</i>
3615	2096 (4)	<i>Agora XII</i>	<i>SEG LV</i>	H1	73
3660	1324 A, 1325	p. 12 note	330 app.cr.	H30/H31	74, 267
	B	26		H7	1980
3822 c	1399	p. 78 note	904	L3	41
4081-4095	1399	12		L4	2091
4152 (d)	1370 app.cr.			L4a/b	34, 257
4155	1053	<i>Agora XV</i>	<i>SEG LV</i>	L10	266
4178	1392	9	28	24	44
4406/4407	1872 app.cr.	42	312 app.cr.		
4478	1644	45	39 (II)	<i>Agora XXI</i>	<i>SEG LV</i>
4483	1644	89	1998	1-11	2122
4485/4486	1644	110/111	1998	F 131-F132	111 app.cr.
4488-4490	1644	115	17, 1998	F 139	111 app.cr.
4500	1644	251	238	F 154	111 app.cr.
4711	1838 app.cr.	260	243, 2099	Ha 1	106
4714	1838 app.cr.	293	291	Ha 12	106
5149	1865				
5327	1029	<i>Agora XVI</i>	<i>SEG LV</i>	<i>Agora XXV</i>	<i>SEG LV</i>
5866	1052	1	51	1065	93
6219	1066	52	17	1140	100
6421 + add.	2015	69	182	p. 142-161	1998
p. 1268		72	162		
6468	1039 bis	73	1998	<i>I.Eleusis</i>	<i>SEG LV</i>
6845 b	2015	75	172	13	50
6851	1324 A, 1330	76	165	85	2097
	A	79	168/169, 724		
6913	650 (35)	81	204	<i>Petrakos,</i>	<i>SEG LV</i>
8340/8341	2061	82	208	<i>Δήμος</i>	
8544	1381	92	190	<i>Ραμνοδντος</i>	
8545	1335	94	215	2-4	39 (II)
8822	1399	95	196	6	39 (III)
8894	1390	100	23	7	39 (II)
9062	1631	104	23	9	39 (II)
9136	1865	135	230	14-18	39 (II)
9313	8	165	239	28	39 (III/II)
9315	8	213	17	31	39 (III)
9470	1004	217	17	39	39 (II)
9517	1014	310	17	54	39 (II)
9519	1014	332	1998	59	39 (II)
9894 a/b	377	337	248/248 bis	73	39 (II)
9900	8			159	297
				181	1972 (2)

<i>Clairmont,</i>	<i>SEG LV</i>	<i>Corinth 8.3</i>	<i>SEG LV</i>	<i>IvO</i>	<i>SEG LV</i>
<i>CAT</i>		314	386	406-415	548
1.820	314	316-318	386	419	548
1.864	558	321	386	421	548
2.156	80	323	386	423	548
2.882 b	318, 2015	327	386	425	548
2.949	314	332	386	427	548
2.980	2015	513	384	446	546
3.319	315	522	389	453	548
3.383c	2015	550	388 bis, 2111	473	2099
3.451a	315			476	546
3.846	315	<i>IPark</i>	<i>SEG LV</i>	610	546
4.850	315	3	498	653	546
Suppl. 33,	320	9	1972 (4)	657	1981
PE 48		20	498	717	546
		32	498	934	548
<i>Corinth 8.1</i>	<i>SEG LV</i>	34	498		
14	391			<i>I.Oropos</i>	<i>SEG LV</i>
71	383	<i>IvO</i>	<i>SEG LV</i>	110	608 app.cr.
135	388	2	1972, 1998	217	608 app.cr.
260	384	7	1998	278/279	2097
522	1981	9	1998	290	205, 564 bis
530	1981	11	1998	300	197
534	1981	22	547	308	1503 app.cr.
542	1981	24	547	341	298
551	1981	61/62	548	383	2104
556	1981	64	546	389	553
561	1981	66	548	529	559, 607, 608
566	1981	171	545		app.cr.
640	1981	186	905 (2)	653	1995
		198-204	548		
<i>Corinth 8.2</i>	<i>SEG LV</i>	207	548	<i>I.Thesp.</i>	<i>SEG LV</i>
2/3	386	240-241	546	313	562
14	386	242	548	1246	564
122	386	249	546/547		
124/125	386	258	546		
132	386	259	548 bis	<i>CID I</i>	<i>SEG LV</i>
		315	548	1-3	566
<i>Corinth 8.3</i>	<i>SEG LV</i>	317/318	548	7	572
41	383	319	548	8	566
176	386	326	548	9	566, 2033
226	381	328	548	9 bis	566
264	381	330	548	13	572
269	381	335	548		
272	382	396-400	548	<i>CID II</i>	<i>SEG LV</i>
304	380	403/404	548	22/23	572

<i>CID II</i>	<i>SEG LV</i>	<i>F.Delphes III.5</i>	<i>SEG LV</i>	<i>Feissel, Recueil</i>	<i>SEG LV</i>
p. 312	1972 (3)	19 A	959	36	1981
		31	959	67	1981
<i>CID III</i>	<i>SEG LV</i>			89	715
1/2	28	<i>F.Delphes V.3</i>	<i>SEG LV</i>	94	718
				134	2111
<i>CID IV</i>	<i>SEG LV</i>	269	569	215	1879
2	573				
117	28	<i>Gonnoi</i>	<i>SEG LV</i>	<i>I.Beroia</i>	<i>SEG LV</i>
<i>F.Delphes III.1</i>	<i>SEG LV</i>	93	666	<i>passim</i>	662
		112	598	1	666, 677
129	576	157/158	598	bis/678, 2097	667, 677
155	2045	167	598	3	667, 677
318	591	191	598	4	686
463	1324 B	204	598	7	678
469	2108			30-32	667
497	724	<i>I.Apollonia</i>	<i>SEG LV</i>	45	667, 677
526	2014	1/2	2061	46	667
		4/5	2061	49	698
<i>F.Delphes III.2</i>	<i>SEG LV</i>	8	1008	53	667
		7-9	2061	68	664, 2043 (1)
13	28	303	2061	102 A	664
32/33	28			387/388	2021
48/49	28	<i>I.Bouthrôtes</i>	<i>SEG LV</i>	497	2021
68	1973	182	634	499	719
137/138	28	186	635		
213	1984			<i>I.Leukopetra</i>	<i>SEG LV</i>
226	553	<i>I.Epidamnos</i>	<i>SEG LV</i>	25	698
<i>F.Delphes III.3</i>	<i>SEG LV</i>	1/2	2061	37	698
		527	632	53	698
124	2052, 2118	<i>EAM</i>	<i>SEG LV</i>	57	698
218 B	1973	<i>passim</i>	662	78	698
383	902	87	661	p. 222/223	1371 app.cr
401/402	2014	108	664	<i>Philippi II</i>	<i>SEG LV</i>
<i>F.Delphes III.4</i>	<i>SEG LV</i>	174	682	2	664
		<i>Dimitrias, H Make-δovia</i>	<i>SEG LV</i>	226	664
124	569			240	729
183	569			296	2021
187	569	16	2021	326	708
191	576	286	1308 app.cr.	430	681 app.cr
355	575	357/358	632	540	674
456	576			607	700
460	569			725	681 app.cr

<i>I.Thrac.Aeg. passim</i>	<i>SEG LV</i>	<i>IGBulg. I²</i>	<i>SEG LV</i>	<i>IGBulg. III</i>	<i>SEG LV</i>
724	254	785	1454	758 app.cr., 767	
E1-E83	730	281	815	app.cr	
E84-E104	778	295	785	1517	761 app.cr.
E107-E167	777	305	859	1537	761 app.cr.
E168-383	743	306 bis	729	1559	729
E168	1452 app.cr.	317	785	1570	824
E185	744, 2125	322	785	1590	824
E203	2074	323	2119 (3)	1635	773
E212	745	333 bis	747	1690	2001 (19)
E213	746	342	747	1741 bis	824
E389-391	746 bis	343 sexies	785	1873	758 app.cr.
E400	780 bis	346	785	1874	1869
E401-432	780	348	785		
E433-457	779	355 bis	747	<i>IGBulg. IV</i>	<i>SEG LV</i>
E458-477	774	356	785	1972	729
		369/370	785	2057	748 (2)
<i>IGBulg. I²</i>	<i>SEG LV</i>	388	741	2270	755 app.cr.
13	784 bis, 2119	388 bis	2118		
	(3)	392	2119 (2)	<i>IGBulg. V</i>	<i>SEG LV</i>
14	785	395	785	2352	729
15 bis-16	785	400 t	785	5011	785
24 bis	785	474	2101	5072	785
46-48	784 bis/785			5136	741
50-51 bis	785	<i>IGBulg. II</i>	<i>SEG LV</i>	5328	824
57/58	785	695	814	5385	820
63 bis	785	709	824	5408	760 app.cr.
64-68	785	777	787	5409	2014
70 bis	785	816	2021	5416 bis	729
104	724	867 bis	820	5453	2010
106 bis	785	868/869	820	5468	758 app.cr., 759
111	785	909	755 app.cr.	5483	729
131	785			5485	729
144 bis	785	<i>IGBulg. III</i>	<i>SEG LV</i>	5557 ter	724, 772
150	784 bis/785	882	729	5591	761 app.cr.
162	785	915	729	5703	748 (3)
167	785	1024	2010	5773	748 (2)
178 bis	872	1040	766	5776	748 (1)
186	784 bis	1046/1047	756		
186 ter	785	1144	758 app.cr.	<i>I.Perinthos</i>	<i>SEG LV</i>
188	785	1170	729, 758 app.cr.	20	1374 B app.cr.
204	785	1174	758 app.cr.	49	1655 app.cr.
222	2066	1183	729	248/249	750 app.cr.
224	785	1187	856		
231	785	1447	764	<i>I.Histriae</i>	<i>SEG LV</i>
250	784 bis	1449	761 app.cr.	8	777 bis

<i>I.Histriae</i>	SEG LV	<i>I.Kallatis</i>	SEG LV	<i>IOSPE I²</i>	SEG LV
12	792	73 B	785	80	862 app.cr.
15	792	75	785	85	862 app.cr.
54	789, 793, 2035.	99/100	785	■	862 app.cr.
	2119 (1, 3)	104	785	92/93	856
55-57	785	109	785	94	862 app.cr.
66-69	785	111-113	785	95	856
75	796	117/118	785	129	856
97	794	120/121	785	134	856
100	785	174	785	148	856
101	803	222	785	168	826, 849 bis
106	805			180	855 app.cr.
113	789	<i>I.Tomis</i>	SEG LV	184	2024
114	789, 859	2	2119 (1)	192	855 app.cr.
119	789	25	785	201	855 app.cr., 857
143	785	52	785		app.cr.
144/145	789	57-59	785	223	742
146	785	60	780 ter	270	829
169/170	789	61	785	349	2119 (2)
173	789	71/72	785	352	829, 2118,
178/179	785	77	785		2119 (2)
181	785	79	785	353	2119 (2)
191	785	82 B	785	402	839
193	785	95-97	785	519	2010
198	785	102/103	785	670/671	849 bis, 826
203/204	785	116	785	672	826, 849 bis,
207	785	123	785		2119 (4)
223	785	180	785	691	839, 2053
234	724, 780 bis	188	785		
259	798	190	786	<i>IOSPE II</i>	SEG LV
268	785	204	785	41	862 app.cr.
275	785	244/245	785	75	826
291	785	249	785	358	862 app.cr.
339	785	273	785		
373	785	298/299	785	<i>IOSPE IV</i>	SEG LV
380	789	344	824, 2021	431	862 app.cr.
		366	785		
<i>I.Kallatis</i>	SEG LV	369	785	<i>CIRB</i>	SEG LV
26	2119 (1)	443	785	6	862 app.cr.
31/32	785	465	785	6 a	864
40	612			7	865
43	2119 (4)	<i>IOSPE I²</i>	SEG LV	27	826
44	785, 1974	32	829, 855 app.cr.,	36 A	862
45	785		2118	39/40	862 app.cr.
47	2069	35	855, 2119 (2)	53/54	862
48	612	77/78	826, 849 bis	58	862

<i>CIRB</i>	SEG LV	<i>I.Olbia</i>	SEG LV	<i>I.Délos</i>	SEG LV
65	835	27	826	442 A	889
76-105	861	35-38	855 app.cr.	443	889
104	1974	75	855 app.cr.	443 B	890
119	866			461	893
137	861	<i>I.Délos</i>	SEG LV	502 A	498
145	2107	2	2032	509	2035
147	835	66-68	893	1263	2074
710	2107	71	893	1439	893
884	835	73	893	1441	893
951	856	80	893	1450	893
967	1974	87/88	893	1497 bis	17
984	862	95	893	1497-1509	42
985/986	871	97/98	893, 1979	1506	2052
1016	835	100	893, 1979	1507	17
1034	835	104	1979	1512	2052
1048/1049	862	104.12	893	1513	795 app.cr.
1053	862	104.82	893	1522	29
1059	835	104.101	893	1526	896/897
1119	862	110-113	892	1529	2116
1122	862	115-116	892	1536	896/897
1134	845 app.cr.	118-122	892	1560	978
1213	862 app.cr.	119-121	893	1647-1649	238
1237	862	124	892	1683	887
1238	878	124 be	892	1686-1688	887
1241	878	125/126	892	1688	896
1242	2040	128	892	1699	896
1245	878	132-134	892	1717	887
1263	1974	133 be	892	1722	887, 896
1278	878, 2040	161 B	893	1735/1736	887
1281	1974	199 B	893	1877	2099
1282	878, 1974	203 B	893	2075	238
1283	1974	219 B	893	2103	2074
1285/1286	1974	287 B	893	2165-2172	887
1287	846 app.cr.	290-469	1979	2486	2051(1)
1288	1974	298 A	894	2605	2099
		313 a	894	2612	887
		319 a/b	893	2628	899
<i>IGDOP</i>	SEG LV	320 B	894		
25	2031	320 B	894	<i>EAD XXX</i>	SEG LV
44	829	338	2091	495	898 app.cr.
58	789	380	893		
73	789	385	893	<i>Suppl.Epigr.</i>	SEG LV
77	789	399 A	889	<i>Rhod.</i>	
93	794	421	893	1	907, 920
		439	893	16	905
		442	893		

<i>Suppl. Epigr.</i>	<i>SEG LV</i>	<i>Iscr. Cos</i>	<i>SEG LV</i>	<i>Samothrace</i>	<i>SEG LV</i>
<i>Rhod.</i>		ED 3 A	931 app cr	2	724
18/19	905	ED 5	919 (4)	22	724
22	905	ED 16	928, 931 app cr.	62	933
		ED 43	473, 935		
<i>I.Lindos</i>	<i>SEG LV</i>	ED 62	931 bis	<i>I.Cret. I</i>	<i>SEG LV</i>
1	905	ED 82	1994	v 9	988
2	906, 1969,	ED 91	931 app cr.	v 20	988
	2118	ED 111	931 app cr.	v 22	988
11	704	ED 144	931 app cr.	v 25	988
34 D	2076	ED 145	917, 928, 931	vii 5	988
90	1125 app cr.		app cr.	viii 33	2118
98 b	1125 app cr.	ED 177	923	viii 39	988
106a	905 (4)	ED 180	917, 933 app cr.	ix 1	2118
157	905 (1)	ED 182	927	xvi 48	2118
164	905 (1)	ED 215	933 app cr., 934	xvii 8	987
199	905 (2)		bis	xvii 21	987
203 c	905 (2)	ED 224 a-c	930	xvii 38	987/988
233	2096 (2)	ED 236	931 app cr.	xviii 52-55	988
245	905 (5)	ED 241	2097 bis	xviii 137	988
641	1974	EV 2	919 (3)	xviii 9	985
		EV 18	1315	xviii 11/12	987/988, 999
<i>PH</i>	<i>SEG LV</i>	EV 18 A	933	xviii 13	988
10	926	149/150	1980	xviii 16-43	988
27	934	177	925	xviii 18-23	987
34	2103			xviii 32-40	987
61	919 (5), 924	<i>Maiuri, NS</i>	<i>SEG LV</i>	xviii 45/46	988
138	938, 2015	15	905	xviii 49	988
325	918	p. 251 no.	1270	xviii 53	987
bis/325ter		II		xviii 55	987/988
348/349	918			xviii 56	988
351	918	<i>Tir. Cal.</i>	<i>SEG LV</i>	xxii 12	988
356	918	74	931 app cr.	xxiv 1	1996
361-366	918	79	917	xxiv 24	988
367	926/927	117	933	xxvii 1	905 (1)
371/372	918	137 B	919 (6)	xxxiv 1	2052
382	918, 2013	XII	924		
388	918	XIII/XIV	923	<i>I.Cret. II</i>	<i>SEG LV</i>
391	918	XXIII	666	v 19	2118
401	919 (1)	XXVI	919 (5), 924	v 35	988
409-411	918	pp. 28/29	920	v 37	988
416	918			x 7	998 bis
418/419	918	<i>Tir. Cam.</i>	<i>SEG LV</i>	x 10	998 bis
		44	905 (2)	x 13	998 bis
<i>Iscr. Cos</i>	<i>SEG LV</i>	110	1972 (3, 6)	xii 21	905 (1), 1996
ED 2 a/b	930	153	903	xvi 3	905 (1)

<i>I.Cret. II</i>	<i>SEG LV</i>	<i>I.Cret. IV</i>	<i>SEG LV</i>	<i>IGDGG I</i>	<i>SEG LV</i>
xvi 13	988	267	987/988	2	2032
xxv 3	987	278	988	11 b	2122
xxv 17A	987	292	991	12	2032
		293	987/988	40	1055
<i>I.Cret. III</i>	<i>SEG LV</i>	294	988	41	1013
ii 2	1000	300	988	73	2122
iii 3	838 app cr.	304	988	pp. 12-15	1969
iii 7	987/988	323	992		
iii 25	988	398	988	<i>IGDGG II</i>	<i>SEG LV</i>
iv 5	2116	409	988	53	1073 app cr.
iv 7/8	978, 2116	444	987	98	1073
iv 9	2030, 2118				
iv 10	2030	<i>IGDS</i>	<i>SEG LV</i>	<i>Arena I²</i>	<i>SEG LV</i>
iv 20	988	29-40	1018	59-71	1018
iv 38	995	27	1019 (9)	59-61	1019 (1-3)
		29	1019 (1), 1020	62	1019 (5)
<i>I.Cret. IV</i>	<i>SEG LV</i>		app cr.	63	1018
1-159	988 bis	30	1019 (5)	64	1019 (6)
4	989	31	1019 (2)	65	1021 app cr.
9	989/990	32	1019 (7)	66	1019 (7)
13	989	33	1019 (4)	67	1019 (4)
14	988 bis	35	1019 (6)	69	1019 (8), 1022
20	989	36	1019 (8), 1022		app cr.
41	838 app cr., 988		app cr.	70 bis	1019 (9)
	bis, 990	37	1019 (3)	71	1019 (10)
43	989, 988 bis	40	1025 app cr.		
46	989	86	1029 bis	<i>Arena III</i>	<i>SEG LV</i>
47	988 bis	93	576	59	1013
64	989/990	134 B	959	72	1013
72	838 app cr., 986,	159	1008 (2)		
	988 bis -990	162	1008 (1)	<i>Arena IV</i>	<i>SEG LV</i>
73	989	173 note 19	1008 (3)	63	1073 app cr.
75	988 bis/990	187	1015	76	2122
76	988 bis	204-212	1007		
78	988 bis-990	207	1007	<i>Arena V</i>	<i>SEG LV</i>
79-81	990			62	1029 bis
121	986	<i>IGDS II</i>	<i>SEG LV</i>	66	576
176	2118	26	1018	69	576
201	988	27	1018/1019		
222/223	2108	28/29	1018	<i>I.Catania</i>	<i>SEG LV</i>
224	988	31-38	1018	179	1082 (4)
250	984, 988	31	1021 app cr.	<i>I.Lipari</i>	<i>SEG LV</i>
251	984, 987/988	32	1020	2	1013
254	988	33	1021		
266	987	p. 72	1018		

	SEG LV	ICUR	SEG LV	TAM II	SEG LV
I. Messina					
10	1013 (1)	7170	1030	1038	1196 app.cr.
12	1013 (1)	16156	1067	1044	1488 app.cr.
15	1013 (1)	27221	1065	1062	1488 app.cr.
20	1013 bis			1068	1468 app.cr.
29	1013 (1)	IGF	SEG LV	1150	1488 app.cr.
33/34	1013 (1)	131	1974	1156	1488 app.cr.
46/47	1013 (1)			1183	2109
60	1013	TAM I	SEG LV	1185	1476 app.cr.
		44	1500	1203	1467
I. Napoli	SEG LV			1204	1483 app.cr.
50	1513	TAM II	SEG LV	1206/1207	1472 app.cr.
		158-160	1452 app.cr.	1220	1467
I. Porto	SEG LV	175	1493		
16	1060	188-190	1482 app.cr.	TAM III	SEG LV
		261	1502 app.cr.		2057
I. Reggio Calabria	SEG LV	264/265	1502 app.cr.		1196 app.cr.
		278	824	375	1359 app.cr.
1	1055	311	1482 app.cr.	TAM IV.1	SEG LV
8	1013	319	1502 app.cr.		1365 bis
35	1056	338	1488 app.cr.		20
60	1057	349	1483 app.cr.		37
		382	1483 app.cr.		43
I. Yefia	SEG LV		2124	53/54	1365
7	1073 bis	427	1482 app.cr.		1357 app.cr.
10	1073 bis	438	1288 app.cr.		189
34	1049 (7)	466	2106	262	2000
pp. 55/56	1073 bis	550	1452 app.cr.	329	2000
		575	1502 app.cr.		
IGUR	SEG LV	585	1503 app.cr.	TAM V.1	SEG LV
2/3	2012	640	1974	7	1287 app.cr.
26	780 ter	672	1482 app.cr.	25/26	1289 app.cr.
111	1062	742	1483 app.cr.	46	2085
148	2012	765	2124	91	1311 app.cr.
160	1975	771	1469 app.cr.	115	2015
239	1060	794	1456	122	1286 app.cr.
240	1061	847/848	1490 app.cr.	213	1878 app.cr.
242	1060	870	1490 app.cr.	218	1308 app.cr.
246	1053, 1974	896	1452 app.cr.	235	2015
717	1036 app.cr.	905	1492	289	1308 app.cr.
833	1064	910	2050	618 b	2006
986	2015	967	1488 app.cr.	651	1878 app.cr.
1181	1066	1005	1488 app.cr.	789	1878 app.cr.
1305	2010	1019	1488 app.cr.		
1344	2010	1026	1488 app.cr.	TAM V.2	SEG LV
1350	2010	1032	1488 app.cr.	833	1878 app.cr.

TAM V.2	SEG LV	MAMA VII	SEG LV	IGR I	SEG LV
849	1878 app.cr.	330	1308 app.cr.	1258	1835
913	824	351	1308 app.cr.	1260	1835
935	824			1387	1062
929	1878 app.cr.	MAMA VIII	SEG LV	1500	2001 (19)
960	2124	58	1308 app.cr.		
975	1146	175	824	IGR III	SEG LV
1000	1878 app.cr.	330	1308 app.cr.	4	780 ter
1128	1878 app.cr.	351	1308 app.cr.	6	2014
1199	1304 app.cr.	410	1102	7/8	1389
1203	2124	411	2001 (7)	41	840
1371	978, 2116	413	1102	60	1374 B app.cr.
		430	1108	84	1370 app.cr.
TAM V.3	SEG LV	446	2101	159	2113
1473	1382 app.cr.	484	1428	223-234	1399
1539	723 app.cr.	486	553	407	2000
	1975, 2090,			409	2000
	2106	MAMA IX	SEG LV	449	2057
1540	1440 app.cr.	178 P1	1407	471	1327
1702	1293			474	1371 B app.cr.
1703	1294	MAMA X	SEG LV		1483 app.cr.
1704	1295	89	1359 app.cr.	481	1280 app.cr.
1705	1296	178	1980		2057
1706	1297	437	1974	488	1482 app.cr.
1712	1298	p. 61-66	1419 app.cr.	690	1455, 2059
1882	2085			729	1463, 2059
1895	2090	IGR I	SEG LV	767	1494
		10	2014	773	724, 1471
MAMA I	SEG LV	41	2012		app.cr.
306	1427 app.cr.	469	1013	800/801	2124
		511	1039	828-831	724
MAMA III	SEG LV	524	1381	867	1484
408	1514 app.cr.	533	1098 bis	935	1526
577 a	1514 app.cr.	536	1095	979	2001 (13)
		552	2108	1033	1644
MAMA V	SEG LV	773	2021	1045	1644
185	1359 app.cr.	782	1655 app.cr.	1050-1053	1644
		796	1374 B app.cr.	1432-1434	824
MAMA VI	SEG LV	810	1869	1492	724
74/75	1408 app.cr.	907	862 app.cr.	1538/1539	1644
87	1112	951	1099 ter		
162	1147	1107	824, 840	IGR IV	SEG LV
274	1359 app.cr.	1179	1817	33	910
		1183	1825	85	2014
MAMA VII	SEG LV	1254	1835	88	2050 (3)
58	1308 app.cr.	1256	1835	136	1325 B, 1326

<i>IGR IV</i>	<i>SEG LV</i>	<i>Aphrodisias and Rome</i>	<i>SEG LV</i>	<i>I.Didyma</i>	<i>SEG LV</i>
149	1326			287	1148
152	1327			293	1148
159	1329, 2023	5	1103	307-388	1148
404	2001 (2)	7/8	1101		1148
444	2001 (14)	15	1108		1148
514	1512 app.cr.	28	2023	1148, 2014	2124
518	2106	43	1102		361
538	1419 app.cr.	51	1108		498
571	1407				372
582	2057				2124
683	2113				1148
914	1683 app.cr.				415
940	1539				479
945/946	1539				1989
949	1539				1972 (4)
954	1539				492
958	2050 (3)				
1072	938, 2015				
1157	2014				
1182	1827				
1272	2108				
1364	2006				
1377	2106				
1379	2015				
1450	2108				
1519	1056 app.cr.				
1527	1053 A app.cr.				
1558	724				
1572	2057				
1587	1439				
1741	2014				
<i>I.Alex- andria Troas</i>	<i>SEG LV</i>				
62	1980				
<i>I.Amyzon</i>	<i>SEG LV</i>				
26	1972 (1)				
<i>Aphrodisias and Rome</i>	<i>SEG LV</i>				
1	1101				
2	1503 app.cr., 2118				

<i>I.Ephesos</i>	<i>SEG LV</i>	<i>I.Ephesos</i>	<i>SEG LV</i>	<i>I.Iasos</i>	<i>SEG LV</i>
720	1245	3437 A	750 app.cr.	276/277	2124
852	1152 ter, 2014	4101 a/b	1152 ter	612	1110
921	1179 app.cr.	4114	381		
987/988	1245	4119/4120	1153		
1005/1006	1245				
1008	1245				
1010	1199 app.cr., 1245				
1040	1186 app.cr.				
1049	1199 app.cr.				
1078	1173 app.cr.				
1135	2108				
1161-1169	1152 ter				
1213	2072				
1231	2072				
1246	2072				
1304	1210 app.cr.				
1321	1209 app.cr.				
1386	1152 ter				
1420	1153 bis				
1455	2035				
1503	2072				
1521	2001 (1)				
1525	1968 (1)				
1543	824				
2065	1152 ter				
2070/2071	2045				
2213	1654 app.cr.				
2246 A	1153				
	2254				
	1152 ter				
	1179 app.cr.				
	1179 app.cr.				
	1245				
	381				
	381				
	1152 ter				
	1146, 1183				
	app.cr.				
	1131 app.cr.				
	2001 (9/10)				
	1152 ter				
	1304 app.cr.				
<i>I.Ephesos</i>	<i>SEG LV</i>	<i>I.Ephesos</i>	<i>SEG LV</i>	<i>I.Iasos</i>	<i>SEG LV</i>
720	1245	3437 A	750 app.cr.	276/277	2124
852	1152 ter, 2014	4101 a/b	1152 ter	612	1110
921	1179 app.cr.	4114	381		
987/988	1245	4119/4120	1153		
1005/1006	1245				
1008	1245				
1010	1199 app.cr., 1245				
1040	1186 app.cr.				
1049	1199 app.cr.				
1078	1173 app.cr.				
1135	2108				
1161-1169	1152 ter				
1213	2072				
1231	2072				
1246	2072				
1304	1210 app.cr.				
1321	1209 app.cr.				
1386	1152 ter				
1420	1153 bis				
1455	2035				
1503	2072				
1521	2001 (1)				
1525	1968 (1)				
1543	824				
2065	1152 ter				
2070/2071	2045				
2213	1654 app.cr.				
2246 A	1153				
	2254				
	1152 ter				
	1179 app.cr.				
	1179 app.cr.				
	1245				
	381				
	381				
	1152 ter				
	1146, 1183				
	app.cr.				
	1131 app.cr.				
	2001 (9/10)				
	1152 ter				
	1304 app.cr.				
<i>I.Ephesos</i>	<i>SEG LV</i>	<i>I.Ephesos</i>	<i>SEG LV</i>	<i>I.Iasos</i>	<i>SEG LV</i>
720	1245	3437 A	750 app.cr.	276/277	2124
852	1152 ter, 2014	4101 a/b	1152 ter	612	1110
921	1179 app.cr.	4114	381		
987/988	1245	4119/4120	1153		
1005/1006	1245				
1008	1245				
1010	1199 app.cr., 1245				
1040	1186 app.cr.				
1049	1199 app.cr.				
1078	1173 app.cr.				
1135	2108				
1161-1169	1152 ter				
1213	2072				
1231	2072				
1246	2072				
1304	1210 app.cr.				
1321	1209 app.cr.				
1386	1152 ter				
1420	1153 bis				
1455	2035				
1503	2072				
1521	2001 (1)				
1525	1968 (1)				
1543	824				
2065	1152 ter				
2070/2071	2045				
2213	1654 app.cr.				
2246 A	1153				
	2254				
	1152 ter				
	1179 app.cr.				
	1179 app.cr.				
	1245				
	381				
	381				
	1152 ter				
	1146, 1183				
	app.cr.				
	1131 app.cr.				
	2001 (9/10)				
	1152 ter				
	1304 app.cr.				

<i>I.Kalchedon</i>	SEG LV	<i>McLean, Konya Museum</i>	SEG LV	<i>I.Magnesia</i>	SEG LV
10	1972 (6)			17	1252, 2118
14	2101	181	1508	20	1252
68	1368 app.cr.	182	1506	32	628 (1)
		183	1509	46	1252
<i>I.Kaunos</i>	SEG LV	220	1510 app.cr.	53	1989
46-48	1118	222	1504	54	1973
51	2010			57	1989
65-68	2071	<i>I.Kyme</i>	SEG LV	61	1252
70-72	2071	12	1989	89	1973
		17	1313	97	1284, 1989
<i>I.Kibyra</i>	SEG LV	19	2023	98	498, 1989,
1	1452 app.cr.	37	1314		2118
2	1101	42-44	2072	100	108
11/12	2112			101	1275 app.cr.
21	1460 app.cr.	<i>I.Kyzikos</i>	SEG LV	116	1266 app.cr.
37	2112	146	1315	158	1251 ter., 2121
41	1683 app.cr.	248	1462 app.cr.	179	1146
46	2112	297	1869	192	2045
48	1439	407	1462 app.cr.	236	1980
254	1412 app.cr.				
<i>I.Kios</i>	SEG LV	<i>I.Labraunda</i>	SEG LV	<i>I.Magnesia am Sipylos</i>	SEG LV
79	978, 2116	23	1693 app.cr.		
113	1346 app.cr.	40	1099 I	1	1993
		56	2106	15	2072
		59	2106		
<i>I.Knidos</i>	SEG LV	<i>I.Lampsakos</i>	SEG LV	<i>I.Manisa</i>	SEG LV
31	2055	1	1989	230	1293-1298
33	1121, 1452			433	1293-1298
	app.cr., 2053	1315, 2101		457	1293-1298
36	1122 app.cr.	9	1318 app.cr.	464	1293-1298
58	2053			481	1293-1298
59	2023	<i>I.Laodikela</i>	SEG LV		
83-85	1122 app.cr.	<i>am Lykos</i>		<i>Milet I.3</i>	SEG LV
94	1124 app.cr.	5	1275 app.cr.	31/31 a/b	1264
147/148	1048	17	1425	33-38	2118
185	1124 app.cr.	38	1967	33	1972 (3)
221	1120	42	1602	37	1972 (4)
301	1126	53	1426	79	1270
		63	1112	82	724
<i>McLean, Konya Museum</i>	SEG LV	114	2114	122	1267 app.cr.
59	1510 app.cr.	<i>I.Magnesia</i>	SEG LV	124	955
66	2043 (3)	7	608 app.cr.	133	1264
179-183	1505	11	724	138	1972 (4)
180	1507	16	1252, 2024	139	1251 app.cr.
					1972 (4), 2095

<i>Milet I.3</i>	SEG LV	<i>I.Mylasa</i>	SEG LV	<i>I.Pisid.Cen.</i>	SEG LV
141	1972 (4), 2118	902	1275 app.cr.	44	2105
145	1989	961	1452 app.cr.	110	1440 app.cr.
147	1989			116	1440 app.cr.
148	902	<i>I.Parion</i>	SEG LV	127	1472 app.cr.
149/150	2109	27	1463 bis		
155	2118			<i>I.Priene</i>	SEG LV
178	1264	<i>I.Pergamon</i>	SEG LV	1	1272, 1993
442	1264	40	1999	3	1993
		156	1996	4	1989
<i>Milet I.6</i>	SEG LV	163	1973	6	1989
187	1264	189	1333	7	1129 app.cr.
		204	1334	10	724
<i>Milet I.7</i>	SEG LV	219	1333	11	1979
265	1148	226	1333	14	1993, 2095
		232	1333	16	1993
<i>Milet VI.1</i>	SEG LV	236	1481 app.cr.	17	1428, 1993
139	608 app.cr.	241/242	1333	18	1989
213/214	1268	245	2030	20	1979
275/276	1980	249	2056	25	1275 app.cr.
279/280	1980	336-338	2072	37	902, 2024,
		371	1333		2030
<i>Milet VI.2</i>	SEG LV	381	1333	40	902
733	612 app.cr.	404	1333	41	902, 1275
734	1465	408	1333		app.cr.
		412	1333	44	1979
<i>Milet VI.3</i>	SEG LV	416/417	1333	47	1428
1278	2125	426	1333	52	1275
1301-1303	2071	430	1333	57	1989
		436	1333	59	1275 app.cr.
<i>I.Miletou- polis</i>	SEG LV			66	1275 app.cr.
1	1331 bis	<i>I.Perge</i>	SEG LV	71	1428
		56	1450, 2059	83	1989
<i>I.Mylasa</i>	SEG LV	86	1450 bis	105	1983
1-3	957	89-100	1450 bis	106	1999
102	1131 app.cr.	315	1472 app.cr.	108	1274, 1979,
137	1428	331	1967		1988, 2064
207/207B	1131 app.cr.			109	1988
210	1131 app.cr.	<i>I.Pessinous</i>	SEG LV	111	1273/1274,
253	1968 (3)	passim	1399		1276
255	1968 (3)	76	1400	112	1274, 1988
314	1980	132	1402	113	1273/1274,
501	1131 app.cr.	141	1400		1276, 1428,
605	498	143	1403		1988, 2045
814	1968 (1/2)			114	1274

<i>I.Priene</i>	SEG LV	<i>I.Sestos</i>	SEG LV	<i>I.Stratonikeia</i>	SEG LV
117	1273/1274, 1276	1	1428	220 a	1133
	1276	53	824	251	2064
123	1274			266	2064
129	1272	<i>I.Side</i>	SEG LV	289	2064
156	1980	18	1980	293	2064
164-168	1980	55	1513	310/311	1146
184	1980	375	1451	318	2106
190/191	1980	377/378	2089	407	2106
193	1980, 2072	Tcp I	2000	450	2106
195	1273, 2072			486-491	2106
197	1980	<i>I.Sinope</i>	SEG LV	504	1135 app.cr.
290	1270	22	1463 bis	508	724
313 no. 489	1233 app.cr.	117	1974	678	1146
				813	1134 app.cr.
<i>I.Prusa</i>	SEG LV	<i>I.Smyrna</i>	SEG LV	849	1980
1001	1989	128	1270	1024	2124
1066	1346 app.cr.	191	1131 app.cr.	1046	1146
		199	1288 app.cr.	1104	1135 app.cr.
<i>I.Prusias</i>	SEG LV	295-297	1282	1105	1980
1	1999/2000	468	2108	1109	1134 app.cr.
6	1999/2000	543	2106	1124	1145 app.cr.
8	1999/2000	573	1989, 2109	1262	1396 app.cr.
9	1374 B app.cr.	574	2076	1381	1136-1144
	1999/2000	578/579	1989		
12	1999/2000	581	1989	<i>I.Sultan</i>	SEG LV
20	1999/2000	604	1280	<i>Duğu I</i>	
48	1999/2000	678	1281	47	1980
50	1999/2000	697	1282	393	1428
107 a	1346 app.cr.	725	2072		
		733	1475 app.cr.	<i>I.Tralleis</i>	SEG LV
<i>I.Rhod. Per.</i>	SEG LV	765	2072	(und Nysa)	
4	1980	772	2057	<i>I</i>	
251	904 bis	844 a	1282, 1974	110	2108
601	666	844 b	1282	195	1502 app.cr.
		901	1279		
<i>I.Sardis</i>	SEG LV			<i>I.Tyana</i>	SEG LV
1	1979	<i>I.Stratonikeia</i>	SEG LV	32	2114
75	1053 A app.cr.	4	666	135	1980
79	1056 app.cr.	10	2024, 2076		
119	1293 app.cr.	16	2099	<i>Strubbe,</i>	SEG LV
		47	1980	<i>Arai</i>	
<i>I.Selge</i>	SEG LV	203	1146	<i>Epitymbioi</i>	
17	1999	205	1146	101-107	1357 app.cr.
		218	1146		

<i>Petzi, Beicht-inschriften</i>	SEG LV	<i>IGLS I-VII</i>	SEG LV	<i>IGLS I-VII</i>	SEG LV
55	1309 app.cr.	852	1739 app.cr.	1677	1621
		852 B	1597 (4), 1598 (13)	1691-1694	1621
		852 C-E	1597 (4)	1705	1621
<i>RECAM II</i>	SEG LV	857	1597 (2)	2659	1763 app.cr.
74 A	1399	870/871	1598 (14/15), 2049 (1)	2886	1593, 1594 (3)
122-125	1399			2930	1594 (5)
289	824			2989	1594 (4)
387	1308 app.cr.	873	1598 (16)	4009	1646 app.cr.
		874/875	1598 (1/2)	9119	715
		944	1601	9407	2108
<i>IdC</i>	SEG LV	988	1698		
8	1514 app.cr.	998	1598 (17), 2049 (1)	<i>IGLS XVI</i>	SEG LV
p. 219/220	841			360	1750 app.cr.
		1000-1003	1598 (18-21)		
<i>I.Kition</i>	SEG LV	A		<i>IGLS XXI.2</i>	SEG LV
2014	1528	1002	1599	74	2040
		1010/1011	1598 (23/23)	142	1760
<i>I.Kourion</i>	SEG LV	1013	1598 (24)	153 (20)	1764
38	1847 app.cr.	1014	1597 (5), 1598 (25), 2049 (1)	<i>IGLS XXI.4</i>	SEG LV
57	2118			105/106	1764
<i>IGLS I-VII</i>	SEG LV	1015	1598 (26)	107-114	1761
36	1544	1016	1598 (27), 2049 (1)		
46	1539			<i>I.Estremo Oriente</i>	SEG LV
174	1640	1019	2049 (1)		
224	1625	1022	1598 (28)		
718	1513	1026/1027	1597 (6/7), 1598 (29/30)	4	862
750	1598 (3), 2049 (1)			32	1584
		1120	1598 (31)	96	1644
751	1598 (4)	1122 B	1598 (32), 1599	103	1589
751 III (D)	1599			107	1589
758	1597 (1)	1122 D/E	1599	153	1643
769 A	1597 (3)	1122 G	1599	191	1591
769 B	1597 (3), 1598 (5)	1123 A	1598 (33)	261	1643
		1123 B	1598 (33), 1599	412/413	1644
770/771	1598 (6/7)			416-418	1590
771	2049 (1)	1123 D	1598 (33), 1599		
776	1598 (8)			<i>Jens.d.E.</i>	SEG LV
786	1598 (9)	1261	1641	509	1589
798	1598 (10)	1265	1656/1657	513	1589
801	2049 (1)	1346	2014	605-607	1590
809	1598 (11)	1356	824	702	1643
832	1602			803	1643
851	1597 (4), 1598 (12)	1598	1624		
		1599	1107, 1624	<i>I.Gerasa</i>	SEG LV
		1600	1624	185	1752
		1675	1621		

<i>I. Gerasa</i>	SEG LV	SB	SEG LV	<i>Lefebvre, Recueil</i>	SEG LV
285-287	1752	6647	1770 (11)	222	1806
		6653	1771 (6)	224	1806
<i>SB</i>		6659	1770 (9)	551	1810
26	1829	6706	1770 (10)	789-791	1765
411	1843 (1)	6829	1851	793-797	1765
418	1780	6845	1823	808	1765
458	1771 (2)	7336	2108		
462	1780	7473	1827		
668	1780	7780	1780	<i>I. Alex. Ptol.</i>	SEG LV
675	1780	8233	1770 (10)	40	1772
720	1771 (2)	8317	1838 app.cr.		
1405-1413	1780	8320-8324	1835	<i>I. Alex. Imp.</i>	SEG LV
1449	1819	8325	1838 app.cr.	99	2015
1553	1780	8394	1841		
1638-1652	1780	8766/8767	1780	<i>I. Fayoum</i>	SEG LV
1654-1663	1780	8811	1826	35	1820 (1)
1676/1677	1780	8858	1816	55	1820 (2)
1679	1780	8904	1825	85	1812 app.cr.
1681	1780	8912	1827 app.cr.	86	2014
1683-1686	1780	10042 A/B	1780	131	1819
1724	1780	10688/1068	1780		
2063-2064	1780	9		<i>I. Col.</i>	SEG LV
2066	1780	11979	1843 (3)	<i>Memnon</i>	
2102	1780	13316	1829	481	1778
2104-2110	1780	15005	1771 (4)	500	1778
2114	1780			580	1778
2119	1780	<i>Bernard,</i>	SEG LV		
2126/2127	1780	<i>Inscr.</i>		<i>I. Pan</i>	SEG LV
2655-2658	1780	<i>métriques</i>		20	1814 app.cr.
3990	1770 (1)	1	1769 (4)	21/22	1835
3999-4003	1780	5-7	1770 (1)	38	1835
4229	1770 (5)	10	1769 (4)	41/42	1835
4245	1826	12	1769 (1)	78 a/b	1826
4527	1830 app.cr.	15/16	1769 (4)	82	1839
4564	1780	19	1769 (1)		
4983	1780	22	1769 (1)	<i>I. Philae</i>	SEG LV
4985/4986	1780	30	1771 (7)	8	1840 app.cr.
5707/5708	1780	32/33	1769 (1), 1771	127	1840
5755/5756	1820 (1/2)		(7)	188/189	2074
5765	1770 (13)	35	1770 (1)	196	2074
5829	1770 (3)	45	1769 (1)	198	2074
5988	1780	47	1771 (7)		
6172	1771 (1)	57	2010	<i>I. Portes</i>	SEG LV
6178	1770 (2)	102	1854	4 ter	1279
6234	1771 (6)	122	2037	16	1060

<i>I. Portes</i>	SEG LV	<i>JIGRE</i>	SEG LV	<i>Syll.³</i>	SEG LV
61	1826	96	1769 (2), 1771	633	1971
65	2014		(3), 2039	635	498
67	1772, 1825	99	1771 (7)	643	2118
71	1812 app.cr.	101	1771 (5)	656	724
86	1817	104	1771 (3)	662	2052
88	1827	106	1771 (7)	674	1984
89	1827 app.cr.	110	1771 (5)	679	2030
		113	1771 (6)	683	2030
<i>I. Prose</i>	SEG LV	114	1771 (3)	692	1984
8-10	1816	132	1769 (2)	694	1452 app.cr.
16	2093			2064	
59	1772, 1825	<i>Syll.³</i>	SEG LV	695	1994
		24	971	699	2052
<i>I. Syringes</i>	SEG LV	34/35	576	702	2052
p. 589	1809 app.cr.	37/38	2033	705	1984
		46	1979	708	793, 2035
<i>I. ThSy</i>	SEG LV	47	547	709	2119 (1,3)
37	1816	141	639	710	829, 2119 (1)
93	1823	147	261	710 (A/C)	2014
164	1814 app.cr.	167	1099 quater	715	1055
195	1827 app.cr.	169/170	1099 quater	721	2052
303	1841	206	22	725	906, 2076
		211	862 app.cr.	729	2035
<i>JIGRE</i>	SEG LV	241	959	731	2119 (1)
8	1771 (2)	283	958	735/736	498
30	1769 (2)	354	2035	736	933 app.cr.
31	1770 (2)	359	417	2035	
33	1770 (11),	372	2095	742	1503 app.cr.
	1771 (7)	382	2052		1993
34	1771 (5)	390	967, 2095	762	2119 (3)
36	1769 (2)	398	2076, 2118	784	2001 (1)
37	1770 (9)	422	498	798	1994
38	1771 (5)	460	1973	799 II	1325 B
39	1770 (13)	529/530	548	813	1979
41	1971 (2)	546 B	2035	844	548
46	1771 (3)	568	1503 app.cr.	867	2001 (16)
52	1769 (2)	572	2013	880	2001 (19)
56	1771 (3)	575	661	884	2001 (18)
65	1771 (5)	577	1989	898	1974
70	1771 (3)	589	1994	946	2035
76	1771 (5)	590	921	953 A	917
78	1771 (1)	591	1981	963	1968 (4)
85	1771 (7)	596	2035	975	2035
86	1771 (6)	620	955	985	1975
		622 B	591	987	959

<i>Syll.</i> ²	SEG LV	OGIS	SEG LV	CIJ ²	SEG LV
991	683	537	1399	715-715 {a- i)	8
1012	498	540/541	1399		
1014	2096 (3)	544	2027	718/718 a	380
1023	1972 (4)	548	824	719	412 bis
1097	1869	552-554	1502 app.cr.	720	536
1106	917	565	1482 app.cr.	721	543
1109	1975	566	1502 app.cr.	721a	495
1159	2070	584	2001 (13)	721b	496
1160	629 (5)	629	2001 (6)	721c	505
1163	629 (12)	632/633	1644	739	1974
1170	422	638	1644	797	1399
1173	2012	640/641	1644	866/867	1752
1247	536	666	1812 app.cr.	1404	1721
1259	2031	674	1825	1452	1771 (2)
		677	1814 app.cr.	1488	1771 (6)
<i>OGIS</i>	<i>SEG LV</i>	708	1827 app.cr.	1502	1771 (1)
6	2095	709	1279	1508	1770 (2)
11	2095	717	872	1510	1770 (11)
50/51	1973			1516	1771 (6)
54	2027, 2118	<i>GIBM</i>	<i>SEG LV</i>	1530 A	1770 (13)
56	1816	894	1983		
86	1270, 2118	927	1324 A	<i>IJO II</i>	<i>SEG LV</i>
90	2093	1048	1601	14	2086
130	1841	1098	2048	14 B	1089 app.cr.
212	2095	1491	543	42	1974
213	1989				
219	2027, 2118	<i>I.Louvre</i>	<i>SEG LV</i>	<i>ISE</i>	<i>SEG LV</i>
221	1319	1	1816	33	1972 (4)
229	1993	4	1772	35	1984
253	1589, 2027	41	1780	42	1984
315	1399			51	528
327	2118	<i>I.Varsovie</i>	<i>SEG LV</i>	55	586
329	666	31-37	1593	62	553
332	1994	39	1593	68/69	553
335	2030	72	2010	71	553
339	2118	75	1771 (4)	84/85	553
402	1539			89	553
405/406	1539	<i>CIJ²</i>	<i>SEG LV</i>	107	553
414	8	162	2039	109	677, 2026
427	8	270	1974	131	792
442	1147	662-664	1085	135	1452 app.cr.
458	1983	675	1095	166	1103
483	1300	676	1098 bis	169	1100
502	1407	694	1721, 1974		
519	2004	712/713	8		

<i>JWE I</i>	SEG LV	LSAG ²	SEG LV	LSAM	SEG LV
189	1089 app.cr.	p. 241 no. 20	1969	85	1980
<i>JWE II</i>	<i>SEG LV</i>	p. 245	547	<i>LSCG</i>	<i>SEG LV</i>
56	2014	p. 248	547	18	34, 2097 bis
268	2039	p. 248 no.	1013	20	258
539	1089 app.cr.	11		20 B	2097 bis
542	1974	p. 261 no.	2122	28	2097 bis
576	1974	19		33	172, 1994
		p. 275 no. 3	1029 bis	47	1869
<i>LSAG²</i>	<i>SEG LV</i>	p. 275 no. 6	576	65	498, 2097 bis
p. 76 no. 1	2032	p. 275 no. 8	576	72	973
p. 77	101	p. 288 no. 5	1079 (5)	85	904 bis
p. 85 no. 10	980	p. 303 no. 2	2123	92	1994
p. 94 no. 1	2032	p. 304 no.	2122	96	971, 2097 bis
p. 94 nos.	2123	23		102	2103
2/3		p. 305 no.	947	118	959
p. 94 nos.	2123	40		146	2097 bis
5/6		p. 434 A	980	151 B	2097 bis
p. 95 no. 29	2122	p. 434 B(ii)	980	154	931 app.cr.
p. 117 no.	2122	440	2122	154 A	1323
16		p. 464 no.	1079 (4)	156 A	2091
p. 177 nos.	1018	A		166	933 app.cr., 934
28 a-c		p. 470 no. 6	2122	169 A	919 (1)
p. 182 no. 6	2070	p. 471 no.	2122	173	1972 (4)
p. 199 no.	1021 app.cr.	1a		177	1521 bis
16 a		p. 471 no.	2123		
p. 202 no.	2122	1d		<i>LSCG Suppl.</i>	<i>SEG LV</i>
66				14	242, 1994
p. 203	502	<i>LSAM</i>	<i>SEG LV</i>	18/19	2097 bis
p. 203 no. 2	2032	3	2092	20	258
204-206	500	8	2106	38	572
no. 7		13	2092	43	498
p. 206 no.	502	15	2106	63	971
11		16	1323	64	2097 bis
p. 214 no. 2	1323	20	723 app.cr., 1975, 2106	94	903
p. 230 no. 2	2122	25	2096 (3)	95	2097 bis
p. 230 no.	629 (3)	26		120	612
13		2091			
p. 230 no.	629 (2)	32/34	1994	<i>Wessel, IGCVO</i>	<i>SEG LV</i>
17		36	1277	238	1030
p. 239 no. 1	2032	37	2118	316	1014
p. 240 no. 3	2032	41	2097 bis	324	1030
p. 240 no.	1969, 2122	56	1113	329	1030
18	(22)	79	2092	409	1082 (11)
		81	2118	456-458	1030

Wessel, IGCVO	SEG LV	GV	SEG LV	GV	SEG LV
		444	724	1983	1360 app.cr.
511	1030	481	1593	2000	1702
544	1030	581	1981	2005	2066
557	1030	618	408, 412		
709	1014	643	1770 (11)	Kalbel, EG	SEG LV
724	1082 (4)	651	2106		1601
816	1030	688	1770 (10)		1869
943	1030	695	2010		956
1016-1018	1030	704	1601		1656/1657
1327	1014	732	672		
1459	1014	749	596	Merkelbach- Staubert,	SEG LV
		764	1758	SGO I	
CEG	SEG LV	850	1770 (13)		
19	2007	857	1360 app.cr.	01/01/03	1126
26	2007	894	2051 (3)	01/02/01	2118
40	2007	952	2010	01/09/03	2010
89	2010	1129	1995	01/12/01	2034
105	2007	1138	1770 (1)	01/21/01	2097 bis
139	2007	1150-1152	1770 (1)	02/09/03	1107
167	2007	1153	1770 (3)	02/09/13	1107
177	1500	1159	2010	02/09/15	1107
193	2007	1185	1995	02/09/24	1106/1107,
271	69	1238	1770 (2)		1745
326	1969	1240	1770 (9)	02/09/31	1107
380	576	1247	1770 (1)	02/09/97	1107
403	1969	1308	1770 (4)	03/05/02	1758
418	2007	1312	1770 (12)	03/05/04	2010
429	2007	1313	1854	06/02/18	1334
432	2032	1451	909 bis		
439	93	1509	2010	Merkelbach- Staubert,	SEG LV
449	577	1572	612	SGO II	
452	2007	1595	2010		
454	2032	1600	2010	08/01/40	553
561	314	1603	553	09/01/03	978
601	2007	1614	2015	09/05/16	2118
662	651	1680	1770 (10)	10/02/28	1393
674	941	1684	2010		
727/728	724	1693	1995	Markelbach- Staubert,	SEG LV
888	553	1702	2010	SGO III	
1184	2007	1767	564	15/03/01/15	1399
GV	SEG LV	1791	408	/03/02	
137	2110	1830	1995	15/03/03	1399
296	1399	1871	943	15/03/05	
377	2110	1887	1770 (5)	15/03/06	1399
		1938	2010		

Merkelbach- Staubert, SGO III	SEG LV	Meiggs- Lewis, GHIGHP	SEG LV	IAG	SEG LV
15/03/99	1399	30	2033	41	1656/1657
		33	13	67	1513
Merkelbach- Staubert, SGO IV	SEG LV	67 bis	471	79	1061
18/04/01	1458	72	60	84	1056 app.cr.
18/12/01	2090			85	1656/1657
18/12/07	1470 app.cr.	Rhodes- Osborne, GHI	SEG LV	CIL I ²	SEG LV
18/19/01	2089	21	136	1696	1049 (1)
19/07/01	2118	22	261	2226	1039
20/03/03	1602	63	38	CIL II	SEG LV
20/03/05	1601	69	142	p. 1025 XII	1084 app.cr.
20/05/05	1624	72	158	(IV)	
20/05/07		79	19	CIL III	SEG LV
20/08/01	1593	81	172		348
20/13/03	1593, 1594 (3)	94	173		1407
20/29/01	1644	98	179		359
21/07/02	1702				1
21/09/02	1704	RC	SEG LV		508
21/12/01	1706 (4)	3	1428		549
22/05/02	1107	10-13	1319		1
22/05/06	1107	14	2095		664
22/35/02	715	18-20	1319		650 (25)
22/42/05	715	30	2118		786
22/71/02	1758	52	2118		1098 bis
22/91/01	1590	55-61	1399		814
		61	2118		815
Tod, GHI	SEG LV				764
54	1991	Staatsver- träge	SEG LV		824
161 A	1099 quater	111	1971		785
162 B	1099 quater	146	588		415
158	2109	260	1099 app.cr.		
166	141	308	1971		
193	170	429	2118		
199	179	451	639		
Meiggs- Lewis, GHIGHP	SEG LV	481	2118		
3	941	482	838 app.cr.		
10	2109	523	2118		
20	547	545	924		
28	576	551	2109, 2118		
		552	2109		
				CIL IV Suppl.	SEG LV
				6370	988

<i>CIL V</i>	<i>SEG LV</i>	<i>CIL IX</i>	<i>SEG LV</i>	<i>ILS</i>	<i>SEG LV</i>
7870	1967 bis	328	1623 app.cr.	478	2014
7914	1967 bis			1330	1374 B app.cr.
		<i>CIL X</i>	<i>SEG LV</i>	1465	785
		3812	1045	1477	1407
<i>CIL VI</i>	<i>SEG LV</i>	6569	2014	1529	1390 app.cr.
422	1062	7563-7578	2066	1874	1039
451	752			2182	681 app.cr.
1507	819	<i>CIL XI</i>	<i>SEG LV</i>	3737	1045
2074	752	5992	862 app.cr.	4292	1062
9214	1506 app.cr.			6375	1452 app.cr.
12139	2019	<i>CIL XII</i>	<i>SEG LV</i>	7791	2014
30922	837	1859/1860	1370 app.cr.	8791	2015
17655	1063	3170	820	8842	2014
35066	2019			8850	840
36802	1062	<i>CIL XIII</i>	<i>SEG LV</i>	8852	2014
		1807	1374 B app.cr.	8869	1644
<i>CIL VIII</i>	<i>SEG LV</i>	10611	1095	8870	2057
10474	1866			8887	2014

